Bible.—New Testament. [English] 62
J/3225.g.3.

A

PARAPHRASE

AND

COMMENTARY

ON

The New Testament.

In TWO VOLUMES.

The FIRST, containing

The FOUR GOSPELS, and the ACTS of the Holy Apoſtles.

The SECOND,

All the EPISTLES, with a Diſcourſe of the *Millennium*.

To which are added

A CHRONOLOGY of the NEW TESTAMENT, a Map and Alphabetical Table of all the Places mentioned in the Goſpels, Acts, or the Epiſtles,

WITH

TABLES of the MATTERS contained and of the WORDS and PHRASES explained throughout the whole WORK; and the *Examen Millii*.

VOL. I.

By DANIEL WHITBY, D.D.
Late CHANTOR of the Church of SARUM.

The SIXTH EDITION.

LONDON:

Printed for J. BROTHERTON, W. INNYS, R. WARE, W. MEADOWS, T. COX, A. WARD, D. BROWNE, J. CLARKE, C. HITCH, T. OSBORNE, J. OSBORNE, T. ASTLEY, S. AUSTEN, S. BILLINGSLEY, M. MEARS, E. WICKSTEED.

M.DCC.XLIV.

TO THE

QUEEN'S

Moſt Excellent

MAJESTY.

MADAM,

AMong the Laws that God gave by the Hand of Moſes, *one was, that the King who ſhould rule over his People, ſhould have continually before him* a Copy of his Law, *and that he ſhould* read in it all the Days of his Life, *That having learnt* to fear the Lord his God, *and* to obſerve the Words of his Law, *he might* prolong his Days in his Kingdom. *And when he made* Joſhua *the Captain of his Hoſt, and the Governor of his People, he ſpake thus to him,* The Book of the Law ſhall not depart out of thy Mouth, but thou ſhalt meditate in it Day and Night, that thou mayſt obſerve to do according to all that is written in it; for then thou ſhalt make thy Way proſperous, and thou ſhalt have good Succeſs, *Joſh.* i. 8. *King* David *made theſe Teſtimonies* his Delight, and his Counſellors; *and becauſe publick Affairs employed him in the Day-time, he made them his Study in the Night; and thus he became* wiſer than his Enemies, *and of* more underſtanding than all his Teachers.

It therefore having pleaſed the divine Providence, to the great Joy and Satisfaction of the whole Nation, to appoint Your Majeſty *the Governor of his People, and the* Nurſing-Mother *of his* Church; *the Law of Chriſt contained in the* New Teſtament, *muſt be both the Rule of Your* Majeſty's *Government, and of the Obedience of Your Subjects,*

We hope that God hath raiſed up Your Majeſty *to be, as Queen* Elizabeth *was formerly, a ſignal Bleſſing to this Nation, and a great Advancer of its Happineſs; a Bulwark to the* Proteſtant Religion, *and a Scourge and Terror to its Enemies. And that if any thing hath hitherto been wanting, to render us a truly Religious, and ſo an happy People, and a glorious Church, Your* Majeſty *is reſerved to put the finiſhing Hand to that Bleſſed Work, which, by rendring this Law of* Chriſt, *as* David *did the Law of* Moſes, *Your Counſellor and Your Delight, You will moſt happily perform.*

DEDICATION.

Having therefore, with as much Diligence as I could, finiſhed this Commentary on the New Teſtament, *I humbly lay it at Your* Majeſty's *Feet, as being the Defender of the Faith contained in it; In which my only Deſign was, to be a poor Inſtrument to promote the Glory of God, and the Good of others.*

May Your Majeſty's *Regard to this ſacred Law, by which you alſo muſt be judged, be ſuch, that it may prolong Your Days in Your Kingdom, make Your Way proſperous, and Your Affairs ſucceſsful: That as it was ſaid of the immortal* Elizabeth, *That* in Wiſdom and the Happineſs of her Reign, ſhe exceeded all that went before her; *ſo Your* Majeſty *may exceed her in Wiſdom to govern, in length of Days, ſucceſsful Undertakings, great Miniſters, and obedient Subjects, to the Joy of all your People, and the Support of all Your Allies.*

May Your Majeſty's *Study of this* Royal *Law of Love, this Goſpel of Peace, this perfect Bond of Unity, direct You to promote the Peace and Union of Your Subjects, and excite Your Zeal to allay the Heats, and ſilence the unhappy Conteſts, which, to the Scandal of Religion, and the great Reproach of the* Church, *have been of late ſo warmly proſecuted, and ſo perniciouſly fomented, That as the firſt* † Chriſtian Emperor, *born in Your* Majeſty's *Dominions, finding the Clergy accuſing and condemning one another, did by his Wiſdom, his powerful Perſuaſions, and his mild Behaviour, reduce them all to an happy Union, and intire Concord in all things; ſo may this be the great Felicity of Your Reign in the preſent, and Your laſting Character and Glory in ſucceeding Ages.*

† *Euſeb. de Vita Conſtant.* l. 3. c. 13.

And when You have made this Church *glorious, and this* Nation *happy by Your Auſpicious Reign; after a length of Days, in which You have governed to the Glory of God, and to the Welfare of Your People, may You enter late upon the Chriſtian Recompence of all Your Labours, that Crown of Glory which fadeth not away. So prayeth,*

Dread SOVEREIGN,

Your Majeſty's moſt Faithful,

and moſt humbly devoted Subject,

DANIEL WHITBY.

The PREFACE to the READER.

Courteous READER,

THO' what I offer to thy Peruſal is the Reſult of fifteen Years Study, yet have I found it deficient in two Things eſpecially;

1*ſt*, In an exact and particular Account of all the Places mentioned in this Commentary, and eſpecially in the Acts of the Apoſtles, and this Defect I have endeavoured to ſupply by a Map of them drawn by a kind Friend of great Ability in thoſe Matters, and by an *Alphabetical Table* of them, with ſome brief Remarks relating chiefly to the *New Teſtament*.

And finding a *Chronology* of the *New Teſtament* done to my Hand by a very exact and learned Prelate of our Church, from which my Commentary no where differs; I have added that alſo for the Reader's Uſe.

2*dly*, Whereas it may be deemed a Defect in this Commentary, that I have ſaid nothing of the two great Controverſies concerning the Genealogy of St. *Luke*;

1*ſt*, Whether *Cainan* did originally belong to it, or indeed ought to do ſo;

2*dly*, Whether St. *Luke* intended there to give us the Genealogy of *Joſeph* from *Nathan*, as St. *Matthew* had given it from his Brother *Solomon*; or rather the Genealogy of the Virgin *Mary* from her *Father Heli*, as is of late imagined;

I do ingenuouſly confeſs, with (a) *Venerable Bede*, that I declined theſe Controverſies, and more eſpecially the firſt, *propter ingenii tarditatem*, for I had ſeen this Controverſy handled with exact Judgment, and great Variety of Learning by the *Reverend Dr. Mills* upon the Place; and knowing that I muſt not be permitted *to blow upon his Book*, I deſpaired of doing it ſo well as he hath done, and ſo declined the doing it at-all, till that *very valuable Book* ſhould be made Publick; which being not yet done, I ſhall preſent the Reader with my preſent Thoughts upon the two forementioned Queſtions:

1*ſt*, *Whether* Cainan *was originally in the Genealogy of St.* Luke, or ought to be accounted a Part of it? And becauſe the Deciſion of this Queſtion depends much upon another, Whether this *Cainan* (who is not to be found in the *Hebrew* Copies, either in the 10th or 11th Chapters of *Geneſis*, or in 1 *Chron.* i. or in any of the *Jewiſh Targums*, or owned by any *Jewiſh* Writer of that Time) was to be found in the exacteſt Copies of the Seventy Interpreters from the beginning, or rather was wanting in the firſt and the beſt Copies of the *Septuagint*, as well as in all *Hebrew* Copies; I ſhall begin with the Diſcuſſion of that Controverſy. And that he was not originally there, or was deſignedly put in there, will be made probable from theſe Conſiderations.

1*ſt*, That *Joſephus* declares that *Shem* had only five Sons, (Σήμᾳ τέσσαρε γίνονται παῖδες, *Antiq. l.* 1. *c.* 7.) and not ſix, as he muſt have had, if *Cainan* were his Son. He adds, that (b) *Abraham* was the 10th from *Noah*, and that *Beroſus*, who lived before the *Seventy Interpreters*, ſpake of him as of one born (c) δεκάτῃ γενεᾷ, *in the Tenth Generation* from the Flood. *Eupolemus* in (d) *Euſebius* aſſerts the ſame thing; and (e) *Philo* adds, that as *Noah* was the 10th from *Adam*, ſo *Abraham* was δέκατος, *the Tenth from* Noah; whereas if *Cainan* be to be reckoned betwixt *Arphaxad* and *Salah*, *Abraham* muſt be the 11th Generation from the Flood. Whence it is eaſy to collect, That neither the *Jews* of *Jeruſalem*, nor of *Alexandria*, though they uſed the *Greek* Verſion, owned this *Cainan*; but by their received Computation that *Abraham* was the 10th from *Noah*, and was born 292 Years after the Flood, muſt exclude him. And, that ſeeing both *Philo* and *Joſephus* uſually follow the *Septuagint* in other Matters, and yet ſo plainly depart from them in this, we have cauſe to believe that they, who thought this *Cainan* was not to be inſerted betwixt *Arphaxad* and *Salah*, found him not ſo inſerted in the exacteſt Copies of the *Septuagint*, or knew that he was put in by Deſign.

2*dly*, The *Chronicon* of *Euſebius* gives a particular Account of the Sons of *Shem* from *Africanus*, from the *Septuagint*, and from the *Samaritan* Tranſlation: and this Account runs thus, (f) *Arphaxad* being 135 Years old, ſay *Africanus* and the *Septuagint*, 130 ſaith the *Samaritan* Tranſlation, begat *Salah*. And (g) *Theophylus*, who underſtood only *Greek*, and ſo muſt have his Account from the *Septuagint*, ſays, *Arphaxad being* 135 *Years old*, ἐτέκνωσε Σαλὰ, *begat Salah*, taking no notice of *Cainan* in the *Greek*; tho' he is inſerted into the *Latin* Tranſlation: whence alſo

---

(a) Præfat. Comment. in Acta Apoſt.

(b) Ἀβραὰμ ὃς δικαίῳ ἔτι ἀπὸ νέκυς, δευτέρῳ δὲ ἔτει καὶ ἐννενηκοστῷ πρὸς δὲ ἀκοσίοις μετὰ τὴν ἐπομβρίαν ἐγένετο. Ibid.

(c) Ibid. cap. 8. (d) Præpar. Evang. l. 9. c. 17. (e) L. de Congreſſ. p. 342. B.

(f) Ἀρφαξάδ γινόμενος ρλ' (ρλ Σαμαρ) γεννᾶ τὸν Σαλά, p. 9, 10. (g) Ad Autolicum, l. 3. p. 134.

ſo we may reaſonably infer that *Theophylus*, *Africanus*, *Euſebius*, living among the *Jews*, the one at *Antioch*, the ſecond at *Nicopolis*, the third at *Cæſarea* in *Paleſtine*, either found him not in the exacter Copies of the *Septuagint*, or found reaſon to believe he ſhould not have been there. Moreover, St. *Jerom*, in his Book of (h) *Hebrew Traditions*, ſaith, *The Sons of* Shem *were* Elam, Aſſur, Arphaxad, Lud, *and* Aram, *and that* Arphaxad *begat* Salah, making no mention of *Cainan:* whence alſo I infer, he either did not find him in the *Septuagint*, or thought he ſhould not have been there; but rather, that as the *Septuagint* added ſo many hundred Years to the Account, which *Moſes* had given of the Age of the World before and after the Flood, ſo alſo did they deſignedly add this *Cainan* to ſwell up the Account, and make it to accord the better with the large Computations given of it by the *Egyptians* and *Chaldeans*. Add to this,

3*dly*, That as this *Cainan* is not to be found in all the *Old Teſtament*, either in the *Targums*, or in any Verſion beſides that of the *Septuagint*, nor in the *Samaritan*, the *Vulgar*, the *Syriac* or *Arabic*, ſo neither is he to be found in the Recapitulation of theſe *Genealogies*, 1 Chron. i. in any *Copies* of the *Septuagint*, ſave only that of *Alexandria*. Now, if the Authors of theſe Verſions had believed that *Moſes* had put in this *Cainan* in *Geneſis*, Why do they always leave him out, both there, and in this Recapitulation? And why is he left out in the Tranſlation of the *Septuagint* in this Recapitulation? This, as it ſeems to intimate that the Tranſlation of this *Recapitulation* was made by another Hand from that, which gave us the *Greek* Verſion of the five Books of *Moſes*, ſo alſo to confirm the Truth of the Remark made by (i) *Procopius Gazæus*, that *the Hebrew hath it thus*, Arphaxad *begat* Salah, and that, quæ deinde in medio ponuntur obeliſco notata viſuntur, *the* Cainan *put between them in ſome Copies of the Septuagint was marked with an Obeliſk*, or with a Note of Reprobation.

Now hence it follows, that St. *Luke* could have no reaſon to inſert this *Cainan* into his Genealogy, becauſe he found it in the *Septuagint*, it being not found in the *Samaritan* Verſion, tho' it follows the *Septuagint* in ſpeaking of the Age of *Arphaxad*, *Salah*, and others, before they begat Children, nor in the Copies of the *Septuagint*, owned by *Philo* or *Joſephus*, who follow them in other Matters, and being noted with a Mark of Reprobation, where it was found, to intimate that it was deſignedly put in by them.

But then the *Jews* muſt have had a conſiderable Objection againſt the Veracity of St. *Luke*, had he ſo plainly added to their Scriptures, and their moſt ancient *Targums*, and their received Genealogies, which ſurely muſt agree with their own Scriptures. And ſeeing neither the *Alexandrian Jews*, nor their own Prieſt *Joſephus*, nor any other *Jew*, we read of, owned this *Cainan* in our Saviour's Days, it muſt be a great Stumbling-block to them to ſee that owned by a Writer pretending to Divine Inſpiration under the *New Teſtament*, which two of their inſpired Writers ſo plainly had diſowned and reprobated.

Moreover, the two firſt *Chriſtian* Authors, which deſignedly give us an Account of this Matter, are *Theophylus*, *Biſhop* of *Antioch*, and *Julius Africanus* bred up at *Alexandria*, and living afterwards at *Emaus*, or *Nicopolis* in *Paleſtine*; and they both ſhew by their *Chronology*, that they owned not this *Cainan*, though doubtleſs neither of them could be ignorant of what St. *Luke* had ſaid concerning him, ſeeing the latter hath a ſet Diſcourſe of the Difference, which ſeemed to be betwixt the Genealogies of St. *Matthew* and St. *Luke*; and therefore had St. *Luke* canonized this *Cainan*, and rendered him authentick in his *Genealogy*, they could not, (we may reaſonably ſuppoſe) have thus varied from what this *Evangeliſt* had delivered, without ſome Mention of St. *Luke*, or ſome Reaſon aſſigned, why they thus differed from him. And,

3*dly*, (k) *Irenæus*, who alſo lived in the ſecond Century, not only ſaith, that *the Genealogy of St.* Luke *containeth ſeventy two Generations*, for that this is the true reading appeareth againſt *Iſaac Voſſius*, not only from the Note of Mr. *Grabe* upon the Place, but alſo from the Reaſon following, *viz.* That this was done, *according to the ſeventy-two Languages of all Nations, which Chriſt recapitulated in himſelf;* this being, as Mr. *Grabe* there notes, the received Opinion, that the Languages then uſed in the World, were ſeventy-two. Now if you ſo compute this Genealogy as to exclude, *ver.* 24 *Matthan* and *Levi*, and *ver.* 26. *Cainan*, or to exclude *Jeſus* and

(h) F. 72. B. C. (i) In *Gen.* xi.

(k) *Propter hoc Lucas Genealogiam, quæ eſt à Generatione Domini noſtri ad Adam, Septuaginta duas Generationes habere oſtendit,—ſignificans quoniam ipſe eſt qui omnes Gentes—& univerſas Linguas—in ſemetipſo recapitulans eſt*, lib. 3. c. 33.

and *Adam*, as St. *Peter* doth *Adam* and *Noah*, when he ſaith, 2 *Pet.* xi. 5. *that* Noah *was the eighth from* Adam, the Generations mentioned in this Genealogy will be juſt 72, whereas if *Cainan* be inſerted, they muſt be 73, or 75.

But then how this *Cainan* ſhould ſo come into the Text of St. *Luke* as to be found, though not in all MSS. there being ſeveral, ſaith (l) *Grotius*, which owned him not, yet in all Verſions from the *Greek*, is very difficult to conjecture; though if we may credit able Criticks, it neither is without Example, nor without Probability that it might be ſo.

It is not without Example; for if we may credit the great (m) *Bochart*, ſome like unſkilful Hand, inſtead of *Jacob*, (who bought the Field near *Sychem*, Gen. xxxiii. 18, 19.) hath put in *Abraham*, Acts vii, 16. which Criticiſm being allowed, the whole Difficulty of that Text is removed, and the Diſagreement of it with the Records of the *Old Teſtament* is taken away.

Nor doth it want it's Probability; for, ſeeing the *Chriſtians* generally from the ſecond Century went into that falſe Opinion, that the Tranſlation of the *Septuagint* was made *by Divine Inſpiration*, as you may read in the Preface to St. *Matthew*, they finding this *Cainan* in the vulgar Editions of the *Septuagint*, might put him in the Margin, and afterwards inſert him into the Genealogy of St. *Luke*. Nor will this leſſen the Authority of the *New Teſtament* in other Places, in which we cannot have the like Reaſon to ſuſpect any Alteration.

To proceed now to the ſecond Queſtion, *Whether St.* Luke *gives us the Genealogy of* Joſeph *from* Nathan, *as* Matthew *had given it from his Brother* Solomon, viz. *The Genealogy of* Joſeph *from* Heli *his legal Father, or rather the Genealogy of* Mary *from her Father* Heli. To which I anſwer by theſe Conſiderations,

1*ſt*, That an account of a Genealogy, which gives the plain and literal Senſe of the Author's Words, deſerveth much to be preferred before another, which puts a manifeſt Force upon them. Now if you make this of St. *Luke a Genealogy* not of *Joſeph*, but only of the *Virgin Mary* by her ſuppoſed *Father Heli*, you put a manifeſt Force upon his Words; for then *Chriſt was* ὡς ἐνομίζετο υἱὸς Ἰωσὴφ τοῦ Ἡλὶ, *as was ſuppoſed the Son of* Joſeph, *who was the Son of* Heli, muſt be thus filled up, ὄντως δὲ τῆς Μαρίας τῆς θυγατρὸς τοῦ Ἡλὶ, *but was indeed the Son of* Mary, *the Daughter of* Heli; Now is it probable that, if St. *Luke* had intended to ſignify all this to his Reader, ſo exact a *Græcian*, as he was, ſhould have done it ſo obſcurely, and ſo unintelligibly from his words, that totius Antiquitatis opinio, *the whole Stream of Antiquity*, ſaith (n) *Maldonate*, ſhould with a full conſent follow the contrary opinion of *Africanus*, that this was the *Genealogy* of *Joſeph* by his legal Father, according to which Interpretation the Senſe of St. *Luke*'s Words is plain and literal? Add to this, that the Words ὢν ὡς ἐνομίζετο may be well rendered thus, *being as the Law allows*, or *in the Senſe of the Law*, *the Son of* Joſeph, (as I ſhall prove in the Note upon theſe Words, οὗ ἐνομίζετο προσευχὴ εἶναι, *Acts* xvi. 13.) Now thus *Chriſt* was aſſuredly the Son of *Joſeph*, all law allowing the Fruit of the Wife's Womb, if it be Male, to be reputed and (o) called the Son of the Huſband, and then St. *Luke* will accord exactly with St. *Matthew* in declaring *Chriſt* to be the Son of *Joſeph*, becauſe he was the *Huſband of Mary*, ἐξ ἧς, *of whom was born Jeſus called Chriſt*, Matt. i. 16.

And, 2*dly*, Whereas it is ſaid that the Genealogy of *Joſeph* is nothing to the purpoſe, ſince that will not avail at-all to prove that Chriſt was of the Seed of *David*. I anſwer, that this Objection ſeems neither true, nor well grounded.

1*ſt*. It is not true, for both the *Evangeliſts* do in effect declare that they intended only to give us the legal, or ſuppoſed Genealogy of *Chriſt* from *Joſeph*, by virtue of his being *the Huſband of Mary*, *of whom Chriſt was born*; and therefore though *Matthew* ſays, *Jacob begat Joſeph*, he does not ſay, and *Joſeph* begat *Jeſus* who is called *Chriſt*, but only that he was the Huſband of *Mary*, of whom *Chriſt* was born; and *Luke* ſaith he was, *as was ſuppoſed*, or in conſtruction of Law, *the Son of Joſeph*; if then all this be nothing to the purpoſe, both theſe inſpired Writers muſt have been moved by the Holy Ghoſt to write that which was nothing to the purpoſe. Again, it was taken for granted by all the *Jews*, that *Joſeph* was as truly the

(l) In locum. (m) Hieroz. l. 2. p. 436. (n) *On* Matth. 1. 16.

(o) Τὰ γὰρ ἐκ γυναικός τινος χωρὶς πορνείας τικτόμενον, υἱός ἐστιν ἐξ ἀνάγκης τοῦ ἀνδρὸς καὶ τῆς γυναικὸς, ᾧ τρόπῳ βούλεται θεὸς δοῦναι υἱὸν τῷ ἀνδρὶ, ἢ διὰ συναφείας, ἢ χωρὶς συναφείας. Pſeudo Juſt. qu. & reſp. qu. 133.

the Father of *Chriſt*, as *Mary* was his Mother, as we learn from *Matt.* xiii. 55. *Luke* iv. 22. *John* vi. 42. what then could be more to the purpoſe of the Authors of theſe *Genealogies*, than to prove that according to their Apprehenſions of him, he might be, yea he muſt be the Son of *David*, as *Joſeph* was, eſpecially ſince they well knew the *Jews* would never grant, or aver, to invalidate this Argument, that *Chriſt* was miraculouſly born of a Virgin, ſince that muſt prove he was the Son of God, and their *Meſſiah*, and ſo by certain and avowed Conſequence the Son of *David*.

2*dly*, I add, That this Objection ſeems not to be well grounded; for though it be commonly ſuppoſed, theſe *Genealogies* were deſigned to prove, that *Jeſus* was the Son of *David according to the Fleſh*, I ſee no cogent reaſon to believe or grant that Suppoſition: For,

1*ſt*, 'Tis certain, that theſe *Genealogies* could never be deſigned to prove that which they do not prove, for then theſe Sacred Writers muſt have failed in their Deſign; if then they do not prove this, but only that *Jeſus was the Son of Joſeph* by being the Son of his Wife *Mary*, they could not be deſigned to prove more. Moreover, the *Genealogy* of St. *Matthew* could never prove this to the *Jews*, unleſs they owned that *Mary* was of the Family of *David*: And if this was then owned by the *Jews*, what need was there to prove that to them, which ſo infallibly followed from it, that the Fruit of her Womb was of the ſame Family? The *Genealogy* of St. *Luke* doth not prove it, becauſe there is not one Word of *Mary*, or any other Woman in it; nor would the expreſs ſaying in it, that *Mary the Mother of Jeſus, was the Daughter of Heli*, prove it, unleſs they owned her ſo to be; which had they done, (as the Proof of this to them would have been needleſs, ſo) why is it that the Kindred of our Lord delivered a contrary Tradition to this? Why do *Africanus*, (p) *Euſebius*, (q) *Epiphanius*, (r) St. *Jerom*, all born or living in *Paleſtine*, run into that Opinion which is ſo inconſiſtent with it, *viz.* that *Joſeph* himſelf was only in conſtruction of Law the Son of *Heli*? Why is it that none of the Ancient *Chriſtians* ever owned it? To oppoſe againſt this Tradition an unanimous Conſent of *Chriſtians*, an impious and lying Viſion of the *Talmud* of a doubtful Conſtruction, as Dr. *Lightfoot* confeſſeth, is, if I ſhould oppoſe to the Tradition of all *Chriſtians*, that our Saviour was born of a Virgin, the blaſphemous Tales of the ſame *Talmud*, (s) That *Mary was a Whore, and that Chriſt was the Baſtard of one* Pandeira.

2*dly*, There was no need to prove this by *Genealogies*, becauſe it was more fully and demonſtratively done by thoſe Miracles to which our Saviour ſtill appealed, as the great Evidence that he was the *Meſſiah* promiſed to the *Jews*; for the *Jews* owned this as evident from Scripture, by ſaying, *Hath not the Scripture ſaid, that Chriſt cometh of the Seed of David?* John vii. 42. *Hence*, ſay the *Scribes* and *Phariſees* dogmatically, *Chriſt is the Son of David*, Matth. xxii. 42. Nor was any thing more notorious to the *Jews*; whence the blind Men cry out, *Jeſus, thou Son of David, have mercy on us*, Mark x. 47, 48. So doth the Woman of *Canaan*, Matth. xv. 22. So did the Multitude, ſinging at Chriſt's Entrance into *Jeruſalem*, *Hoſanna to the Son of David*, Matth. xxi. 9, 15. Wherefore, thoſe Miracles which demonſtrated *Chriſt* was the true *Meſſiah* promiſed to the *Jews*, muſt as effectually prove to them, that he was *the Son of David according to the Fleſh*.

3*dly*, The *Jews* confeſſed, that *Mary* was the Mother of *Jeſus*, Matth. xii. 46. —xiii. 55. John vi. 42. and that *Joſeph* was his Father; if therefore they had then certain *Genealogical* Tables of the Family of *Joſeph* and *Mary*, they muſt ſufficiently ſhew to them of what Family *Chriſt* was; if they had not, why do St. *Matthew* and St. *Luke* appeal to them to prove the Family of *Joſeph*? Hence doth St. *Peter* in his Diſcourſe to the Men of *Iſrael*, take this for granted, That *Chriſt was the Fruit of the Loins of David*, Acts ii. 30, 31. and St. *Paul* twice aſſerts it, *Rom.* i. 3. 2 *Tim.* ii. 8. Nor do we find that this Aſſertion met with the leaſt contradiction, from the Mouth of *Scribe*, or *Phariſee*, or any other *Jew*; for though they ſay, *Doth not the Scripture teach, that Chriſt cometh of the Seed of David, and out of the Town of Bethlehem?* John vii. 42. they ſay not one word againſt our Saviour's being the *Chriſt* upon the firſt Account, and thereby tacitly confeſs, that they could not deny it, but only doubt He was not of *Bethlehem*, but came out of *Galilee*, whence *aroſe no Prophet*, ver. 41. 52. Indeed, all that the latter *Jews* ſay againſt this, they argue from theſe very *Genealogies*, as being either not ſufficient to prove it, or inconſiſtent the one with the other.

Add

(p) Euſeb. H. Eccl. l. 1. c. 7.
(q) Hær. 30. §. 29.
(r) In Matth. 1.
(s) See *Buxtorf* in the *Stada* and *Pandeira*.

Add to this, 1*ſt*, That it is certain from the *Scripture*, to the *Chriſtian*, that *Mary*, of whom *Chriſt* was born, was of the Family of *David*; for thus the *Angel* ſpeaks to her, *Luke* i. 31, 32. *Thou ſhalt bear a Son, and ſhalt call his Name Jeſus, and the Lord ſhall give him the Throne of his Father* David; now ſhe muſt be a Daughter of the Houſe of *David*, of whoſe Son *David* was the Father. The inſpired Hymn of *Zacharias* declares, That God, by giving them this Son of *Mary*, had *raiſed up for them a Horn of Salvation in the Houſe of his Servant David*, ver. 69. This Son of *Mary* was therefore of the Houſe of *David*. 2*dly*, All the *Fathers*, ſaith (t) *Maldonate*, do with one Mouth aſſert, That *Joſeph* and *Mary* were of the ſame Tribe and Family; and this the *Jews* never gainſaid, though they muſt, by their Genealogical Tables, know the Truth or Falſhood of it. Now this being once granted, nothing could be farther wanting, when it was proved that *Joſeph* was the Son of *David*, to prove, if that were the Deſign of theſe Sacred Writers, that our Lord ſprang from *Abraham* and *David* according to the Fleſh; nor is it to be wondered, that they ſhould rather give us the Genealogies of *Joſeph*, than of *Mary*, if either of them proved the ſame thing, and *Genealogies* among the *Jews* were never made from Women, but always from the Men.

And, *Laſtly*, Whereas it is repreſented (in Oppoſition to the Account, which *Africanus*, and from him all the *Ancients*, give us of the Conciliation of theſe Genealogies,) as a Thing highly improbable, and even next to impoſſible, that at ſo great a Diſtance of Time, as was from *Solomon* and *Nathan*, to *Jacob* and *Heli*, that *Jacob* and *Heli* ſhould be Brethren; I anſwer, That as none of the Ancient *Chriſtians*, who generally followed *Africanus*, perceived this Impoſſibility, ſo doth (u) *Africanus* himſelf ſufficiently clear his Opinion from it, by ſaying, as it were in Anſwer to it, That *the Families from* Solomon *and* Nathan *were ſo mixed, partly by ſecond Marriages, partly by raiſing up the Name of the Dead,* (according to the *Law*, *Lev.* xxv. 24, 25. *Ruth* iv. 5.) *and partly by raiſing up Seed to the Dead,* (according to the Law, *Deut.* xxv. 5.) *that we may reaſonably conceive the ſame Perſons might be Brethren in both.*

(t) On *Matth.* i. 16.

(u) Συνειπεπλάκη γὰρ τὰ γένη——ἀναγάσισιν ἀτέκνων, καὶ δευτερογαμίαις, καὶ ἀναγάσισι σπερμάτων, ὡς δικαίως τοῖς αὐτοῖς ἄλλοτε ἄλλων νομίζεσθαι. Apud. Euſeb. Hiſt. Eccl. l. 1. c. 7.

This **BOOK** contains, besides the *Paraphraſe* and *Commentary*,

First, A *Preface to the Reader, being a Diſcourſe concerning the Genealogy of St.* Luke, *and the* Cainan *mentioned in it.*

Secondly, *A General Preface, proving the Truth and Divine Authority of the Scriptures of the New Teſtament, and the Certainty of the Chriſtian Faith.*

Thirdly, *A Preface to the Four Goſpels, proving that they only ought to be received, and that they have been handed down to us uncorrupted; and enquiring, whether the Goſpel of St.* Matthew *was originally written in* Hebrew *or in* Greek.

With Four other Prefaces, *viz.*

First, *To the Goſpel of St.* Mark, } *Aſſerting their Authority, and Divine*
Secondly, *To the Goſpel of St.* Luke, } *Aſſiſtance in the Writing of them.*

Thirdly, *To the Goſpel of St.* John, *ſhewing, that the Apoſtle was the true Author of that Goſpel, and when he writ it: With a Poſtſcript, proving,*

1ſt, *That the Deſcent of the Holy Ghoſt on our Saviour, mentioned* John i. 33. *was the ſame with the Deſcent of the Holy Ghoſt on him at his Baptiſm.*

2dly, *That he did not begin his private Miniſtry as to Preaching, Baptizing and working Miracles, long before his own Baptiſm.*

3dly, *That the Paſſovers during his Miniſtry, were only Four.*

Fourthly, *To the Acts of the Apoſtles, ſhewing, that they contain an evident Demonſtration of the Truth of the Chriſtian Faith.*

And Nine Appendixes, *viz.*

First, *An Appendix to the Second Chapter of St.* Matthew, *concerning the Import of that Phraſe* ἵνα πληρωθῇ, that it might be fulfilled.

Secondly, *To the Fifth Chapter, enquiring, whether Chriſt there added to the Moral Law, or only corrected the falſe Gloſſes of the Scribes and Phariſees concerning it.*

Thirdly, *To* Chap. vi. 16. *enquiring, whether Faſting be a Duty incumbent upon Chriſtians, and a part of Divine Worſhip.*

Fourthly, *To* Chap. xii. *concerning the Nature of the Sin againſt the Holy Ghoſt.*

Fifthly, *To* Chap. xxiv. *concerning the Time of which Chriſt ſpeaks in that Chapter.*

Sixthly, *To* Chap. xxvi. *anſwering an Objection of* Crellius *againſt Chriſt's Satisfaction.* Diſſertation Added to Mat. 28, Ver. 19

Seventhly, ~~*To the Second Chapter of St. Mark, ver. 19.*~~ *concerning the Baptiſm of Infants.*

Eighthly, *To* Chap. xiv. *concerning the Day on which our Lord did eat the Paſſover with his Diſciples.*

Ninthly, *A Sermon on* John vii. 47, 48, 49. *in Anſwer to the Guide of Controverſies.*

Tenthly, *To* Acts ii. 26, 27. *concerning Chriſt's Deſcent into Hell.*

THE

THE

GENERAL PREFACE

CONCERNING

The Divine Authority of the Scriptures of the New Teſtament, and of the Truth of the Chriſtian Faith.

CONTENTS.

The General Propoſition, that the Apoſtles and Evangeliſts indited theſe Scriptures by the Aſſiſtance of the Holy Ghoſt. This Propoſition is explained by a Compariſon of this Aſſiſtance, with the Gift of Prophecy vouchſafed to the Pen-men of the Old Teſtament. §. I. *How far this Aſſiſtance is aſſerted, as to an Inſpiration of Suggeſtion, and as to an Inſpiration of Direction.* §. II. *No Slips of Memory, No Determination of Matters of Practice from Human Wiſdom only, without the Intendence, or Direction of the Holy Spirit, no Arguments that are unconcluſive muſt be admitted in theſe Sacred Writings.* §. III. *This Divine Aſſiſtance is proved,* (1.) *From what they do aſſert concerning their own Writings, Doctrines, and Directions.* §. IV. (2.) *From the Aſſiſtance of the Holy Ghoſt vouchſafed to them.* §. V. (3.) *From our Lord's Promiſe to lead them by this Spirit into all Truth.* §. VI. (4.) *From the End for which they were indited to be a Rule of Faith, and Manners to all Ages.* §. VII. (5.) *From the Teſtimony of the Chriſtians of the Firſt Ages, who ſtill owned and received them as ſuch.* §. VIII. *In Confirmation of the Truth of Chriſtianity it is alledged,* (1.) *That if a Meſſiah was to come from* Judea *at that Time, according to the general Expectation of the* Eaſt, *he muſt be our Meſſiah.* (2.) *That no reaſonable Perſon, who was not the true Meſſiah, would have undertaken to fulfil the Prophecies of the Old Teſtament concerning the Meſſiah.* (3.) *That none but the true Meſſiah could accompliſh the Things declared in the New Teſtament to be the Characters of the Meſſiah.* §. IX. 2dly. *This is argued from what is ſaid in the New Teſtament, of what Chriſt, and what his Apoſtles, and thoſe, who believed in him, ſhould do in his Name; where is ſhewed the Vanity of all that is offered by way of Compariſon of what was done by others, with what was done by Chriſt and his Diſciples; and alſo of the Pretence, that Chriſtians did the Things, which they performed, by the Art of Magick.* §. X. 3dly, *From the Truth and Certainty of our Lord's Reſurrection from the Dead.* §. XI. 4thly, *From the manifold Predictions of our Lord, exactly verified; and eſpecially, from thoſe, which concerned the Deſtruction of* Jeruſalem, *and the Judgments, which ſhould come upon the* Jewiſh *Nation for their Infidelity.* §. XII, *and* XIII.

THAT theſe ſacred Writings may have their due Effect and Influence upon us, I ſhall endeavour, as well as I am able,

1*ſt*, To eſtabliſh their Divine Authority: Whence it will follow,

2*dly*, That the Doctrines and Inſtructions delivered in them, are to be owned as the Rules and Doctrines of our Lord, and ſo are neceſſary to be believed and practiſed by all that bear the Name of *Chriſtians*. My firſt Aſſertion therefore is,

§. I. That the *Apoſtles* and *Evangeliſts* indited theſe Scriptures by the Aſſiſtance of the Holy Ghoſt, and that as the immediate ſucceeding Ages did, ſo we at preſent ſecurely may, rely upon them as a Rule of Faith. And here I ſhall conſider,

1. How this Aſſiſtance may fitly be explained.
2. How far it is neceſſary, or reaſonable to aſſert it.
3. What Evidence may be offered to confirm it.

For Explication of this Divine Aſſiſtance, let it be conſidered,

1. That *Prophecy* is ſometimes repreſented as *the Word of the Lord*, and he is ſaid to ſpeak to the *Prophet*; and ſuitably to this *Metaphor*, ſome Illuſtration of the Aſſiſtance of the Holy Spirit may be made from the Analogy it bears to Human Converſation, thus: That as we convey our Thoughts one to another by ſuch Words as, by the Organs of Hearing, make ſuch a Motion on their Brain to whom we ſpeak, as gives them an *Idea* of the Words we utter, and by them of the Things, which by thoſe Words are ſignified; and ſo it is the Impreſſion made upon their Brain, which doth communicate our Thoughts to them; ſo when it pleaſeth God to reveal his Will to any Perſon, it ſeemeth only neceſſary that he talk inwardly with them, that is, that he make ſuch a Motion on their Brains, as giveth them a deep and clear *Idea* of that, which he intended to make known unto them; only the Impreſſion muſt be then made in ſuch a Manner and Degree, and with ſuch Circumſtances, as may make it certain to the Inſpired Perſon, that it derives from God. Now ſeeing, when we hear the Voice of any one, or receive a Letter from him, we may be certain from the Knowledge we have of his Voice, or his Hand-writing, that it is he indeed, who ſpeaks or writeth to us; We may very well conceive, that God can eaſily give ſuch diſtinctive Marks of what he inwardly ſpeaks to us, or *writes upon the Tables of our Hearts*, as ſhall enable us to diſcern what he imprints upon them, from any Impreſſion that ſhall otherwiſe be made upon them.

2. Sometimes the *Prophet* is in Scripture ſtiled *a Seer*, and his Word *a Viſion*; and then the Parallel, or the Analogy, runs thus: As we ſee, by virtue of a Light reflecting the Species of things upon the *Retina* of the Eye, and thence deriving a peculiar Motion to, and making a diſtinct Impreſſion on the Brain; ſo may the *Prophet* be ſuppoſed to ſee what God reveals unto him, by a like Motion of the Holy Spirit made upon his Brain concerning it. And as it is as eaſy to propoſe a material object to the view, as to deſcribe it by our Words, ſo muſt it be as eaſy for God to dart ſuch an Impreſſion or inward Light upon the Brain of the *Prophet* or Spiritual Man, as ſhall give him a more bright and ſenſible *Idea* of Things, than if he did perceive them by the Ear, or even view them by the Eye. And as we more exactly diſcern a ſenſible Object by the View, than we know it by a Deſcription of it without that View; ſo the *Jews* ſay, that *Prophecy* במראה *in Viſion*, is more excellent than that which comes only בחלום *by Dream*, or *in a Dream*, in which we ſeem to hear one talking with us.

Now though this Impreſſion may be ſufficient to convince the *Prophet*, and Inſpired Perſon, that his Revelation did indeed derive from God: yet ſince this Revelation was intended not for himſelf, but for the Uſe of others, he, with the Revelation, muſt be enabled by ſome convincing Proof, to evidence to thoſe, who were concerned to embrace it, that he was ſent indeed by God with ſuch a Meſſage to them. Now of this they only could be ſatisfied by ſome outward Marks or Notes, of which they, by their Senſes, were enabled to judge, *viz.* The Miracles wrought for Confirmation of his Teſtimony, or ſome *Prophetical* Prediction of ſomething future and contingent, exactly verified in the Event. And thus, ſaith the *Apoſtle*, was their Preaching confirmed to the World; *God bearing witneſs to them, both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghoſt, according to his Will*, Heb. ii. 4.

The Ways of *Prophecy*, under the *Old Teſtament*, ſeem to be comprehended under theſe Four Heads, *viz.* Either the *Prophets* received their Revelation in a *Dream* or *Trance*, or in a *Viſion*, or by *a Voice from Heaven*, or by the *ſecret* Suggeſtions of the *Holy Ghoſt*.

Now ſome of the *Apoſtles* had their Viſions either by Day, as *Peter*; for an Ecſtaſy fell upon him, *and he ſaw the Heavens opened, and he heard a Voice ſaying to him, Ariſe, Peter, kill, and eat*, Acts x. 11. and this is called ὅραμα, *a Viſion*, ver. 17. And by this, ſaith he, God taught me *to call no Man common or unclean*, ver. 28. Or by Night; Thus a Viſion of the Night was ſeen by St. *Paul*, and a Man ſpeaking to him *in the Viſion of the Night*, Acts xvi. 9. They had alſo the Spirit ſpeaking to them; for the Spirit ſaid to *Peter*, *Behold three Men ſeek thee: Ariſe therefore, and go with them, nothing doubting, for I have ſent them*, Acts x. 20, 21. And ſometimes they had *Viſions and Revelations of the Lord*, either by way of Rapture to them, 2 *Cor.* xii. 2. or of Converſe with them; as when *Chriſt* ſaid to St. *Paul*, *My Grace is ſufficient for thee*, ver. 9. Here then are three kinds of Revelation granted to the *Apoſtles*; but then theſe Things were moſtly occaſional and accidental to them, in reſpect of their *Apoſtolical* Function.

Only

Only the Caſe of the Apoſtle *Paul* muſt here admit of an Exception; for it being neceſſary for an *Apoſtle*, that is, a Witneſs of *Chriſt*'s Reſurrection, to have ſeen the Lord riſen from the Dead, according to thoſe Words, *Am I not an Apoſtle? Have I not ſeen the Lord?* 1 Cor. ix. 1. And for an *Apoſtle, not of Man, neither by Man, but by Jeſus Chriſt*, Gal. i. 1. to receive his Meſſage immediately from the Lord *Jeſus*, *Chriſt* ſpeaks thus to him, *I have appeared unto thee for this purpoſe, to make thee a Miniſter and a Witneſs, both of thoſe things, which thou haſt ſeen, and of thoſe things, in the which I will appear unto thee*, Acts xxvi. 16. Which Words contain a Promiſe of an immediate Inſtruction from *Chriſt* in his *Apoſtolical* Function. Whence this *Apoſtle* declares, confirming that his Declaration with an Oath, *The Goſpel, which was preached by me, was not after Man; for I neither received it of Man, neither was I taught it* (by Man,) *but* (only) *by the Revelation of Jeſus Chriſt*, Gal. i. 11, 12. He therefore had his Meſſage from *Chriſt*, as *Moſes* had from God, *Chriſt* ſpeaking to him *Mouth to Mouth*, *&c.* Numb. xii. 7.

But yet that which enabled them for the inditing of theſe Writings, as a Rule of Faith to all ſucceeding Ages, was the internal and powerful Aſſiſtance of the Holy Spirit.

§. II. To proceed then to the Second Enquiry, How far it is neceſſary or reaſonable to aſſert the Divine Aſſiſtance of the Holy Spirit, or his Inſpiration to theſe Sacred Writers. To this I ſhall anſwer, by premiſing a Diſtinction of the *Jews*, between thoſe Sacred Writers, who were *Prophets* properly ſo called, and the *Chetubim* or *Holy Writers*, who penned their Compoſitions by the Aſſiſtance of the *Holy Ghoſt*.

To the *Prophets* properly ſo called, they aſcribe an immediate Suggeſtion and Repreſentation in their Fancy and Imaginations of the Things, which they delivered as from the Mouth, and in the Name of God, he keeping ſtill alive upon them the Images and Reſemblances of the Viſions, which they ſaw, till they were penned, and imprinting on their Memories the Meſſages, which they delivered by his Command to the People. Hence, when the Roll of *Jeremy* was burnt, he was enabled to dictate again to *Baruch the ſame words*, Chap. xxxvi. 32. And this I believe to be true, concerning all the Viſions they declare they ſaw, and all the Meſſages they deliver with this Preface, *Thus ſaith the Lord*, or, *The Word of the Lord*, came to N. N. *ſaying*; but I do not think it neceſſary, with Reference to the *Hiſtorical* Things related in the Writings of *Joſhua*, *Judges*, *Samuel*, *Kings*, which the *Jews* ſtile the former Prophets, or with reſpect to the *Hiſtorical* Relations contained in the *Prophecies* of *Iſaiah*, *Jeremiah*, &c.

To the *Chetubim*, or *Holy Writers*, who penned their Writings by the Aſſiſtance of the Holy Spirit, they aſcribe,

1*ſt*, An Impulſe from God to write or to compoſe them, but ſuch as left them to the Uſe of their own Words, and to the Exerciſe of their Reaſons.

2*dly*, A Superintendency of the Holy Spirit over them, and a Divine Aſſiſtance ſtill cleaving to them in thoſe Compoſitions, ſo that they ſhould not be obnoxious to any Error or Miſtake in what they did indite; that Aſſiſtance, which they aſcribe to their *Prophets*, by latter Writers, is called *an Inſpiration of Suggeſtion*; the ſecond, or the Aſſiſtance of the *Chetubim*, *an Inſpiration of Direction* only.

And this Aſſiſtance was thought inferior to that of *Prophecy*, not as to the certainty of the Revelation, or the ſubject Matter, but only as to the Degree and Meaſure of it; for, becauſe there was in theſe Compoſitions no *Viſum Prophetium*, *i. e.* no Viſion exhibited, nor did they ſpeak in this high ſtrain, *Thus ſaith the Lord*, therefore they thought they were not to be ſtiled *Prophets* in the proper Acceptation of the Word. And I conjecture that it is for this latter Reaſon only, that they put the Prophet *Daniel* not among the *Prophets*, but the *Hagiographi*, or Sacred Writers; becauſe he never uſeth theſe Expreſſions, *Thus ſaith the Lord*, or ſaith, *The Word of the Lord came unto me*; ſince otherwiſe in Viſions he was ſcarce inferior to any of the other *Prophets*. Nor is it eaſy to conjecture in what this way, whether of Revelation, or Divine Aſſiſtance, and Inſpiration by the Holy Ghoſt, ſhould be inferior to the former. For,

1*ſt*, Sure it is no Diſparagement to this way, that Perſons acted by it do not expreſs themſelves in (a) Parables, Similitudes, and Riddles, but uſe a more familiar Language, and appear in a more ſimple undiſguiſing Dreſs, and ſo more advantageouſly condeſcend to the Capacity of the Reader. Nor,

2*dly*, That it doth not act ſo much on the (b) Imagination and the Fancy, but is principally ſeated in the higher and purer Faculties of the Soul, which is the ſecond Difference aſſigned between them. Nor,

3*dly*, That it chiefly (c) moveth the inſpired Perſon to dictate Matters of true Piety, and Goodneſs, of Virtue, Wiſdom, and Prudence; theſe Differences, if aſſigned truly, ſeem to me to be Advantages of this Aſſiſtance, above that which uſually was afforded to the ancient *Prophets*, rather than Tokens that it was really inferior to the Inſpiration they enjoyed.

And this will be more evident, if we compare this Aſſiſtance of the Holy Spirit with that *Gradus Moſaicus*, which the *Jews* generally account the higheſt, or ſupreme Degree of *Prophecy*, and is recorded in theſe Words, *If there be a Prophet among you, I the Lord*

(a) *Dr.* Smith *of Prophecy*, chap. vii. p. 231. (b) Ibid. (c) Ibid.

will

will make myſelf known to him in a Viſion, and will ſpeak to him in a Dream, My Servant Moſes is not ſo, who is faithful in all my Houſe; with him will I ſpeak Mouth to Mouth, even apparently, and not in dark Speeches, and the Similitude of the Lord ſhall he behold, Numb. xii. 6, 7, 8. Whence the *Jews* gather theſe ſeveral Excellencies of the *Prophetick* Gift of *Moſes* above what was vouchſafed to the other *Prophets*, *viz.*

1*ſt*, That all other (d) *Prophets* propheſied by Dream or by Viſion, but *Moſes* propheſied when he was waking, and ſtanding. Now this alſo did the ſpiritual Perſon moved by the Holy Ghoſt.

2*dly*, That other (e) *Prophets* propheſied by the Hand of an Angel, and therefore ſaw what they ſaw, in (f) Parables and dark Speeches; but *Moſes* ſpake immediately from the Mouth of God, and without Parables, or dark Speeches; and ſo alſo did the ſpiritual Perſon ſpeak under the Goſpel-Diſpenſation, not by an *Angel*, but by that Spirit which ſearcheth the deep Things of God; not in Parables, and dark Riddles, but with *great plainneſs of Speech*.

3*dly*, That all the *Prophets* were afraid, and troubled, and fainted, but *Moſes* was not ſo: Nor was it ſo with our *Apoſtles*. Moreover, there was Strength, ſay they, in *Moſes* to underſtand the Words of the *Prophecy*; and ſo was there alſo in the *Prophets* to underſtand the Revelations of the Spirit. So that you ſee, this way of Aſſiſtance gave to the Pen-men of the *New Teſtament* all theſe Prerogatives of *Moſes* above the other *Prophets*; and ſo I know not why it ſhould be reckoned inferior to their way of *Prophecy*, upon thoſe very accounts for which the way of *Prophecy* vouchſafed to *Moſes* is preferred above them, eſpecially if we conſider that St. *Peter* lays this as the true Foundation of their Credibility, that *they ſpake as they were moved by the Holy Ghoſt*, 2 Pet. i. 21.

But it is of no great Moment to inſiſt on this Compariſon, ſince the Sacred Writers of the ſecond Order, ſtiled *Hagiographi*, are ſaid to be ſo far attended with the Divine Aſſiſtance in their Compoſitions, as that they could not be obnoxious in them to Error, or Miſtake, in what they writ, which is abundantly ſufficient to render all their Compoſitions a certain and unerring Rule of Faith, in what they have delivered as the object of it.

To proceed then to the Conſideration of the Diſtinction hinted before, *viz.* Of *Inſpiration by Suggeſtion*, and *Inſpiration of Direction* only. I ſay then,

1*ſt*, That where there is no antecedent *Idea*, or Knowledge of the Things written for the Good of others, to be obtained from Reaſon, or a former Revelation, an *Inſpiration of Suggeſtion* muſt be vouchſafed to the *Apoſtles*, to enable them to make them known unto the World. But where there is an antecedent Knowledge of the Things to be indited, it can only be neceſſary, that God ſhould either immediately, or by ſome ſpecial Occaſions, excite them to indite thoſe Things, and ſhould ſo carefully preſide over, and direct their Minds, whilſt writing, as to ſuggeſt, or bring into their Memories, ſuch things as his Wiſdom thought fit to be written, and ſhould not ſuffer them to err in the Delivery of what was thus indited in his Name, or as *Apoſtles* of God the Father, and our Lord *Jeſus Chriſt*. And therefore,

2*dly*, In all their Revelations of Myſteries, or Things, which could not otherwiſe be made known to them, either by natural Reaſon, or antecedent Revelation, they muſt be acknowledged to have had them by an immediate Suggeſtion of the Holy Spirit. Hence of theſe things the *Apoſtle* ſays negatively, That *the natural Man* (who only judges of things by his natural Reaſon,) *cannot know them, becauſe they are ſpiritually diſcerned*, 1 Cor. ii. 14. *i. e.* they, being Myſteries, can only be diſcerned by the Revelation of the Spirit; and poſitively, that *they ſpeak the Wiſdom of God in a Myſtery, even the Wiſdom hid from former Ages, which Eye had not ſeen, nor Ear heard, nor had it entred into the Heart of Man to conceive*, 1 Cor. ii. 7. and that becauſe *God had revealed theſe things to them by his Spirit*, ver. 9. *they having received the Spirit of God, that they might know the things which are freely given to us of God*, ver. 10. Thus was the Myſtery of the calling of the *Gentiles* into an Equality of Privileges with the believing *Jews*, made known unto them; for *God by Revelation*, ſaith St. *Paul*, *made known to me the Myſtery of Chriſt, which in other Ages was not made known as it is now revealed to his holy Apoſtles and Prophets by the Spirit, that the Gentiles ſhould be Fellow-heirs, and of the ſame Body, and Partakers of his Promiſe in Chriſt by the Goſpel*, Eph. iii. 3, 4, 5, 6. Chap. i. 9.—vi. 19. Col. i. 26, 27.—ii. 2.—iv. 3, 4. So they knew the *Myſtery* of the recalling of the *Jews*, Rom. xi. 25, 26. The *Myſtery of the Reſurrection*, *i. e.* the Quality of the Bodies to be raiſed, and the Order of it, with all the other ſpecial Circumſtances mentioned, 1 *Cor.* xv. 1 *Theſ.* iv. and the *Apoſtacy* of the latter Times; *for the Spirit ſpeaketh expreſsly*, ſaith the *Apoſtle*, *That in the latter Days Men ſhall depart from the Faith*, 1 Tim. iv. 1. This Inſpiration of Suggeſtion muſt alſo be allowed to St. *John* the Author of the *Revelations*, for he ſpeaking only what was repreſented to him in Viſions, or by Angelical Diſcourſes, or Apparitions, muſt have that Aſſiſtance which ſuggeſted theſe *Ideas* to him. But,

3*dly*, As for thoſe Things, which they did know already, either by natural Reaſon, Education, or antecedent Revelation, they needed only ſuch an Aſſiſtance or Direction in them, as would ſecure them from Error in their Reaſonings, or in their Confirmation of their Doctrines by Paſſages contained in the *Old Teſtament*; and therefore a continual

(d) *Dr.* Smith *of Prophecy*, chap. 11. (e) Maim. Fund. Leg. c. 7. (f) Ibid.

Suggeſtion muſt be here unneceſſary. And indeed one great Work they had upon their Hands both in Preaching the Goſpel, and Writing theſe *Goſpels* and *Epiſtles*, being to convince the unbelieving *Jew*, or to confirm the wavering *Jew*, or rectify the Errors of the *Judaizing Chriſtian*, the Gift of Knowledge of the Scriptures of the *Old Teſtament* was very neceſſary to them, and therefore is deſervedly reckoned among the primary Gifts of the Holy Ghoſt; and being ſo, we have reaſon to believe, that either the *Holy Ghoſt* ſuggeſted to their Memory thoſe *Scriptures*, which they uſed in theſe ſacred Writings to convince them, or elſe preſided ſo over them, as not to ſuffer them to make any Inferences from them, which were not agreeable to the true Intent and Meaning of them; though, at this Diſtance of Time, we may not always be able to diſcern the Strength and Clearneſs of the Conſequence. And,

4*thly*, In writing the *Hiſtorical* Parts of the *New Teſtament*, or Matters of Fact relating to themſelves, or others, it is only neceſſary, That what is there delivered as Matter of Fact, ſhould truly be performed, as it is ſaid to have been done; but it is not neceſſary that they ſhould be related in that order of time in which they were performed, unleſs that alſo be affirmed of them; for this muſt be ſufficient to aſſure us of the Truth of what they thus delivered.

Moreover, in writing the Diſcourſes contained in theſe Books, it is not neceſſary that the very Words ould be ſuggeſted, or recorded in which they were firſt ſpoken, but only that the true Intent and Meaning of them ſhould be related, though in Diverſity of Words. Though the Promiſe made to the *Apoſtles* by our Lord, That *the Holy Spirit ſhould bring to their Remembrance, πάντα, all things which he had ſaid unto them*, John xiv. 26. doth fairly plead for this Exactneſs in what they have delivered of our Saviour's Sermons; it being ſcarce imaginable their Memory, without Divine Aſſiſtance, ſhould exactly give us all that was ſpoken in ſuch long Diſcourſes.

And hence we may account for the Objections againſt this divine Aſſiſtance, ariſing from the viith of the *Acts*; for though I have ſhewed in the Note on *ver.* 15, 16. that there is no real Miſtake in the Words of the *Proto-martyr*, yet were it granted, That there is an Error in his account of the Sepulchres of the *Patriarchs*, yet that affects not the Authority of St. *Luke* at all, provided he exactly hath related what was then ſaid by St. *Stephen*, who was not choſen to be a Pen-man of the *Holy Scriptures*.

Laſtly, From what is thus diſcourſed, it may appear, That I contend only for ſuch an Inſpiration, or Divine Aſſiſtance, of the ſacred Writers of the *New Teſtament*, as will aſſure us of the Truth of what they write, whether by Inſpiration of Suggeſtion, or Direction only; but not for ſuch an Inſpiration as implies, that even their Words were dictated, or their Phraſes ſuggeſted to them by the *Holy Ghoſt:* This in ſome Matters of great Moment might be ſo, St. *Paul* declaring, that they *ſpake the Things which were given them of God in the Words which the Holy Ghoſt teacheth*, 1 Cor. ii. 13. if that relate not to what the Holy Ghoſt had taught them out of the *Old Teſtament*. But that it was not always ſo, is evident, both from the Conſideration that they were *Hagiographers*, who are ſuppoſed to be left to the Uſe of their own Words, and from the Variety of the Stile in which they write, and from the Solœciſms, which are ſometimes viſible in their Compoſitions; and more eſpecially from their own Words, which manifeſtly ſhew, that in ſome Caſes they had no ſuch Suggeſtions from the Holy Ghoſt, as doth imply, that he had dictated thoſe Words unto them. For Inſtance, when St. *Paul* declares his Will or Purpoſe to do what he was hindred by the Providence of God from doing; as when he ſaith to the *Romans*, *When I go into Spain, I will come to you*, Chap. xv. 24. *I will come by you into Spain*, ver. 28. For though he might, after his Enlargement, go into the Weſt, where (g) St. *Clemens* ſaith, he preached; and even into *Spain*, as (h) *Cyril*, (i) *Epiphanius*, and (k) *Theodoret* ſay he did; yet it is certain he did not deſignedly go to *Rome*, in order to an intended Journey into *Spain:* And when he ſaith to the *Corinthians*, *I will come to you when I paſs through Macedonia*, 1 Cor. xvi. 5. and yet confeſſeth in his ſecond *Epiſtle*, 2 Cor. i. 15, 16, 17. that he did not perform that Journey; for it is not to be thought the *Holy Ghoſt* ſhould incite him to promiſe, or even purpoſe what he knew he would not perform. This alſo we learn from all thoſe Places in which they do expreſs their Ignorance, or Doubtfulneſs of that which they are ſpeaking of; as when St. *Paul* ſaith, *I know not whether I baptized any other*, 1 Cor. i. 16. And again, τυχὸν παραμενῶ, *perhaps I will abide, yea, and winter with you*, 1 Cor. xvi. 6. And when St. *Peter* ſaith, *By Sylvanus a faithful Brother, as I ſuppoſe, have I written to you*, 1 Pet. v. 12. For theſe Words plainly ſhew, That in all theſe Things they had no Inſpiration, or Divine Aſſiſtance. This, laſtly, may be gathered from all thoſe Places in which they only do expreſs their Hope, and that conditionally of doing this, or that, as in theſe Words, *I hope to ſee you in my Journey*, Rom. 15. 24. *I will come unto you quickly, if the Lord will*, 1 Cor. iv. 19. *I hope to ſtay ſome time with you, if the Lord permit*, 1 Cor. xvi. 7. *I hope in the Lord Jeſus to ſend Timothy quickly to you*, Phil. ii. 19, 23. And, *I truſt that I my ſelf alſo ſhall come quickly*, ver. 24. *Theſe Things I write, hoping to come to thee quickly, but if I ſhould tarry that thou may'ſt know*

(g) Κήρυξ γινόμενος ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει. Ep. ad Cor. §. 6. (h) Cyril. Catechiſ. 17. p. 204. C.
(i) Epiph. Hær. 27. p. 107. C. (k) Theodoret. in 2 Tim. iv. 17. & Præfat. in Pſ. cxvi.

how

how to behave thy ſelf in the Church of God, 1 Tim. iii. 14, 15. *I hope by your Prayers to be given to you*, Philem. 22. *This will we do if the Lord permit*, Heb. vi. 3. *I hope to come to you*, St. John 2 Ep. *v.* 12. 3 Ep. *v.* 14. For, (1) *Spes eſt incertæ rei nomen*, the Word *Hope*, implieth an Uncertainty, whereas the Holy Spirit cannot be uncertain of any thing; nor can we think he would inſpire Men to ſpeak ſo uncertainly. And, (2.) There can be no Neceſſity, or even uſe of a Divine Aſſiſtance to enable a Man to expreſs his Hopes, ſeeing all Men do by natural Reflection know them.

§. III. And having thus declared what I do allow, I now proceed to ſhew what in this Matter I cannot admit of;

1ſt, Then, I can by no Means grant any *Slips of Memory* in the Compilers of theſe ſacred Books of the *New Teſtament*; for though theſe are allowed by (l) ſome in Matters of ſmall Conſequence, as they are pleaſed to ſtile them, yet is it of great Conſequence that we do not own them: For, if you grant they have thus ſlipt at all, by what Rules can we be aſſured they have not ſlipt above an hundred Times, or even in moſt of their *Hiſtorical* Relations? For Inſtance, if St. *Matthew* could ſlip in citing the Words of the Prophet *Jeremiah* by a Miſtake, for the Words of *Zechariah*, Mat. xxvii. 9. Why not alſo in citing the Words of the Prophet *Iſaiah*, or of any other *Prophet?* If one of thoſe ſacred Writers might be ſubject to theſe Slips, why not all? If once, why not often? And can we think it no Prejudice to the Divine Authority of theſe ſacred Writings, that they ſhould ſo oft be ſubject to falſe Citations, and produce falſe Stories, contradicting the Truth of the *Old Teſtament?* Would not this yield a great Advantage againſt our Rule of Faith, both to the unbelieving *Jews*, and to the *Scepticks*, and *Antiſcripturiſts*, which too much abound among us? Nor,

2dly, Can I grant that the *Apoſtles* determined any Matters of Practice merely from Rules of Human Prudence, without the Guidance and Direction of the Holy Spirit; it is pretended, this is done by St. *Paul* in theſe Words, *To the reſt ſpeak I, not the Lord*, 1 Cor. vii. 12. And again in theſe, *Concerning Virgins I have no Commandment of the Lord, but I give my Judgment, or Advice, as one that hath obtained Mercy of the Lord to be found faithful: I judge therefore this to be good for the preſent Neceſſity*, ver. 25, 26. And a third Time, *She is happier if ſhe ſo remain, after my Judgment, and I think alſo that I have the Spirit of God*, ver. 40. This is not, (m) ſaith one, ſpoken with the Authority of a Teacher ſent from God, or an *Apoſtle*, but in ſuch a Stile as implies only an ordinary Aſſiſtance, ſuch as any pious ſkilful Paſtor may expect.

Anſw. To this I anſwer, 1. That what the *Apoſtle* ſpeaks of here, from *ver.* 12. to the 24th, ſeemeth to be no ſlight Matter, but of great Importance to the Good of Societies, and to the Honour of *Chriſtianity*; for ſure it would have been a ſignal Blemiſh to the Chriſtian Faith, ſhould it have tended to diſſolve the Bonds of Matrimony, or given Men or Women Licence to quit that Sacred Tie purely becauſe they were turned Chriſtians. And hence we find that the *Apoſtle* had taken ſpecial Care to prevent this Imputation every where, by ordaining the very ſame Thing in all other Churches, which he here preſcribes to the *Corinthians*; though then he who had ſaid before, *To the married ſpeak not I, but the Lord*, 1 Cor. vii. 17. becauſe that Caſe had been particularly decided by *Chriſt*, Matth. xix. 9. ſays afterwards, *To the reſt ſay I, not the Lord*; he ſays not this to intimate that this Direction only was given by him as a Man uſing his natural Reaſon, only to direct them to what he thought beſt, but not as delivering the Mind of Chriſt, for he had before declared the contrary, by ſaying, *We have the Mind of Chriſt*, 1 Cor. ii. 16. and after doth it in theſe Words, *If any Man think himſelf a Prophet, or ſpiritual, let him acknowledge that the Things I write unto you are the Commandments of the Lord*, Chap. xiv. 37. but only to declare our Lord, in his Diſcourſe of Divorce, had not decided the Caſe *de imparibus conjugiis, of the Marriage of a Believer with an Infidel*, but had left this to the Deciſion of thoſe *Apoſtles* to whom he had promiſed the Aſſiſtance of the Holy Ghoſt *to lead them into all Truth*, John xvi. 13.

Anſw. 2. In the Words cited with Relation to the Caſe of *Virgins*, though the *Apoſtle* owns he had no particular Commandment of the Lord, as he had in the Caſe of married Perſons, yet doth he ſay ſufficient to convince us, that he adviſed in the Matter not only as a Man aſſiſted by his natural Reaſon, but alſo as one aſſiſted by the Spirit of God; for,

1ſt, Though, ſaith he, as to this, *I have no particular Command, I give my Advice in it as one who hath obtained Mercy of the Lord to be found faithful*, (in the Diſcharge of my *Apoſtolical* Office.) Now this, ſaith he, is all that is required of a Miniſter of *Chriſt*, and *Steward of his Myſteries, that he be found faithful* in adminiſtring the Grace of his *Apoſtleſhip*, 1 Cor. iv. 12. And this Fidelity was ſtill attended with the Power of *Chriſt*, aſſiſting them, as appears from theſe Words, *I thank Jeſus Chriſt our Lord, who hath enabled me, for that he counted me faithful, putting me into the Miniſtry*, 1 Tim. i. 12. So that this Phraſe doth not imply that the *Apoſtle* had only an ordinary Aſſiſtance in this Advice, ſuch as any ſkilful pious Paſtor may expect. And this is ſtill more evident in

(l) *Mr.* Lowth's *Vindic.* p. 45.

(m) *Mr.* Lowth's *Vindic.* p. 51.

thoſe Words, *She is happier if ſhe ſo abide after my Judgment; and I think I have the Spirit of God* (enabling me to form that Judgment;) for they who ſay, this is not ſpoken with the Authority of an Apoſtle, or a Teacher ſent from God, ſeem not to have conſidered that the Apoſtle was writing to them who are apt to queſtion his Apoſtleſhip, and required *a Proof of Chriſt ſpeaking in him*, 2 Cor. xiii. 3. and to them it was proper to ſay, whatſoever you may conceive of me, *I ſuppoſe I have the Spirit of God*, i. e. the Spirit of Wiſdom, and Knowledge to enable me to make this Advice. Moreover, the Words δωκῶ ἔχειν may be rendred, *I have the Spirit of God*; ſo in this Epiſtle, ὁ δοκῶν εἶναι φιλόνεικος is, *he that is contentious*, Chap. xi. 16. and εἴ τις δοκεῖ προφήτης, *if any Man be a Prophet*. See the Note there. Nor,

3*dly*, Do I grant that St. *Paul* any where implies that he doth not always uſe the beſt Arguments, but ſometimes ſuch as are beſt fitted to the Capacities and Notions of thoſe he writes to; for if ſo, by what Rules ſhall we be able to diſtinguiſh betwixt his Arguments on which we may ſafely rely, as being abſolutely true, and thoſe which only are accommodated to the Notions of thoſe with whom he had to do? St. *Paul* doth indeed ſay, ἀνθρώπινον λέγω, *I ſpeak after the Manner of Men*, or what is common to Men, *becauſe of the Infirmity of your Fleſh*, Rom. vi. 19. but he ſpeaks not this by way of Excuſe for not uſing the beſt Argument he could in this Affair, but he ſpeaks this by way of Illuſtration of his Argument, or Exhortation. The Senſe which the Ancients put upon theſe Words is this, τῇ φύσει μετρῶ τὴν παραίνησιν, *I frame my Exhortation with a due Conſideration of the Infirmity of your Fleſh*, requiring only that you ſhould do that Service now to God, which you have formerly done to Sin, I rather think the *Apoſtle* diſcourſeth to this Effect: In this Diſcourſe of their being Servants formerly to Sin, and their Obligation now to be Servants to Righteouſneſs, I ſpeak that which all natural Men muſt have had Experience of by Reaſon of the Infirmity of the Fleſh, and of which they may thence take a juſt Idea, requiring only that as they have formerly yielded their Members Inſtruments to Sin, ſo they would now yield them Inſtruments to Righteouſneſs.

As for the Arguments they uſe *ad hominem*, as they are very few, ſo is it only requiſite that they ſhould truly be convincing upon the Principles which ſuch Men owned and received, there being nothing more intended by them, than to convince them, that ſuch an Inference doth naturally follow from their Principle, and that they muſt either quit the Tenet, or admit the Inference. For Inſtance, when the Apoſtle ſaith, *Elſe what ſhall they do who are baptized for the Dead?* 1 Cor. xv. 29. He is there diſputing againſt ſome of the *Corinthians*, who ſaid, *There is no Reſurrection of the Dead.* Now here he all along diſputeth *ad hominem*, and on Suppoſition; as *v. g. Then is Chriſt not riſen from the Dead*, ver. 13. *Then are we falſe Witneſſes of God*, ver. 15. *Then is your Faith vain*, ver. 17. *Then they that ſleep in Chriſt are periſhed*, ver. 18. *Then are Chriſtians of all Men the moſt miſerable*, ver. 19, *&c.* All which Suppoſitions are really falſe, but then they follow from the foreſaid Tenet of thoſe *Corinthians*; ſo that all this Diſcourſe is only an Argument *ab abſurdo*. But that the *Apoſtles* any where uſe ſuch Arguments *ad hominem*, as proceed only on ſuch Principles as were generally admitted in their Age, without conſidering whether they were true or falſe, I utterly deny.

§. IV. Having thus premiſed theſe Things for the right Stating and Explication of the Controverſy, I proceed to lay down the Arguments, which prove, that in theſe Writings the *Apoſtles* were aſſiſted and preſerved from Error by the Spirit of God, and therefore were enabled to deliver to us an unerring Rule of Faith.

And, 1*ſt*, I argue for the Divine Aſſiſtance of the Inditers of theſe Sacred Records, from what they do aſſert concerning their own Writings, and what they ſay touching the Declarations made, the Doctrines delivered, and the Directions given in them. And,

As for the Writers of the Goſpels, St. *Luke* declares, he writes his *Goſpel* to *Theophilus*, that *he might know the Certainty of thoſe Things in which he had been inſtructed*; and St. *John* declares, his Goſpel was written, *that they might believe that Jeſus was the Chriſt, the Son of God:* Now it is plain, that neither *Theophilus* could be certain of the Truth of what he had been taught by any Writing, which was not abſolutely certain in itſelf; nor could others be induced by what St. *John* had written, to believe *that Jeſus was the Chriſt*, unleſs they could be certain that he ſpake the Truth throughout his Goſpel. Now if we do conſider how many Things contained in the beginning of St. *Luke*'s Goſpel, he muſt have by hearſay; and how many long Diſcourſes, both he, St. *Matthew* and St. *John* deliver, as ſpoken by our Lord and others; of which we can have no Aſſurance, after ſo many Years before the writing of them, on the mere Strength of human Memory, ſo as to ground an Article of divine Faith upon the very Words in which they are delivered, we muſt be forced to conclude, that upon this Account, we cannot depend upon the very Letter, and minute Circumſtances of every Diſcourſe related by them, unleſs according to *Chriſt*'s Promiſe, they had the Aſſiſtance of the Holy Ghoſt *to bring theſe Things to their Remembrance:* Wherefore this Promiſe is made to them in very general and comprehenſive Terms, *viz. The Holy Ghoſt ſhall bring all Things to your Remembrance whatſoever I have ſaid unto you*, John xiv. 26. And then there being nothing conſiderable in St. *Mark*, which is not alſo in St. *Matthew* or St. *Luke*, or both, the Certainty of all that is contained in

them, muſt make us alſo certain of the Truth of what St. *Mark* delivers in his Goſpel. Moreover, the Word ſpoken and indited by them, is ſtiled *the Word of God:* Men, ſaith the *Apoſtle*, could not believe the Goſpel unleſs they heard it preached to them; nor could they hear it preached, unleſs ſome were commiſſionated to preach the Goſpel; for *Faith comes by hearing, and hearing by the Word of God*, Rom. x. 14, 15, 16, 17. And, *for this Cauſe*, ſaith he, *thank we God without ceaſing, becauſe, when ye received the Word of God which ye heard of us, ye received it not as the Word of Men, but as it is in Truth the Word of God*, 1 Theſſ. ii. 13. *I am made a Miniſter of Chriſt*, ſaith he, *according to the Diſpenſation of God which is given to me to fulfil, (i. e.* fully to preach) *the Word of God*, Coloſ. i. 25. (2.) It is called the *Commandment of God*; *for my Goſpel*, ſaith St. *Paul*, and the preaching of *Jeſus Chriſt*, is made manifeſt, and according to the *Commandment of the everlaſting God, made known unto you for the Obedience of Faith*, Rom. xvi. 25, 26. which Faith is always built on a divine Teſtimony. And again, *If any Man be a Prophet, or Spiritual, let him acknowledge that the Things I write unto you, are the Commandments of the Lord*, 1 Cor. xiv. 37. (3.) It is declared to be the *Wiſdom of God*, 1 Cor. i. 24. For *we preach Chriſt to you that are called, both Jews and Greeks, the Power of God, and the Wiſdom of God; we ſpeak the Wiſdom of God in a Myſtery, even that Wiſdom which God hath revealed to us by his Spirit*, 1 Cor. ii. 7, 10. (4). It is the *Teſtimony* of God; For, *I come not to you*, ſaith he, *in Excellency of Speech, declaring to you the Teſtimony of God*, 1 Cor. ii. 1. (5.) It is the *Goſpel* of God: For St. *Paul* ſtiles himſelf the Miniſter of *Jeſus Chriſt* to the Gentiles, *miniſtring the Goſpel of God to them*, Rom. xv. 16. *We preach*, ſaith he, *the Goſpel of God freely*, 2 Cor. xi. 7. *We were bold to preach to you the Goſpel of God; we were willing to have imparted to you not the Goſpel of God only, but alſo our own Lives*, 1 Theſſ. ii. 2, 8, 9. even *the glorious Goſpel of the Bleſſed God committed to my truſt*, 1 Tim. i. 11. (6.) It is the Goſpel of *Chriſt*; *For I came*, ſaith he, *to Troas to preach Chriſt's Goſpel*, 2 Cor. ii. 12. *We ſent Timotheus our Fellow-labourer in the Goſpel of Chriſt*, 1 Theſſ. iii. 2. (7.) It is the *Myſtery* of his Will, *Eph.* i. 9. *The Myſtery of God the Father, and of Chriſt*, Col. ii. 2. *The Mind of Chriſt, made known to the Apoſtles*, 1 Cor. ii. 16. And *the Word of Chriſt which muſt dwell richly in Believers*, Col. iii. 16.

Now ſure it cannot rationally be conceived, that the *Apoſtles* ſhould be ignorant of that Aſſiſtance by which they were enabled to indite theſe Records; if then they were aſſured of that Aſſiſtance of the Holy Spirit, which they challenged, then muſt the Goſpel, which they both preached and indited, be received as the *Word of God and Chriſt, the Mind of Chriſt, the Goſpel of God and Chriſt, the Myſtery of God the Father and of Chriſt, the Commandment and the Teſtimony of God*; which is the Thing I am concerned to make good; and then it highly muſt concern all Perſons *to be mindful of the Commandments of the Apoſtles of our Lord and Saviour*, 2 Pet. iii. 2. If they had no ſuch Aſſurance of the Aſſiſtance of the Holy Spirit, they groſsly did impoſe upon the World, in thus pretending, that they preached the Goſpel *by the Aſſiſtance of the Holy Spirit ſent down from Heaven.* If they were not aſſured that in thoſe Writings they delivered only thoſe Doctrines, which God required all Men to believe, thoſe Precepts he required them to do, they muſt be very confident, in daring to make this the Preface to ſome of their Epiſtles, *Paul an Apoſtle, according to the Will and the Commandment of God*, 1 Cor. i. 1. 2 Cor. i. 1. Eph. i. 1. Col. i. 1. 1 Tim. i. 1. 2 Tim. i. 1. and ſaying with ſo much Aſſurance, *If any be a Prophet, let him acknowledge that the Things I write unto you are the Commandments of God*, 1 Cor. xiv. 37. and much more, in declaring to all *Chriſtians* thus; *We are of God; he that knoweth God, heareth us, he that is not of God, heareth not us; by this we know the Spirit of Truth, and the Spirit of Error*, 1 John iv. 6. For this ſeems equal to what their *Maſter* himſelf ſaid in the like Words, *Why do you not believe me? He that is of God heareth the Words of God; you therefore hear them not, becauſe you are not of God*, John viii. 46, 47. Yea, they muſt be falſe Witneſſes of God, by ſtiling Human Writings, the *Word*, the *Goſpel*, the *Command*, the *Teſtimony*, the *Mind*, the *Myſtery* of God and Chriſt, and by requiring others to receive it, *not as the Word of Man, but as the Word of God*, even that Word *by which they muſt be judged at the laſt Day*, Rom. ii. 16. which again runs as high as thoſe Words of *Chriſt*, *The Word that I have ſpoken, ſhall judge him that believes it not, at the laſt Day*, John xii. 48.

If here it be replied, that theſe Things are rather ſaid of the Goſpel, which they preached, than of the *Goſpels* and the *Epiſtles*, which they writ. I anſwer,

1*ſt*, That St. *Peter* ſaith of all St. *Paul*'s *Epiſtles*, that they were written *according to the Wiſdom given to him*, 2 Pet. iii. 15, 16. even that Wiſdom, which he ſtiles *the Wiſdom of God*, and aſcribes to the *Apoſtles* in the general, ſaying, *We ſpeak the Wiſdom of God, &c.* 1 Cor. ii. 6, 7. that St. *Paul* himſelf requires all Spiritual Perſons to acknowledge *the Things he writ unto them, were the Commandments of the Lord.*

2*dly*, I aſk, whether the Doctrines of Faith and Rules of Life, delivered in the *Goſpels* and *Epiſtles*, be not as much a Part of the Goſpel, or the Law of *Chriſt*, as any thing they preached? If they be a Part of it, all theſe Aſſertions muſt equally be true of their *Goſpels* and *Epiſtles* written, and their Sermons preached: If they be not, where ſhall we find, and how ſhall we be aſſured, that we have the Goſpel of our Lord, ſince we know nothing of it but from what is left on Record in that *New Teſtament*, which contains all we have left of their Preaching after the Spirit, promiſed to lead them into all Truth, was fallen upon them? Or, why did all *Chriſtians*, of that and the ſucceeding Ages, depend upon them as their

Rule of Faith? Moreover, That the *Apoſtles* were aſſiſted as fully by the Holy Ghoſt in what they writ, as in what they preached, will be apparent from the Conſideration of their Office, they having this Aſſiſtance as being *Chriſt's Apoſtles*, his Ambaſſadors, the Miniſters of *Chriſt*, and *Stewards of the Myſteries of God*. Now in the Preface to their *Epiſtles*, they take Care to let the Reader know, they who ſent theſe *Epiſtles* were *Apoſtles*, and Miniſters of *Chriſt*, *according to the Will, and the Commandment of God*, 2 Tim. i. 1. *for* (Declaration of) *the Promiſe of Life which is in Chriſt Jeſus, for the Faith of God's Elect, and the acknowledging the truth which is after Godlineſs*, Tit. i. 1. If therefore they had this Aſſiſtance, becauſe they were the Meſſengers of *Chriſt*, the Teachers of the *Jew* and *Gentile*, *in Faith and Verity*; Men *who received Grace and Apoſtleſhip from Chriſt to the Obedience of Faith*, and had *the Word of God committed to them according to the Commandment of our God and Saviour*; and they were truly diſcharging their Office as well when they indited as when they preached the Goſpel; they muſt be equally aſſiſted in both.

This, *Laſtly*, will be evident from the Conſideration of the common End and Deſign both of their writing and preaching: For the Reaſon why this Aſſiſtance attended them in preaching was, the Benefit and Edification of the Church, the building her up in her moſt Holy Faith, *the perfecting the Saints, the edifying of the Body of Chriſt, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God unto a perfect Man*; for to this End, *Chriſt gave ſome Apoſtles, ſome Prophets and Evangeliſts*, Eph. iv. 11, 12, 13. Now, do not all theſe Reaſons equally belong to their Writings? Were they not alſo intended, and uſed for theſe very Ends in all ſucceeding Ages of the Church? Did they not in them write the ſame Things, which they had preached, becauſe this was for their Safety? *Phil.* iii. 1. that after their Deceaſe, *they might have theſe Things always in remembrance*, 2 Pet. i. 15. and that *they might be mindful of the Commandments of the Apoſtles of our Lord*, Chap iii. 1, 2. Had they not the Promiſe of the Spirit to aſſiſt them in their preaching, that they might guide their Hearers into all Truth? And, doth not the ſame Reaſon hold more ſtrongly for their Writings, partly, becauſe they were to remain when the *Apoſtles* were dead, and could not be conſulted, as they might be whilſt living, when any Scruple did ariſe touching their Doctrine, and to ſerve for the Inſtruction, not of one Age only, as their preaching did, but of all Ages of the *Chriſtian* World? And indeed, their preaching without writing, could not have anſwered the Deſign of propagating the *Chriſtian* Faith to future Ages; Experience having taught us, that what is handed only by Tradition to us, is ſubject to the greateſt Change and Innovations: It being the pretended Traditions of the *Jewiſh* Church, which corrupted and *made void the Commandments of God*, Matth. xv. 6. and the pretended *Traditions* of the *Romiſh Church*, which have turned their *Chriſtianity* into a Syſtem of *Superſtition* and *Idolatry*: For, as it is truly obſerved by (*) *Origen*, *That which only is delivered by Word of Mouth, quickly vaniſheth, as being of no Certainty*. So that if our Bleſſed Lord deſigned the Continuance of his Goſpel to the End of the World, he alſo muſt deſign the Aſſiſtance of his *Apoſtles* in the writing of it.

Now from this Argument we may return an Anſwer to that Cavil, which ſome have made againſt the Inſpiration of the Writings of the *New Teſtament*, That we meet not in them, as we do frequently in the *Old*, theſe Words, *Thus ſaith the Lord*, or *The Word of the Lord*, by ſuch or ſuch a *Prophet*. For,

1. We meet not with theſe Words in all the *Chetubim*, or the *Hagiographa*, which yet all the *Jews* acknowledge to be written by the Aſſiſtance of the Holy Ghoſt. Moreover, our Lord ſpeaks of *Prophets* ſent by him, *Matth.* xxiii. 34. which implies, that they muſt be aſſiſted in delivering their Meſſage by the *Holy Ghoſt*, as the *Prophets* were.

2. When we meet with it in the *Prophets* of the *Old Teſtament*, it is chiefly, if not only, when theſe *Prophets* have a Meſſage from the Lord to the People: And when *Chriſt* ſends his Meſſage to the ſeven Churches, we find Words of like Import ſtill repeated, *viz. He that hath an Ear, let him hear what the Spirit ſaith unto the Churches*, Rev. ii. 7.—iii. 22. which whole Phraſe occurs not elſewhere, but only in the Revelations, or the Words of the *Prophecy* of St. *John*.

3. It is ſurely of like Import to ſay, *This I write to you by the Word of the Lord*, 1 Theſſ. iv. 15. *The Word you received from us, is not the Word of Man, but of God*, Chap. ii. 13. And I who preach it, am his Miniſter *to fulfil the Word of God*, Col. i. 25. The Word made known unto you for the Obedience of Faith, *is the Command of the everlaſting God*, Rom. xvi. 25, 26. *The Things I write unto you are the Commandments of the Lord*, 1 Cor. xiv. 37. For the Phraſe ἐν λόγῳ Κυρίου, is the Phraſe uſed by the *Prophets* of the *Old Teſtament*, viz. The *Prophet* ſaid unto him, ἐν λόγῳ Κυρίου, *by the Word of the Lord, ſmite me*, 1 Kings xx. 35. See *Chap.* xiii. 1, 2, 5, 9, 32. and equivalent to it are theſe Sayings. In fine, we read of *John* the *Baptiſt*, that *the Word of God came to him, and he went forth preaching the Baptiſm of Repentance*, Luke iii. 2, 3. which is the very Phraſe uſed of the *Prophets* of the *Old Teſtament*; ſee the Note there. Seeing then our Lord hath taught us, that though he was *the greateſt of the Prophets before Chriſt, yet the leaſt of the Prophets in the Kingdom of Heaven is greater than he*, Matth. xi. 11. Can we reaſonably conceive,

(*) Τὰ γὰρ ἀληθῶς λεγόμενα φανέλαι μεῖ' ὀλίγου, ἐκ ἔχοντα ἀπόδειξιν. Dial. contr. Marcion. p. 59.

that this Fore-runner of the *Meſſiah* ſhould ſpeak the *Word of God*, as did the *Prophets* of the *Old Teſtament*; and that the *Prophets* and *Apoſtles* of the *New Teſtament*, on whom the *Holy Ghoſt* deſcended, to enable them to teach the Mind of *Chriſt* to all future Ages of the Church, ſhould not ſpeak and write what they delivered as the Rule of Faith by the like Divine Aſſiſtance?

§. V. *Arg.* 2. They who, when they indited theſe Writings, were aſſiſted by the Holy Ghoſt, the Spirit of Truth, indited theſe Records by Divine Aſſiſtance; for the things God ſpake to his Servants, the *Prophets*, are ſtiled the Things which *I commanded* ἐν πνεύματί μου, *by my Spirit*, Zach. i. 6. But the *Apoſtles* were thus aſſiſted; this they in terms, or by juſt Conſequence, aſſert. For St. *Peter* ſaith of them all in general, that *they preached the Goſpel by the Holy Ghoſt ſent down from Heaven*, 1 Pet. i. 12. And, is not this as much as he ſaid of the *Prophets* of the *Old Teſtament*, when he declares, they *ſpake as they were moved by the Holy Ghoſt?* 2 Pet. i. 21. St. *Paul* aſſerts, in the ſame general Expreſſions, that thoſe great Things belonging to the Goſpel, which *neither Eye had ſeen, nor Ear had heard, nor Heart was able to conceive, God had revealed to them by the Spirit*, 1 Cor. ii. 10. That they had *received not the Spirit of the World, but the Spirit which is of God, that they might know the Things which were freely given to Chriſtians of God*; and that theſe Things they taught *not in the Words which Man's Wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing ſpiritual Things with ſpiritual*, ver. 12, 13. In which Place, the very Deſign of the *Apoſtle* is to prove againſt the *Greek* Philoſophers, how unreaſonable it was to reject the Goſpel; becauſe it came not in the way of Demonſtration to human Reaſon, but by way of Revelation from God, and ſo requireth Faith; as of neceſſity it muſt do, ſince it contained ſuch things concerning the Deſign of *Chriſt*'s ſalutary Paſſion, his Reſurrection, Aſcenſion and a future Judgment at the general Reſurrection, which no natural Man could know by the utmoſt Improvement of his human Reaſon; and ſuch Diſcoveries of the Council of God concerning Man's Juſtification, as depended upon his good Pleaſure, which was known only to that Holy Spirit, which ſearcheth all Things, even the deep Things of God. It is this Spirit, ſaith he, that we have received, and by this Spirit hath God revealed theſe Things unto us, and we accordingly do teach them to the World, not in the Words, which human Wiſdom teacheth, but *which the Holy Ghoſt teacheth*, comparing the Revelations made to us by the Spirit, with the Revelations made to the *Prophets* in the *Old Teſtament* by the ſame Spirit, and finding that the Revelations made to us do far exceed what was diſcovered to them; for, what the Eye of thoſe Prophets had not ſeen in Viſion, or their Ear heard in Dreams, nor can the Heart of Man conceive without a Revelation, even theſe Things hath God revealed to us by his Spirit. Thus did they ſpeak the Word of God *in Demonſtration of the Spirit:* Whence he declares, that if any Man deſpiſe their Teſtimony or Inſtructions, he deſpiſeth not Man only, but God alſo, who had given them his Spirit, 1 *Theſſ.* iv. 8. they being not ſufficient for this Work of themſelves, but their Sufficiency was of God; who, by this Miniſtration of the Spirit, had made them able Miniſters of the *New Teſtament*, 2 Cor. iii. 5, 6. And thus, ſaith he, *that God who, commanded the Light to ſhine out of Darkneſs*, (and who illuminated the *Prophets*, by ſhining upon their Imaginations and their Underſtandings,) *hath ſhined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt*, 2 Cor. iv. 6. In his Epiſtle to the *Epheſians*, he declares, that the Myſtery of *Chriſt* was made known to him by immediate Revelation, and not to him only, but to the Reſt of the *Apoſtles* and *Prophets* of the *New Teſtament*; *For God*, ſaith he, *hath made known this Revelation to us the Apoſtles and Prophets by the Spirit*, Eph. iii. 3, 5. And hence he ſpeaks to the *Corinthians* in this Language, *If any Man be a Prophet, or Spiritual, let him acknowledge that the Things I write unto you are the Commandments of God*, 1 Cor. xiv. 37. Here then the Argument runs thus:

They, who had a like Aſſiſtance to that of the *Prophets* under the *Old Teſtament*, muſt write by the Direction of the *Holy Ghoſt*; *For Holy Men of Old ſpake as they were moved by the Holy Ghoſt*, and the *Scripture*, they indited, was of Divine Inſpiration; and their Words are cited in the *New Teſtament*, as ſpoken by the *Holy Ghoſt:* But the *Apoſtles* had a like Aſſiſtance; for in the Words now cited, they ſtile themſelves *Apoſtles* and *Prophets*; they challenge a like Illumination, or *ſhining of God upon their Hearts*, a like Revelation of their Goſpel by the Holy Spirit; and they pretend to teach it to others in Words taught them by the Holy Ghoſt. In all which Sayings they muſt be guilty of a falſe Teſtimony concerning God, and muſt impoſe upon the Church of *Chriſt*, if no ſuch Aſſiſtance of the Holy Spirit was imparted to them.

§. VI. A Third Argument for the infallible Aſſiſtance of the *Apoſtles* in delivering the Truth of the Goſpel to Poſterity, is taken from our Saviour's Promiſe to them, he having engaged,

Firſt, To ſend the Comforter to be for ever with them, in theſe Words: *I will aſk the Father, and he ſhall give you another Comforter to be for ever with you*, John xiv. 16. And to be always with them when they were executing his Commiſſion *to make Diſciples in all Nations, teaching them to obſerve whatever he had commanded them*, Matth. xxviii. 19, 20.

Ye, ſaith he, *ſhall be my Witneſſes of theſe Things*; and that you may be qualified to be ſo, *Behold, I ſend the Promiſe of my Father upon you*, Luke xxiv. 48, 49. Hence I infer,

That

That they had always the Aſſiſtance of the Holy Spirit with them in the Diſcharge of their *Apoſtleſhip*.

Secondly, He adds, That this Spirit that ſhould thus abide with them, was *the Spirit of Truth, which the World could not receive*, John xiv. 16, 17. Now why doth he chuſe to characteriſe him by this *Epithet*, but to inform them, that they might expect from him the certain Knowledge of that whole Doctrine they were, as his *Apoſtles*, to declare unto the World, and leave to future Generations as the Rule of Faith? That this is indeed the Reaſon, we learn from theſe following Words, *ver.* 26. *But the Comforter, the Holy Ghoſt, whom the Father ſhall ſend in my Name, he ſhall teach you all Things, and bring to your Remembrance all Things which I have ſaid unto you*, i. e. the Things I have commanded you to teach, he ſhall faithfully bring to your Remembrance; and as for thoſe *many Things I have to ſay unto you, which now ye cannot bear*, he ſhall teach them all. That this is the true Import of this Promiſe, we learn from the enſuing Words, *Chap.* xvi. 12, 13. *I have yet many things to ſay unto you, but ye cannot bear them now; but when he, the Spirit of Truth, is come, he ſhall guide you into all Truth, and he ſhall ſhew you things to come:* He ſhall guide you into, and therefore ſhall ſecure you from erring from, or going out of the Way of Truth: He ſhall thus guide you into *all Truth*, which it concerns you, as his *Apoſtles*, to deliver to the *Chriſtian* Church, or any of her Members to know, in order to the Performance of their Duty, or the obtaining the End of their Faith, the Salvation of their Souls. Hence then, *1ſt*, We may be ſure, that all the Sermons or Diſcourſes of our Lord to his *Diſciples*, recorded in the *Evangeliſts*, are faithfully delivered by his *Apoſtles*, as to the Senſe and genuine Import of them; for otherwiſe, the Holy Spirit did not *bring to their Remembrance all things which he had ſaid unto them*, but ſuffered them to record ſome of his Sayings otherwiſe than he had delivered them; nor were they faithful in execution of the Charge committed to them; which was *to teach all Nations all things which he had commanded them*. *2dly*. Hence alſo we may reſt aſſured, That what the *Apoſtles* taught in any of the *Epiſtles* directed to the *Chriſtian* Churches, they taught by the Direction and Guidance of the Holy Spirit; for ſince they were indicted by them, as the *Apoſtles* of the Lord, for the Inſtruction of the Church, of that and the ſucceeding Ages, if the Spirit of Truth did not guide them into all Truth, but ſuffered them to err in the compoſing of them, then was not this Promiſe of our Lord fulfilled unto them; no, not then, when they undertook to be *Teachers of the Church in Faith and Verity*, and ſo were more eſpecially concerned to have this Guidance of the Holy Spirit. Moreover, *Chriſt* declares, that *he who heareth them, heareth him*, Luke x. 16. *he that receiveth them, receiveth him*, Matth. x. 40. Now to receive the *Apoſtles even as Chriſt Jeſus*, Gal. iv. 14. no Man could be obliged, unleſs they were entirely aſſiſted by the Spirit promiſed *to lead them into all Truth* in the Diſcharge of their *Apoſtleſhip*. And this ſeems plainly to be the Import of *Chriſt*'s Addreſſes to his *Father*, John xvii. 17. *Sanctify them in* or by *thy Truth*; *thy Word is Truth*; for he himſelf was ſanctified by the Holy Spirit to his *Prophetick* Office, *Luke* iv. 18. *John* x. 36. ſo muſt they, who were *Apoſtles* and *Prophets* ſent by him, *Matth.* xxiii. 34. *Luke* xi. 49. and therefore he ſaith, *As the Father hath ſent me, ſo ſend I you*; *receive the Holy Ghoſt*, John xx. 21, 22. and prays, that they may have the ſame Spirit, *that the World might believe, and know the Father had ſent him, and had loved them, as he had loved him*, Chap. xvii. 21, 23. See the Note there.

§. VII. *Arg.* 4. Theſe Sacred Records which were indited to be a ſtanding Rule of Faith to *Chriſtians* throughout all Ages of the World, the Goſpel contained in theſe *Scriptures* being made *known to all Nations for the Obedience of Faith*, Rom. vi. 26. they muſt in all Things propounded in them to our Faith, contain a Divine Teſtimony, or a Revelation of the Will of God. For as human Faith depends upon the Teſtimony of Man, ſo Divine Faith is that, which depends on the Teſtimony of God: And as Obedience to Men conſiſts in doing the Will of Men, ſo our Obedience to God conſiſts in Conformity to the Will of God. Again, If we muſt all *be judged by this Law of Liberty*, James ii. 12. if *Chriſt* at the laſt Day will *judge the Secrets of Mens Hearts*, according to the Goſpel of St. *Paul*, Rom. ii. 16. *If he will come in flaming Fire, taking Vengeance of all that obey not his Goſpel*, then muſt this Goſpel, and this Law of Liberty, be a Rule of Faith until *Chriſt*'s ſecond Coming: For, upon that Account alone can Men be bound under this dreadful Penalty, to yield Obedience to it, and be judged by it.

§. VIII. *Arg.* 5. *Laſtly*, That the *Apoſtles*, and Writers of the Books of the *New Teſtament*, were aſſiſted both in their Preaching and Writing by the Spirit of God, the *Chriſtians* of all Ages from the Beginning do atteſt. (a) St. *Clemens* in his Epiſtle to the *Corinthians* ſaith, That *the Apoſtles delivered the Goſpel to us from our Lord Jeſus Chriſt, and Chriſt from God; and that being filled with the Spirit, and having the Word of God committed to*

(a) Οἱ ἀπόστολοι ἡμῖν εὐαγγελίσθησαν ἀπὸ Κυρίου Ἰησοῦ Χριστοῦ· Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ. παρηγγελίας οὖν λαβόντες καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ πιστωθέντες τῷ λόγῳ τοῦ Θεοῦ μετὰ πληροφορίας πνεύματος ἁγίου ἐξῆλθον εὐαγγελιζόμενοι τὴν βασιλείαν τοῦ Θεοῦ. Sect. 42.

them, they went out preaching the Kingdom of God. He adds, (b) That *the Scriptures are the true Words of the Holy Spirit:* And that St. *Paul writ to them by the Spirit, touching himself, and* Cephas, *and* Apollos. (c) *Polycarp* tells his *Philippians*, That *none could attain to the Wisdom of St.* Paul, *who had writ Epistles to them; by looking into which they might be built up in the Faith delivered to them.* In (d) *Justin*'s Time the Gospels were known by the Name of Εὐαγγέλια, both to *Jew* and *Gentile*; and they were read in their Assemblies as the Holy Prophets, as being writ by Men μεσοῖς πνεύμαΘ· ἁγίῳ, *full of the Divine Spirit.* Dial. cum Tryph. p. 226, 227.

(e) *Irenæus* informs us, That *the Lord of all Things gave to the Apostles Authority to preach the Gospel, and that by them we have known the Truth, that is, the Doctrine of the Son of God; to whom he said, He that heareth you heareth me: That this Gospel they preached, and after, by the Will of God, committed to Writing, to be the Foundation and Pillar of our Faith*; and adds, That *all the Apostles knew the Truth by Revelation as well as* Paul: (f) *For as St.* Paul *was an Apostle not of Men, neither by Men, but by Jesus Christ, and God the Father, so were they.*

(g) *Theophilus* declares the Consent there is betwixt the Things spoken by the *Prophets*, and in the *Gospels*, *because they both spake by the same Spirit.*

(h) *Clemens* of *Alexandria*, speaking of the Woman who anointed our Saviour's Feet with Ointment, saith, This may be a Symbol τῆς διδασκαλίας τῆς κυριακῆς, *of our Lord's Doctrine: for the Feet anointed with sweet smelling Ointment, signify* θείην διδασκαλίαν, *the divine Doctrine; for the Apostles partaking of the holy Spirit, betokened by the Ointment of sweet Odour, are the Feet of our Lord anointed.* The *Apostles* are with him, *the Disciples of the Spirit.* And (i) *we may well call them Prophets*, saith he, *the Prophets and Apostles being both acted by one and the same Spirit.* And, (k) *we who have the Scriptures are taught of God, being instructed by that Son of God.* He adds, That the *Scriptures* which we have believed are ἐξ αὐθεντίας αὐτοκραΘορικῆς, *established by God's Authority*, Strom. 4. p. 475. And that the *Psalmist* said, περὶ πάσης γραφῆς τῆς καθ' ἡμᾶς, *of our whole Scripture, Hear my Law, oh my People! And the Apostle, we speak the Wisdom of God among them that are perfect*, Strom. 5. p. 557.

(l) *Origen* is most express, that the Sacred Books are not the Writings of Men, but proceed from the *Afflatus* of the Holy Ghost, and came to us by the Will of the Father through *Jesus Christ*; *To them*, saith he, *that believe this, and adhere to the Canon of the heavenly Church of Jesus Christ, by Succession from the Apostles, we shall shew the appearing Ways*, viz. *of distinguishing betwixt the Spirit and the Letter.* (m) *It becomes us*, saith he, *to believe, that in the Holy Scripture there is not one tittle void of the Wisdom of God; for the Prophets spake, receiving from his Fulness; and there is nothing in Prophecy, or the Law, or the Gospel, or the Apostles, which is not from the Fulness.* He adds, (n) That *there is nothing unequal or distorted in the Oracles of God, but a sweet Harmony of the Old Scriptures*

(b) Ἐγκύπλει εἰς τὰς γραφὰς τὰς ἀληθεῖς ῥήσεις πνεύμαΘ· τῷ ἁγίῳ. Sect. 45. Ἐπ' ἀληθείας πνευματικῶς ἀπέστειλεν ὑμῖν περὶ αὐτῆ τέ, καὶ Ἀπόλλω. Sect. 47.

(c) Ὃς καὶ ἀπὼν ὑμῖν ἔγραψεν ἐπιστολὰς, εἰς ἃς ἐὰν ἐγκύπλει, δυνηθήσεσθε οἰκοδομεῖσθαι εἰς τὴν δοθεῖσαν ὑμῖν πίστιν. Sect. 3.

(d) Ap. 2. p. 98.

(e) *Dominus omnium dedit Apostolis suis potestatem Evangelii, per quos & veritatem, hoc est Filii Doctrinam, cognovimus, quibus & dixit Dominus, qui vos audit, me audit.* l. 3. Præfat. *Quod quidem Evangelium tunc præconiaverunt; postea verò per Dei voluntatem in Scripturis nobis tradiderunt fundamentum & columnam fidei nostræ futurum*, c. 1.

(f) *Sicut ergo Paulus Apostolus non ab hominibus, neque per hominem, sed per Jesum, & Deum Patrem, (sic illi) Filio quidem adducente eos ad Patrem, Patre verò revelante eis Filium*, l. 3. c. 13. V. l. 2. c. 47. bis.

(g) Ἀκόλυθα ἐγρίσκειαι καὶ τὰ τῶν Προφητῶν καὶ τῶν ἐυαγγελίων ἔχειν, διὰ τὸ τὲς πάνλας πνευμαΘφόρες ἐν πνεύμαΘι Θεῦ λελαληκέναι. L. 3. p. 124, 125.

(h) Οἱ πόδες οἱ τῦ Κυρίε, οἱ μαμυρισμένοι ἀπόσολοί εἰσι, προφηλεία τῆς εὐωδίας τῦ ΧρίσμαΘ·, ἁγίε μελαλαβόνλες πνεύμαΘ·. Pædag. l. 2. c. 8. p. 175. Οἱ τῦ πνεύμαΘ· μαθηλαί. Strom. 1. p. 292. B.

(i) Προφῆτας γὰρ ἅμα καὶ δικαίες τὲς Ἀποσόλες λέγονλες εὖ ἂν εἴποιμεν, ἑνὸς γὰρ καὶ τῦ αὐτῦ ἐνεργῦνΘ· διὰ πάνλων ἁγίε πνεύμαΘ·. Strom. 5. p. 565. A. B.

(k) Θεοδίδακλοι γὰρ ἡμεῖς ἱερὰ ὄνλας γράμματα παρὰ τῷ νιῷ τῦ Θεῦ παιδευόμενοι. Strom. 1. p. 311. D.

(l) Διόπερ τοῖς πειθομένοις μὴ ἀνθρώπων εἶναι συγγράμματα τὰς ἱερὰς βίβλες, ἀλλ' ἐκ ἐπιπνοίας τῦ ἁγίε πνεύμαΘ·, βελήμαλι τῦ Παλρὸς τῶν ὅλων διὰ Ἰησῦ Χριςῦ ταύτας ἀναγεγράφθαι καὶ εἰς ἡμᾶς ἐληλυθέναι τὰς φαινομένας ὁδὲς ὑποδεικτέον, ἐσχομένοις τῷ κάνονΘ· τῆ Ἰησῦ Χριςῦ καλὰ διαδοχὴν τῶν Ἀποστόλων ἐν ἱ ἐκκλησίας. Philocal. p. 7.

(m) Περίπει γὰρ τὰ ἅγια γράμματα πιςεύειν μηδεμίαν κεραίαν ἔχειν κενὴν σοφίας Θεῦ, ἐκ γὰρ τῦ πληρώμαΘ· αἱ τῦ λαβόνλες οἱ Προφῆται, λέγυσι, διὸ πάνλα πνεῖ τῶν ἀπὸ πληρώμαΘ·, καὶ ὐδὲν ἐςὶν ἐν προφηλείᾳ, ἢ νόμῳ, ἢ ἐυαγγελίῳ, ἢ Ἀποσόλῳ, ὃ ὐκ ἐςὶν ἀπὸ πληρῶμαΘ·. Philocal. p. 19. Ὁ δεδοκῶς τὸν νόμον δέδωκε καὶ τὸ ἐυαγγέλιον. Ibid. p. 21.

(n) Οὐδὲν ἐν τοῖς Θείοις λογίοις ἔτι ἐςὶ σκολιὸν, ὐδὲ γραγγαλιῶδες, γίνεται δὲ ἡ Συμφωνία καὶ εἰρήνη τῦτων, ἤτοι παλαιῶν πρὸς καινὰς, ἢ νομικῶν πρὸς προφηλικὰς, ἢ ἐυαγγελικῶν πρὸς ἀποσολικὰς, ἢ ἀποσολικῶν πρὸς ἀποσολικάς. Philocal. c. 6. p. 30.

with the New, of the Legal Scriptures with the Prophetical, the Evangelical with the Apoſtolical. He adds, That (o) *we muſt either ſay as the Infidels do, that becauſe they are not uſeful, they are not divinely inſpired; or as the Faithful do, that becauſe they are profitable they alſo are divinely inſpired.* In particular, he places the *Goſpels* in the Number of writings, (p) ἐν πάσαις ἐκκλησίαις Θεῦ πεπιστευμένων εἶναι Θείων, *received as Divine by the whole Church of God*, and that they are στοιχεῖα τῆς πίστεως τῆς ἐκκλησίας, *the Principles of the Church's Faith.* But it is needleſs to cite more Paſſages from the Fathers of the firſt Three Centuries, ſince by them they are conſtantly ſtiled (q) *The Divine Scriptures, the Oracles of God, the Wiſdom of God, the Voice of God, the Divine Oracles*; they ſay, that all the *Scriptures are the perfect and well-tuned Organ of God, giving from differing Sounds one ſaving Voice to thoſe who are willing to learn.*

2*dly*, They add, That (r) *both the Prophets of the Old, and the Writers of the New Teſtament, ſpake by one and the ſame Spirit, the Holy Spirit by the Providence of God, through the Divine Word, enlightning theſe Miniſters of Truth, the Prophets, and the Apoſtles.*

3*dly*, They not only read thoſe Writings from the Beginning, on the Lord's Day, for the Inſtruction of the People, but made their (s) Inferences and Exhortations from them to all *Chriſtian* Duties, and very early made their Comments on them.

4*thly*, They proved all their (t) Doctrines from theſe Scriptures, and thence inferred, that they retained the true Rule of Faith, becauſe they delivered only what was conſonant to the Doctrine contained in the *Evangeliſts*, and the *Epiſtles* of the *Apoſtles*, as is evident from all their Writings.

5*thly*, From theſe Scriptures of the *New Teſtament*, they remonſtrated againſt, and confuted all the (u) *Hereticks* which aroſe in thoſe Times, declaring, That they were later than thoſe *Apoſtles*, who delivered to them the Rule of Faith, and that they taught things contrary to, or alien from the Doctrine delivered by the *Apoſtles* of our Lord.

Laſtly, That the Scriptures of the *New Teſtament* were divinely inſpired, was a Truth ſo received by all *Chriſtians*, that even ſome of the *Hereticks* durſt not deny it; and they who did, were looked upon as *Infidels*, ſays *Origen*, and others. Thus ſpeaking of the Diſciples of *Theodotus Coriarius*, who corrupted the Scriptures, *What Wickedneſs*, ſaith an ancient Author, *is this?* (x) *For either they believe not the Holy Scriptures to be divinely inſpired, and then they are Infidels: or they pretend to be wiſer than the Holy Ghoſt, and then they are mad, or poſſeſſed.*

Now if Perſons ſo near the Times of the *Apoſtles*, that ſome of them converſed with them, ſome of them were themſelves inſpired with ſpiritual Gifts, ſome of them were acquainted with the immediate Succeſſors of the *Apoſtles*; if the Churches, which received theſe Writings from the very Hands of the *Apoſtles*, and kept ſtill the Original, or the *Authentick Copies* of them, did ſo unqueſtionably receive them as inſpired Writings, and own them as the Rule, Pillar, and Ground of their whole Faith; if they read them together with thoſe Writings of the *Prophets*, which were on all Hands owned as the Word of

---

(o) Δεῖ ζὲ παραδέξασθαι ἐπὶ τούτων τῶν γραφῶν, ἢ ὅτι οὐκ εἰσὶ Θεόπνευστοι, ἐπεὶ οὐκ εἰσὶν ὠφέλιμοι, ὡς ὑπολαμβάνει ὁ ἄπιστος, ἢ ὡς πίστος παραδέξασθαι, ὅτι ἐπεὶ εἰσὶν ὠφέλιμοι, Θεόπνευστοί εἰσιν, c. 12. p. 41.

(p) Com. in. Joh. p. 4, 5.

(q) Ὁ πιστεύσας τοίνυν ταῖς γραφαῖς ταῖς θείαις, τὴν τοῦ τὰς γραφὰς δεδωρημένου φωνὴν, λαμβάνει Θεοῦ. Clem. Al. Strom. 1. p. 363. D. Ἓν γὰρ τὸ τέλειον οἶδε καὶ ἡρμοσμένον ὄργανον εἶναι Θεοῦ πᾶσαν τὴν γραφὴν, μίαν ἀποβαλὸν ἐκ διαφόρων φθόγγων ζωτήριον τοῖς μανθάνειν ἐθέλουσι φωνὴν. Orig. Philocal. c. 6. p. 31. vide p. 23, 30, 37, 38, 43. Majeſtas Spiritûs Sancti. Tert. de Reſur. c. 24.

(r) Οὐ μόνον δὲ περὶ τῶν πρὸ τῆς παρουσίας ταῦτα τὸ πνεῦμα ᾠκονόμησεν, ἀλλ' ἅτε τὸ αὐτὸ τυγχάνον καὶ ἀπὸ τοῦ ἑνὸς Θεοῦ, τὸ ὅμοιον καὶ ἐπὶ τῶν εὐαγγελίων πεποίηκε, καὶ ἐπὶ τῶν Ἀποστόλων. Orig. Philocal. c. 1. p. 12. Ὁ Χριστὸς τῷ φωτίζοντι πνεύματι προνοίᾳ Θεοῦ, διὰ τοῦ ἐν ἀρχῇ πρὸς τὸν Θεὸν λόγου, τοὺς διακόνους τῆς ἀληθείας Προφήτας καὶ Ἀποστόλους ἦν, &c. p. 11. bis.

(s) Τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται· εἶτα παύσαντος ὁ διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. Juſt. M. Apol. 2. p. 98. D. Irenæus. Melito in Apocal. Tatian Catena. Evang. Pantænus. Clem. Alex. in Epiſtolas Canon.

(t) *Cyprianus librum Teſtimoniorum ad Quirinum componit ex divinis Magiſteriis, ex Scripturis ſanctis Vet. & N. Teſtamenti, ex divinæ Plenitudinis fontibus, ex univerſis librorum ſpiritualium voluminibus, Præfat. & præcepta dominica & magiſteria divina ex eiſdem.* Præfat. ad lib. tertium. *Aliunde ſcilicet, loqui poſſunt de rebus fidei niſi ex literis fidei?* Tert. Præſcript. c. 15. Iren. l. 3. per totum.

(u) *In tertio ex Scripturis inferemus oſtenſiones—ita pleniſſimam habebis à nobis adverſus omnes hæreticos contradictionem.* Iren. Præf. ad librum tertium, omnibus Hæreſibus unum Deum oſtendimus. Τὰς γραφὰς αἷς πεπιστεύκαμεν κυρίας ἅσας ἐξ αὐθεντείας παντοκρατορικῆς ἐπιδείξομεν, Clem. Alex. Strom. 4. p. 475. A. vide Strom. 7. p. 783. C. p. 741. C.

(x) Ἢ γὰρ οὐ πιστεύουσιν ἁγίῳ πνεύματι λελεχθαι τὰς θείας γραφὰς, καὶ εἰσὶν ἄπιστοι, ἢ ἑαυτοὺς ἡγοῦνται σοφωτέρους τοῦ ἁγίου πνεύματος ὑπάρχειν, καὶ τι ἕτερον ἢ δαιμονῶσιν. Parv. labyr. apud Euſeb. Hiſt. Eccl. l. 5. c. 28. p. 198.

God;

God; proved from them all the Doctrines of the *Chriſtian* Faith; received them as the perfect Rule of *Chriſtian Duty*; confuted all *Hereſies*, and erroneous Doctrines from them; and repreſented thoſe as *Infidels*, who queſtioned or denied their Inſpiration by the Holy Ghoſt; they doubtleſs muſt be well aſſured that they were delivered to them as ſuch by the *Apoſtles*, or the ſacred Pen-men of them; and then what Reaſon can theſe latter Ages have to queſtion what was ſo univerſally acknowledged by thoſe, who lived in that very age in which thoſe Books were written, and ſent to the *Churches* of *Chriſt*; or, who received them under that Character from Men, who in that very Age had owned them as written by the Conduct and Aſſiſtance of the Spirit of God?

§. IX. Having thus eſtabliſhed the Divine Authority of theſe ſacred Records of the *Chriſtian* Faith, I ſhould proceed to ſhew,

1. The Truth and Certainty of the *Chriſtian* Faith.

2. The Seaſonableneſs and the Neceſſity of that Revelation: Upon which two Heads I have gathered ſo many Obſervations as cannot be compriſed in a Preface, and my Eyes failing, I cannot promiſe that I ſhall ever perfect that great Work. I therefore ſhall at preſent only mention ſome few Peculiarities concerning the Lord *Jeſus*, and the Doctrine taught by him, and propagated through the World by his Diſciples, which may conduce to the Eſtabliſhment of the Truth of the *Chriſtian* Faith. And,

1*ſt*, It may deſerve to be conſidered, that if a *Meſſiah* were to come when our Lord did, he could be no other than our *Jeſus*; for even the *Jews* pretend not that any other, who aſſumed that Title, was the *Meſſiah* promiſed to them.

Now that a *Meſſiah* was, according to the *Prophecies* of the *Old Teſtament*, to come about that Time, we learn from the raiſed Expectation of him, not only in the whole *Jewiſh* Nation, but alſo through all thoſe *Eaſtern* Nations among whom they were diſperſed: For they were then expecting that the Kingdom of God ſhould immediately appear, *Luke* xix. 11. they were looking for *the Conſolation of Iſrael*, Luke ii. 38. Their own (o) *Joſephus* doth confeſs there was a *Prophecy* found in their Scriptures, ὡς κατ' ἐκεῖνον καιρὸν, that *about that Time one of their Country ſhould reign over the Earth*, and that this animated them, πρὸς πόλεμον, to enter upon the War againſt the *Romans*; and that (p) πόλλους βασιλεῖαν ὁ καιρὸς ἀνέπεισε, the Time perſuaded many to take upon them the Title of *King*: And as their *Meſſiah* is by the Prophet *Haggai* ſtiled, *The Deſire of all Nations*, Chap. ii. 7. ſo we find the Wiſe-Men of the Eaſt at the Birth of our *Jeſus*, coming to enquire, *Where is he that is born King of the Jews?* Matth. ii. 2. For, as (q) *Suetonius* doth inform us, *a conſtant and an old Opinion had obtained, that about that Time*, Judæâ profecti rerum potirentur, that *ſome from Judæa ſhould obtain the Government*. It was, ſaith (r) *Tacitus*, another *Roman Hiſtorian*, a Perſuaſion which had obtained among many, that this Thing was contained antiquis Sacerdotum literis, *in the ancient Writings of the Prieſts*. And this Opinion was ſo rooted in the *Jewiſh* Nation, *viz.* That their *Meſſiah* was to come about that Time, that when they rejected our *Jeſus*, they fell into one of theſe two Opinions; either that their *Meſſiah* was then come, and *lay concealed*, according to the Words of the (s) *Targum* on *Micah* iv. 8. or, that the Time of his coming was deferred *by Reaſon of their Sins*; both which Opinions are hinted by (t) *Trypho*, in his *Dialogue* with *Juſtin Martyr*, declaring, that *either Meſſiah was not yet born, or at leaſt it was not known where he was*. This therefore is the firſt Thing peculiar to our *Jeſus*;

That no other pretended *Prophet* ever came at a Time when there was ſuch a general Expectation, ariſing from a long Succeſſion of pretended *Prophecies* both among *Jews* and *Gentiles*, that ſuch a *Prophet* was then to come into the World.

2*dly*, Conſider, that whoever came into the World as a *Meſſiah*, muſt come as the *Meſſiah* of the *Jews*; becauſe no other Nation did expect, or pretend to the Promiſe of a *Meſſiah*. Moreover, whoever came as the *Meſſiah* of the *Jews*, muſt at the leaſt pretend to anſwer the Characters of their *Meſſiah*, plainly delivered by the *Prophets* of the *Jews* in their *Authentick* Records; becauſe, they being by the *Jews* received as Divine Oracles, they could admit no Perſon as their promiſed *Meſſiah*, who anſwered not thoſe Characters.

3*dly*, No Man of Reaſon, beſides the true *Meſſiah*, would have pretended to have anſwered theſe Characters, or could have long ſupported that Pretence, they being ſuch as required he ſhould *open the Eyes of the Blind, unſtop the Ears of the Deaf*; *that he ſhould make the lame Man leap as the Hart, and the Tongue of the Dumb to ſing*, Iſa. xlii. 7.—lv. 5, 6. and yet that he ſhould be *deſpiſed and rejected*, Iſa. liii. 3. *ſhould pour out his Soul unto*

(o) De bello Jud. l. 7. c. 31. p. 961. (p) L. 1. Præfat. p. 705. D. & l. 2. c. 6. G.
(q) In Veſpaſ. c. 4. (r) Hiſt. l. 5. p. 621.
(s) *Tu autem Chriſte Iſraelis, qui abſconditus es propter peccata cœtûs Sion, tibi venturum eſt Regnum.* Vide Buxtorf. cap. 50. p. 720, 721.
(t) Χριστὸς δὶ εἰ γεγένηται, κ᾽ ἐστὶ που ἄγνωστός ἐστι. Dial. p. 226. B.

Death,

Death, and be numbered with the Tranſgreſſors, ver. 12. that after this he ſhould riſe again; for *his Life was not to be left in the Grave, nor was his Body to ſee Corruption*, Pſal. xvi. 10. And then he was to erect an everlaſting Kingdom, ſo that *the Heathen ſhould be given to him for his Inheritance, and the utmoſt Parts of the Earth for his Poſſeſſion*, Pſal. ii. 8.—xxii. 27. He was to *famiſh* all the Gods of the Earth, ſo that *all the Iſles of the Heathen ſhould worſhip the true God*, Zeph. ii. 11. and *from the riſing of the Sun, to the going down of the ſame, his name ſhould be great among the Gentiles*, Mal. i. 11. and that *a Kingdom and Dominion, and Glory ſhould be given to him, ſo that all People, and Nations, and Languages, ſhould ſerve him*, Dan. vii. 14. ſo that if *Chriſt* were not an Ideot, he muſt be the *Meſſiah* promiſed to the *Jews*.

4*thly*, No Man beſides the true *Meſſiah*, were he ever ſo willing, could have anſwered thoſe Characters, which the *Scriptures* of the *New Teſtament* have repreſented as the Characters of the *Meſſiah* delivered in the *Old Teſtament*, for he was, ſay theſe Writers of his Life, to be *born of a pure Virgin*, Matth. i. 22, 23. *of the Seed of David, and in the Town of Bethlehem*, John vii. 42. he was to be betrayed by one that *did eat Bread with him*, John xiii. 18. and to be delivered up to the *Chief Prieſts*, and *Elders*, and *Scribes*, and by them to be condemned, and given up to the *Gentiles*; he was to be mocked, ſcourged, ſpit upon, buffeted, and *crucified* by them, *Mark* x. 33, 34. *Luke* xviii. 31, 32, 33. to have his *Hands, Feet*, and *Heart* pierced, *John* xix. 37. *to riſe again the third Day*, Luke xxiv. 46. *to aſcend into Heaven*, ver. 26. to *draw all Men after him*, John xii. 32. *to caſt the Devil out of his Kingdom*, ver. 31. and *Chap.* xvi. 11. to *baptize them*, who believed in him, *with the Holy Ghoſt*, Matth. iii. 11. Acts i. 5. and to erect his own Kingdom by the preaching of the Goſpel through the then known World, *Matth.* xxiv. 14.—xxvi. 13. Here then are theſe Things peculiar to the Holy *Jeſus*.

1*ſt*, That it was never foretold by any *Prophet* of the *Jews*, or by any pretended *Prophet* of the *Gentiles*, that ſuch a Man ſhould be born at ſuch a Time, in ſuch a City, who ſhould do great Miracles, and yet ſhould be deſpiſed, and rejected, condemned, and die as a Deceiver, by the Means of thoſe very Perſons to whom he came, and among whom he did his Miracles; and who ſhould after three Days riſe again, and then be owned as the Lord and *Saviour* of the *World* through all the Earth.

2*dly*, Much leſs was it ever known that any one pretending to be a *Prophet*, laid the Foundation of the Truth of his Pretenſions upon his being *deſpiſed and rejected*, and even *crucified* as a Deceiver by them to whom he was ſent, and among whom he performed all his Miracles, and upon what ſhould be done by others at his Death, as to the Manner and the particular Circumſtances of it, and upon what ſhould not be done to him when dead, though it were uſually done to others dying as he did; And,

3*dly*, Upon what he would do after his Reſurrection, not by himſelf, but by the preaching of others in his Name, to draw thoſe very People to an Acknowledgment of him, and make himſelf to be adored and owned as their Lord and *Saviour* throughout all Nations. (u) *Maimonides*, I confeſs, informs us of one who appeared in *Arabia* in the twelfth Century, pretending to be the Fore-runner of the *Meſſiah*, and upon that Account to act by a divine Commiſſion, of whom the *King* of *Arabia*, demanding a Sign or a Miracle, in Proof of his Commiſſion, he anſwered, *Cut off my Head, and I will riſe again, and live, as before*; this the *King* did, and the Impoſture ended with his Life, no Man pretending that he ever roſe again; whereas the Reſurrection of our *Jeſus*, was not atteſted only by twelve *Apoſtles*, by five hundred Witneſſes, by St. *Paul*, a bitter Enemy of the *Chriſtian* Faith, converted to it by the Appearance of this *Jeſus* to him; but the Truth of it was preſently believed by many thouſand *Jews* who lived upon the Place, where they had ſeen him crucified, and many Myriads of *Gentiles*, who gave ſo firm a Credit to it, that they confirmed it with the Loſs of Life, and all the Comforts of it.

4*thly*, As for the Characters of the *Meſſiah* delivered in the *Goſpels*, and the great Works he promiſed that his Diſciples ſhould perform, it ſeemeth neceſſary to ſuppoſe that almoſt all theſe Things were done before they were indited. For the Tradition of the *Church* runs thus, that St. *Matthew* wrote his Goſpel *eight*, St. *Mark ten*, St. *Luke fifteen*, St. *John thirty two* Years after our Lord's Aſcenſion: And therefore had not the Things contained in theſe Writings being performed before, they muſt have miniſtred to all conſidering Perſons a ſtrong Objection againſt the Truth of what they ſaw recorded in them. For Inſtance, had not the *Apoſtles* been *filled with the Holy Ghoſt before*, they could not have begun their Teſtimony, the Lord having engaged that they ſhould be *endued with Power from on High, not many Days after* his own Aſcenſion, and commanded them *to ſtay at Jeruſalem till this was accompliſhed*. Had not Believers, which then were very numerous, been both enabled, and accuſtomed to caſt out *Devils*, heal *Diſeaſes*, and *to ſpeak with Tongues*, it would have been natural to enquire why the Lord's Promiſe was not made good to them. There could have been no Truth in all the Acts of the *Apoſtles*, had they not been before enabled to do the greateſt Wonders, even ſuch as had not been performed by our Lord, *viz.* the Converſion of Thouſands by one Sermon, the Giving of the *Holy Ghoſt* by Impoſition of Hands, the

(u) Epiſt. ad Judæos Marſilienſes.

Healing Diſeaſes by their Shadow, and by Clothes ſent from them. But yet let theſe Things be as falſe as any *Infidel* can imagine, ſince they are all recorded of our *Jeſus* by his own Witneſſes, and are contained in thoſe *Hiſtories*, which they delivered to the World, as the true Records of his Words and Actions, they muſt ſtand bound to make them Good, and perſuade all Believers they were certain Truths, or be convinced from their own Words that their *Jeſus* failed of what he promiſed and foretold, and therefore was not a true Prophet.

Now peruſe the Records of all Nations, and ſhew me one *Impoſtor*, who ever did pretend that ſuch Things ſhould be done by his Diſciples after his Death: Or what Diſciples of the moſt ſubtle Cheat ever obliged themſelves by ſuch Experiments to teſtify the Truth of what their *Maſter* did pretend to? And if never any *Impoſtor* in his Wits, or, if not one Abettor of them ever pretended to ſuch Things, we have great Reaſon to believe this *Jeſus*, and his Followers were no *Impoſtors*. Should any one have ſaid, when *Chriſt* was nailed to the Croſs, that many thouſands of his bloody Murderers ſhould in few Days become his Converts, and venture all their preſent and eternal Intereſts, upon the Truth of his pretended Reſurrection; Should they have ſaid that throughout all the *Roman* Empire he ſhould be owned as that *King* to whom *all Power both in Heaven and Earth was given*, and as that *Jeſus*, who alone could give Salvation; ſhould they have added that all this ſhould be done in ſpite of all the Powers of Wit and Policy, of Eloquence, and of the Sword, the Intereſts and Luſts, the Superſtitions and corrupt Opinions, and the reputed Wiſdom of Mankind, by a few mean unſkilful Men, who are the Hatred and Deriſion of the Place they lived in, becauſe *God would bear Witneſs to their Doctrines by mighty Signs and Wonders, and Diſtributions of the Holy Ghoſt*; I ſay, ſhould a Thing ſeeming ſo extravagant have been then vented, it would ſurely have paſſed for an idle Brain-ſick Dream, as little to be heeded, as that twelve Cripples ſhould beſiege, ſtorm, plunder, and deſtroy the ſtrongeſt and beſt peopled City. And yet the *Apoſtles* in Effect not only ſaid much more, but ſo confirmed their Sayings, as that the Records in which they were contained, have ever ſince obtained as the Faith of *Chriſtians*, and been the Rule of their whole Lives.

§. X. Let us paſs on to the Conſideration of the Miracles performed by the Holy *Jeſus*. Now they are repreſented in theſe Records;

1*ſt*, As exceeding many, even ſo many that the *Chief Prieſts* and *Phariſees*, who bore the greateſt Diſaffection to him, are forced to confeſs, *this Man doth many Miracles*, inſomuch that *if we let him alone all Men will believe on him*, John xi. 47, 48. and the Multitude cry out, *when Chriſt cometh, will he do more Miracles than this Man hath done?* John vii. 31. See Note on *John* xxi. 25.

2*dly*, His Miracles, as they were very many, ſo were they alſo very great and powerful, and ſo aſſuredly performed by the Finger of God; even *Herod* ſtiles them *mighty Works*, Mark vi. 14. *Nicodemus*, when he had only begun to do them, acknowledges, that *no Man could do ſuch Works as he did, except God were with him*, John iii. 2. And he himſelf ſaith, *If I had not done among the Jews thoſe Works, which never Man did, they had not had Sin*, John xv. 24.

3*dly*, The *Apoſtles* do with great Confidence avow to *Jew* and *Gentile*, that this *Jeſus* had done great Wonders to confirm his Doctrine, and that this was a Thing well known to them, and by theſe Sayings they converted thoſe that heard them: Thus in that Sermon of St. *Peter*'s, which added to the Church *three thouſand Souls*, *Jeſus of Nazareth* is ſaid to have been *a Man approved among them by Miracles, Wonders, and Signs, which God did by him in the midſt of them*, for which he preſently appeals to their own Conſciences, ſaying, *This ye yourſelves know*, Acts ii. 24. And the ſame Apoſtle appealeth in like Manner to the Knowledge of this by the *Centurion* and his Friends, ſaying, *Ye know the Thing done throughout all Judea, how Jeſus being anointed with the Holy Ghoſt, and with Power, went about doing Good, and healing all that were oppreſſed of the Devil, for God was with him*, Acts x. 37, 38. Now here theſe Things may be obſerved;

1*ſt*, That theſe Records, contained in the firſt three *Goſpels*, being writ, ſaith Tradition, within fifteen Years after our Lord's Aſcenſion, or at the leaſt before that Deſtruction of *Jeruſalem*, of which they all ſpeak as future, and before which it is probable they died; many of thoſe *nine Thouſand* who were miraculouſly *fed with a few Loaves, and two little Fiſhes*, and many, who were healed in every City where *Chriſt* and his Diſciples came, muſt be ſurviving Witneſſes of the Truth or Falſhood of theſe Writings.

2*dly*, That notwithſtanding this, we find not one Thing delivered by them, as done by *Chriſt*, or his *Apoſtles*, either among *Jew* or *Gentile*, which they ever proved, or even declared to be falſe; we find indeed in theſe Records the *Phariſees* declaring that *he caſt out Devils by Beelzebub*, Matth. ix. 34.—xii. 24. and ſaying in their own Writings, that (x) *by Vertue of the Name Shem Hamephoraſh*, which he ſtole *out of the Temple, he raiſed the Dead, and walked upon the Waters, and cured the Lame, and cleanſed the Lepers.* The wiſer Heathens, *Celſus*, *Porphyry*, *Hierocles*, and *Julian*, confeſſed that our Lord did Miracles, that he healed the Blind, and the Lame, and caſt out Devils; but then

(x) Raym. pug. fid. p. 290.

they

they add, that he did theſe Things *by that Art of Magick, which he had learnt from the Egyptians, and by ſome Names of powerful Angels he had learnt in* Egypt, and the ſame they affirmed of his Diſciples: *The Chriſtians*, ſaith (y) *Celſus, ſeem to prevail* δαιμόνων τίνων ὀνόμασι, καὶ κλήσεσι, *by Vertue of the Name and Invocation of ſome Dæmons.* And becauſe St. *Paul* was more eſpecially enabled *by mighty Signs, and Wonders, and Gifts of the Holy Ghoſt to make the Gentiles obedient in Word, and Deed*, Rom. xv. 18, 19. (z) *Julian* ſays of him, that *he did,* ὑπερβάλλειν πάντας πανταχοῦ τοὺς πώποτε γόητας, καὶ ἀπατεῶνας, *exceed every Way, all the Cheats, and Juglers which ever were.* Which by the Way demonſtrates, that neither the malicious *Jew*, nor ſubtle *Heathen* were ever able to confute the Facts contained in the *Goſpels*, or the *Acts*; for had they been able to have ſhewn the Falſhood of them in one Point, they would have had no Cauſe to fly unto this Artifice, it being ſufficient for their Purpoſe to have ſhewed the Falſhood of any Thing delivered in theſe Records of the *Chriſtian* Faith; whereas they only did pretend to balance the Miracles of *Chriſt*, and his *Apoſtles*, and the Cures performed by them, (as *Pharoah* did the Miracles of *Moſes)* by oppoſing to them the *Miracles* done by *Pythagoras*, and *Apollonius*; and the Cures done by their Gods, and the *Heathen* Exorciſts. Now here conſider,

1*ſt*, That Chriſt not only did theſe Miracles himſelf; but whilſt he was with them he ſent out firſt the Twelve, and after them the ſeventy *Diſciples, to heal all Manner of Diſeaſes, and caſt out Devils in his Name*, Matth. x. Luke x.

2*dly*, He engaged his Truth, that after his Departure from them, his *Apoſtles* ſhould do *greater Works than theſe, becauſe he went unto the Father*, John xiv. 12.

3*dly*, He promiſed, that theſe Signs ſhould follow them that believed, *in his Name they ſhould caſt out Devils, heal Diſeaſes, and ſpeak with new Tongues*, Mark xvi. 17, 18.

In anſwer to what the *Heathens* offer to invalidate the Strength of this Argument,

1. It is confeſſed that both *Jews* and *Heathens* pretended to the Power of caſting out *Devils*, as truly as the *Chriſtians* did, and both had their *Exorciſts* for that very Purpoſe; but then we find not one of them, who ever promiſed, or pretended, that thoſe who would believe in them, ſhould do this in their Name, as did our *Jeſus*; not one who ever attempted to ſilence them at their *Oracles*, and expel them from their *Temples*, and force them to confeſs, before thoſe very Men who worſhipped them as Gods, that they were but Devils; and yet from *Theophilus* to *Euſebius*, i. e. from the ſecond to the fourth Century, the *Chriſtians* triumph in this Argument, and promiſe, *upon Pain of Death*, to extort this Confeſſion from them, and ſpeak of it as a Thing known even to the very *Heathens*, Hæc omnia ſciunt plerique, pars veſtrum, ipſos Dæmonas de ſeipſis confiteri, that *the Devils are forced by us thus to confeſs what they are, muſt know, and even ſome of you*, ſaith *Minutius*; Credite illis quum verum de ſe loquuntur, qui mentientibus creditis, *you, who believe their Lies, believe them ſpeaking thus the Truth againſt themſelves*, ſaith *Tertullian.*

2. It is confeſſed that many *Heathens* did plead, in anſwer to the *Chriſtians* triumphing in the Gift of Healing conferred upon the meaneſt *Chriſtians* by their Lord, that *their Gods alſo did*, multorum hominum morbos, valetudineſque ſanare, *heal the Diſeaſes of many*, but never any ſent their Diſciples, as our *Jeſus* did his *Apoſtles*, and afterwards the ſeventy *Diſciples* by two and two, through all the Cities of *Judea*, or any other Country, to cure all Diſeaſes in his Name, as it is recorded in St. *Luke*'s Goſpel wrote within fifteen Years after the Thing was done, and ſo whilſt *Myriads* of *Jews* were living to teſtify the Truth, or Falſehood of this Thing; yea many who had actually been healed by them. Never did any promiſe, as our *Saviour* did, that they who would believe in him ſhould do the ſame, and that his own *Apoſtles* ſhould do *greater Works* than he. Never did any enable others to beſtow this Gift upon Believers by Impoſition of their Hands, or by baptizing them in his all-powerful Name, as the *Apoſtles* did. This then is ſuch an eminent Demonſtration of the Truth of *Chriſtian* Faith as hath no Parallel.

3. It is confeſſed that many of the *Heathen Magi* pretended to work many Miracles. And hence *Pythagoras*, by *Porphyry* and *Jamblicus*; *Apollonius Tyanæus*, by *Hierocles*; and *Apuleius* are by others compared to our *Jeſus*; but then,

1*ſt*, All their pretended Miracles were done to none, or evil Purpoſes, as being done to eſtabliſh the barbarous, obſcene, and fooliſh Rites of *Heathen* Superſtition, which was the grand Deſign of *Apollonius*, and alſo of *Pythagoras*, who taught all Men, ſaith *Jamblicus*, τὸ μένειν ἐν τοῖς πατρώοις ἔθεσι καὶ νομίμοις, *to continue in the Rites and Cuſtoms of their Country*; and this we learn from his golden Verſes: And conſequently it is certain that an holy God could never countenance what was ſo oppoſite both to his Nature and his Honour; but it was the Concernment of the Devil thus to endeavour to confirm that brutiſh and idolatrous Worſhip by which his Kingdom was upheld and propagated, and to oppoſe the Prevalence of the *Chriſtian* Faith: Whereas the Miracles of *Chriſt* and his *Apoſtles* were all ſalutary and highly beneficial, and were deſigned to advance the Knowledge of the true God upon the Ruins of *Idolatry*, *to turn Men from Satan to God*; to teach them to excel in Purity and Virtue, in Piety to God, in Truth and Juſtice, Charity and Mercy towards others, and ſo was worthy of the Concernment of a pure and holy God, as being the moſt lively Tranſcript of his own Perfections.

(y) Apud Orig. p. 7.

(z) Apud Cyril. Alex. l. 3. p. 100.

2*dly*, All the great Things aſcribed to theſe Perſons have ſuddenly been blaſted, and they like Comets have blazed for a while to the Amazement of the World, and preſently have ſet in Darkneſs; which is a pregnant Evidence that they derived from the Prince of Darkneſs, and only feigned a Commiſſion from that King of Heaven, who neither wanteth Power nor Wiſdom to accompliſh his Deſigns; whilſt *Chriſtianity* was like the riſing Sun, which *ſhineth more and more unto the perfect Day*. St. *Paul* informs the Church of *Rome* and *Coloſſe*, that in the Space of thirty Years the Goſpel had been preached throughout the World, and brought forth Fruit in every Nation, on which Account it quickly did obtain the Name of ἡ κραλῦσα διδαχὴ, or *the prevailing Doctrine*, as *Porphyry* and *Julian* do confeſs. Now ſurely to aboliſh all *Idolatry*, to reform the Vices of the World, and to enable a few illiterate Perſons by mighty Signs and Wonders, by admirable Gifts and Diſpenſations of the Holy Ghoſt, to ſubdue the World to the Belief of the whole *Chriſtian* Faith, and to the Worſhip of a Man, condemned by his own Nation as a falſe *Prophet*, and a Malefactor, as the God and Saviour of the World, muſt be a vain Attempt, though managed by the moſt ſubtle and improved Impoſtor. But,

3*dly*, None of theſe Perſons ever pretended to tranſmit this Power, which they vaunted of, to any other Perſon, as our *Saviour* did; or to leave behind them thoſe, who by like Actions ſhould atteſt the Truth of what they did deliver in his Name, or ſuffer for the Cauſe they owned. The *Dæmon* in the Statue of *Apollonius* did for a little While, by uttering Oracles, perſuade Men to worſhip *Apollonius* as a God; but the ſame (a) Author adds, that God αὐτὸν τὸν δαίμονα ἐφίμωσε, καταρῥήσας αὐτῷ τὰς μαντείας, *ſtruck dumb this Dæmon, making void, or aboliſhing his Oracles*; whereas this Power was not only imparted by our Lord to his Apoſtles, and promiſed to thoſe, who ſhould believe in him, but alſo was, by the Impoſition of the Hands of theſe Apoſtles, or by their Baptiſm in the Name of *Jeſus*, conferred upon them, and promiſed to them; as in thoſe Words of *Peter*, *Repent, and be baptized in the Name of the Lord Jeſus, and ye ſhall receive the Holy Ghoſt*. And hence *Arnobius*, having ſummed up the Miracles our *Jeſus* did, adds, That he not only did them by his Power, but which was more ſublime, multis aliis facere ſui nominis cum adjectione permiſit, *impowered many others to do them in his Name: Nor did he any of thoſe Miracles which raiſed Aſtoniſhment in others, which he enabled not his little ones, and even Ruſticks to perform*. And then he triumphs over the *Heathens* thus, *What ſay you, oh ye ſtiff and incredulous Minds*, alicuine mortalium Jupiter ille Capitolinus hujuſmodi poteſtatem dedit? *Did ever that Jupiter whom the Romans worſhip in the Capitol give the like Power to any Mortal?* and then moſt rationally concludes, that *to transfer this miraculous Power to a Man, and give Authority and Strength to a Creature, to do that which by their Power alone can be done*, ſuper omnia ſitæ eſt poteſtatis, *is an Evidence of one whoſe Power preſideth over all Things, and who hath all the Creatures at his Beck*.

And laſtly, to the Pretence that *Chriſt* and his *Apoſtles* did all their Miracles by *Magick Arts*; I will not anſwer as *Origen* doth to *Celſus*, that all who ever did converſe with *Chriſtians* know this to be a Lie, not any of them finding that they ever uſed, but that they conſtantly abhorred theſe Arts; nor yet enquire with *Arnobius*, *poteſtis aliquem nobis demonſtrare, ex omnibus illis Magis qui unquam fuere per ſecula, conſimile aliquid Chriſto milleſima ex parte qui fecerit?* Nor will I repreſent it as an Abſurdity to think our Lord could learn theſe Arts in *Egypt*, when he was but *two Years old*: Nor will I aſk, whether theſe *Chriſtians* were aſſiſted in theſe Arts by good or evil Spirits, it being as improbable that evil Spirits ſhould promote *Chriſtianity* to the Deſtruction of their Kingdom, as that good *Angels* ſhould promote a Lie, or countenance a wicked Cheat: I only aſk, how came theſe *Chriſtians* to convert the *Egyptians*, and even thoſe *Magi* from whom they are ſuppoſed to have learnt theſe Arts? (2.) Seeing the Art of *Magick* was then at the height in *Epheſus*, *Samaria*, *Judea*, and through the Heathen World, by what Means came thoſe *Chriſtians*, who by the Heathens were ſtill called Ideots and Mechanicks, to be ſo dextrous in theſe infernal Arts, that all the Skill and Learning of the World could neither equal nor detect their Subtilty? Seeing the *Jews* ſwarmed both in *Epheſus* and *Egypt*, why did none of them ever attain to the like Skill; How is it that none of the *Egyptian Sorcerers* did ever contend with *Chriſt* or his *Apoſtles*, as they did of old with *Moſes*, or manifeſt theſe Slights to the deceived World, with which they were ſo well acquainted? How is it that thoſe many who did deſert the *Chriſtian* Faith, did never once confeſs their Skill in Magick, or diſcover one Book, or one Inſtruction they had learned from *Chriſt*, or his *Apoſtles*, to produce ſuch wonderful Effects? Laſtly, the *Apoſtles*, and firſt *Chriſtians*, could not be Deceivers, but others who did embrace, and ſucceſſively promote and ſpread their Doctrine, muſt know that they were ſo, and be inſtructed in the ſame Arts of Falſhood by them, for they could never propagate their Cheats without great Falſhood and Hypocriſy, nor prevail on any that were not willing to be their Confederates, and learn their Artifices for the impoſing of this Faith on others. Now how incredible is it that ſo many Myriads, throughout three Ages in which theſe Miracles were done, ſhould all conſpire in an unprofitable and known Lie, from whence they did, and could reap nothing but Loſs and Poverty, Perſecutions, Impriſonments, and Death, and not one ſingle Perſon be induced to divulge the Cheat, let any reaſonable Perſon judge; eſpecially if we conſider that the only Motives which *Chriſtianity* did offer to engage Men to Perſeverance in that Faith,

(a) Qu. & Reſp. qu. 24.

were

were the inward Conſolations of the Holy Spirit, and a future Recompence; neither of which could belong to, or reaſonably be expected by Men, who knew themſelves Promoters of a vile pernicious Lie.

Hence therefore we may argue thus; They who neither had, nor could have any Motive to believe, continue in, promote, or ſuffer for the *Chriſtian* Faith, beſides the inward Conſolations of the *Holy Ghoſt*, and the Expectations of the Bleſſings promiſed in the Life to come, cannot reaſonably be ſuppoſed to be wilful Cheats: The Reaſon is becauſe the Spirit of God could not give any inward Conſolations to thoſe who were promoting a notorious Falſhood by infernal Arts; nor was it poſſible that they who knew they uſed theſe Arts, ſhould expect on that Account to be for ever happy in the Enjoyment of that Holy God, *who loveth Truth in the inward Parts*, or to be raiſed by him to an Inheritance undefiled. Seeing then even the Light of Nature, and Reaſon of Mankind aſſures us, that not one of, much leſs all, thoſe Myriads which believed *Chriſtianity*, could do it without any Motive; ſince the Light of *Scripture* doth aſſure us they could then have no other Motive to believe, than thoſe of the internal Conſolations of the Holy Spirit at preſent, and the Hopes of a bleſſed Reſurrection to eternal Life: Seeing, *3dly*, the Attributes of God, and the Nature of the Holy Ghoſt aſſure us, that they who propagated an Impoſture by Magick, and infernal Arts, or by Deluſions, ſhould never have theſe inward Conſolations of the Holy Ghoſt, or Expectations of eternal Happineſs, as the Reward of their Impoſtures or Deluſions, it is impoſſible they ſhould be Cheats.

In fine, the Wonders which accompanied our *Saviour*'s Death, were as remarkable and glorious as were the Actions of his Life; for when the Traitor *Judas* came to apprehend him, he did but ſay unto them, I am *Jeſus*, and ſtraightway both the Traitor, and all that did attend him, were *ſtricken down to the Ground*, John xviii. 6. and when *Peter* had ſtricken off the Ear of *Malchus*, he healed it with a Touch, *Luke* xxii. 51. even when he hung upon the Croſs, and when he had given up his Spirit, the Heavens were overſpread with Darkneſs at Noon-Day, which is a Thing obſerved by the very *Heathens*, and from their Records handed down to us; the Earth quaked, the Rocks ſplit, the Veil of the Temple was rent, the Graves were opened, and many that were dead aroſe, and came into the City, and appeared to many, *Matth.* xxvii. 51, 52, 53. Now we read nothing of this Nature concerning either *Pythagoras*, or *Apollonius*, though *Philoſtratus* tells us, that *Apollonius* died not, but was tranſlated into Heaven.

§. XI. Again, as our Lord frequently foretold, that being dead, after three Days he would riſe again, ſo have we certain Demonſtration that he aroſe accordingly, from the Conſideration of the Perſons engaged to atteſt it, and the Abſurdity of thinking they ſhould all conſpire to atteſt a Lie: For,

1. The dead Body of our Lord could not continue in the Grave after three Days; for had it viſibly lain dead there after that Time, this had been ſufficient to have proved our *Saviour* a falſe *Prophet*, becauſe he promiſed ſo oft that he would riſe again the third Day. *Acts* x. 40. 1 *Cor.* xv. 3. *Luke* xxiv. 46. yet if our Lord was not then riſen from the Dead, his Body muſt continue there, or be conveyed thence by Somebody.

2. It is not reaſonable to believe that Perſons unconcerned for this *Jeſus*, or who believed not well of him, ſhould remove his Body thence, ſince no Man can imagine why they ſhould attempt it, or what Motive they could have to do it; and therefore this never was pretended, or affirmed by *Jew* or *Gentile*. Moreover, either they did this without acquainting *Chriſt*'s Diſciples of their Enterprize; and then how eaſy was it for them, by producing the dead Body, to confute the Teſtimony of his *Diſciples*, and how unlikely was it that theſe *Diſciples* would have begun to teſtify a Thing which might, for any Thing they could know to the contrary, be preſently confuted by producing that very Body, they ſaid was riſen from the Dead? Or, *2dly*, They acquainted *Chriſt*'s Diſciples with the Fact, became Confederates with them, and engaged to conceal the Body, and then upon the Strength of this Confederacy, and Promiſe, muſt depend all the Hopes which *Chriſt*'s Diſciples had, that they ſhould be ſucceſsful in this Teſtimony, and not be proved Cheats by ocular Demonſtration. Now is it reaſonable to conceive that in this Matter they ſhould truſt to the Fidelity of thoſe Men, who in this very Buſineſs, in which their Silence could alone befriend them, were the worſt of Cheats? 'Tis, laſtly, more incredible, that Perſons of this Temper ſhould ſtill go on to ſtifle and conceal the Matter, and not be tempted by the Pleaſure of the Thing, the Service they might do to their Religion, the Hopes of a conſiderable Reward, or by the Hatred of a Cheat ſo groſs and palpable, to manifeſt the Shame and Infamy of thoſe who forged it. Or,

3. His dead Body within that Time muſt be conveyed from the Sepulchre by *Chriſt*'s Diſciples, as the *Jews* ſaid it was. Now againſt this vain Pretenſion of the *Jews* we have the ſtrongeſt Evidence imaginable, the *Evangeliſts* and *Sacred Writers* having ſo contrived this Teſtimony, that it was incredible they ſhould attempt, and, in the Nature of the Thing, impoſſible they ſhould effect it, had it been a Lie, or a Contrivance of thoſe Men, who had their Lord's dead Body in their Hands.

For,

For, 1*ſt*, The Teſtimony they delivered was this, *That the ſame Jeſus whom the Jews had crucified as a falſe Prophet, was declared to be the Son of God by the Reſurrection of his Body from the Dead.* Now it hath been ſhewn, Note on 1 *Cor.* xv. 35. that the Reſurrection of the Dead was by the *Gentiles* deemed a Thing incredible. The Reſurrection of that very Perſon whom the *Jews* had ſo lately condemned, and crucified as an *Impoſtor*, was that which they of all Men would be moſt unwilling to believe, ſeeing it was a Teſtimony, which not only did acquit this *Jeſus* from all the Calumnies, and falſe Aſperſions of the *Jews*, but alſo pronounced their greateſt *Rabbi's* an evil Brood of *Hypocrites*, *Fools*, and *Blind*, *Serpents*, and *Vipers*, a wicked and adulterous Generation, a develiſh, damned Crew, nay their whole Nation guilty of the moſt horrid Crime that could be charged upon Man, even *the Murther of the Lord of Life*, and which aſſured them there was no Salvation to be hoped for but from that very Perſon whom *they had taken, and by wicked Hands had crucified* and ſlain, and that *all Power both in Heaven and Earth was given to him:* and therefore it was not to be expected it ſhould gain Credit among *Jews*, or *Gentiles*, unleſs it was confirmed by the greateſt Miracles.

2*dly*, As our *Lord* often told, not only his Diſciples, but the *Jews* alſo, that he would ſhortly return to his *Father*, that he ſhould *aſcend up where he was before*, John vi. 62. *and go to him that ſent him*, John vii. 33, 34. that *within a while, they ſhould ſee the Son of Man ſitting on the right hand of Power*, Matth. xxvi. 64. and that he would *come in the Glory of his Father, and reward every Man according to his Works*; ſo doth this Teſtimony declare, that he was now *exalted to the right hand of God*, and that *God had made him Lord of all things*, Acts ii. 36. that he had *exalted him to be a Prince and a Saviour*, Acts v. 31. nor was *Salvation to be expected by any other*, Acts iv. 12. And *Laſtly*, that by his Reſurrection he had demonſtrated, that he was to be the Judge of the Quick and the Dead, *Acts* xvii. 31. Now it ſeemed Fooliſhneſs both to *Jew* and *Gentile*, that ſuch a one who ſeemed to them to be without all Form or Comelineſs, all outward Splendor or Grandeur, one branded for a Rebel, and Impoſtor by his own Nation, and as ſuch condemned by ſo great a Power, ſhould be declared to be the Son of God, the Lord of all Things, the Author of Salvation to all Men, the Sovereign Object of their Adoration. And,

3*dly*, As an immediate Conſequence of this, it was a Teſtimony, which never could be owned in any Part of the whole *Heathen* World, but they muſt thereupon renounce all the Religion eſtabliſhed among them by Law and Cuſtom, diſcard the Gods, which they and their Forefathers had ſo long worſhipped, as *Devils* and *dumb Idols*, and own the God of *Iſrael* as the only true God, ſubmit to thoſe Doctrines of the Holy *Jeſus*, which required them ſo entirely to renounce their ſinful Pleaſures, which were ſo grateful to the Fleſh, and thoſe Vices, which they had ſo long indulged, and henceforth live a Life of higheſt Purity and Separation from the Pleaſures and Enjoyments of this World to be employed in Acts of Self-denial and Mortification, in taking up the Croſs, and ſuffering patiently the worſt of temporal Evils, only in hopes of future Bleſſings from a crucified *Jeſus*, and a Reward to be conferred upon them by him, after a more incredible Reſurrection of their Bodies from the Grave. Now it is certain from Reaſon and Experience, that a new Doctrine, which ſtands obnoxious to a great many Prejudices both of the Judgment and Affections, and which contains many Things that ſeem to render it incredible to the one, and many more, which render it unpleaſant to the other, is moſt unlikely to prevail upon the World, in oppoſition to all other Doctrines. (2.) That Men are not eaſily induced to reject thoſe Principles which they received from their Education, but ſtill are backward to admit new Faith, to confeſs their Errors, and condemn themſelves, and paſs hard Sentences upon the State of their beloved Friends, Relations, and Anceſtors. (3.) That Men are naturally wedded to their Luſts, and bear a paſſionate Affection to the Pleaſures and Enjoyments of the World; and therefore, that which ſuddenly prevails upon them to renounce them all, muſt be of greater Power, and of more prevailing Efficacy, than the Temptations of the World. (4.) That it is not eaſy to prevail upon the World to quit a preſent and important Intereſt, only in hopes of future Good, or to expoſe themſelves to the worſt of Sufferings in confirmation and purſuance of thoſe Hopes, without the moſt concluding Grounds of Hope, much leſs in Contradiction to them. (5.) That Men of the loweſt Birth and Education, and ſuch as were great Sufferers both in their Reputation and their Perſons, were Men unlikely to prevail upon Perſons of all Sorts and Conditions whatſoever, to quit their Religion, and their habitual Luſts, their worldly Intereſts, and their alluring Pleaſures, and their eſpouſed Tenets; much more their Lives, and deareſt Relatives, and to expoſe themſelves to thoſe Evils, which are moſt contrary to the Deſires of human Nature, and to the Deſigns of meer natural Men.

Again, They tell us, they were ſent to preach this Teſtimony to all *Nations*, and to baptize them into the Faith thus preached, to publiſh it to the *Jews*, *Samaritans*, and to the uttermoſt Parts of the Earth, *Acts* i. 8. Now, could they convert great Numbers of all Nations from Darkneſs unto Light; perſuade them to diſcard their own Religion they had ſo long embraced; quit all the Worſhip and the Rites they had received from their Forefathers; renounce all the evil Cuſtoms and Manners they had ſo long indulged to; only to worſhip and expect Salvation by one condemned by his own Nation, where his pretended Miracles were wrought, as a falſe *Prophet* and a vile *Impoſtor?* They were to turn them

them *from the Power of Satan unto God*, and therefore, were to deſtroy that ſtrong Man armed, to overthrow his Kingdom, to ſtop the Mouth of his *Oracles*, deſtroy his *Temples* and his *Worſhip*, to caſt out *Devils* where they came, and make his Kingdom *fall like Lightening*: Now could they convert thoſe *Nations*, whoſe Languages they underſtood not, without the Gift of Tongues; which, if they wanted, they muſt ſtand mute among them, without one Word to ſay in Propagation of this Teſtimony? How could they work ſo great a Change upon them, or prevail with them to ſuffer ſo much, as their Converts by their own Confeſſion were obliged to do, for the ſake of this their Teſtimony, without the greateſt Evidence, that what they told them was a certain Truth? And how could they afford this Evidence to any, without a Confluence of Miracles to confirm their Sayings? Hence,

4*thly*, They ſo often tell us, that their Lord promiſed to enable them, in Confirmation of this Teſtimony, to work *greater Miracles than he himſelf had done*, John xiv. 12. and that they who believed this Teſtimony ſhould be enabled *to heal the Sick, to caſt out Devils, and ſpeak with new Tongues*; that for the Propagation of this Teſtimony, *he would give them a Mouth and Wiſdom, which all their Adverſaries ſhould not be able to gainſay*, that they ſhould have no need when they were before *Princes* and *Rulers* on the account of this Teſtimony to premeditate; becauſe the *Holy Ghoſt would teach them in that hour what to ſay*, Luke xii. 12. — xxi. 15. That he promiſed, that they ſhould be enabled for this Work *by the Power of the Holy Ghoſt deſcending on them, and convincing the World of their Sin, who believed not in him, and of his Righteouſneſs, becauſe he went unto the Father; and of a future Judgment, becauſe the Prince of the World ſhould by them be condemned, and caſt out of his Kingdom*, John xvi. 8,—11. They introduced him, praying to his *Father*, that they might thus be aſſiſted by this *Holy Spirit, that the World might believe that he had ſent him*; ſee the Note on *John* xvii. 21, 22, 23. and promiſing the Holy Ghoſt to them that would believe in him, *John* vii. 37,—39. Whence it muſt neceſſarily follow from their own Words, that they muſt have received this miraculous Aſſiſtance, and theſe Diſtributions of the Holy Ghoſt, for confirmation of this Teſtimony; or elſe that *Jeſus*, whoſe Reſurrection they proclaimed, muſt be a falſe *Prophet*. Hence it is evident beyond all Contradiction;

1*ſt*, That a Power of doing mighty Miracles, and of exerciſing and diſtributing the Gifts of the Holy Ghoſt to Believers, was abſolutely neceſſary, in Places where they came, for Confirmation of this Teſtimony, and planting any *Chriſtian* Church in any Nation; it being abſolutely neceſſary, to make this Teſtimony effectual, that both the *Apoſtles*, who gave in this Teſtimony, and they who did believe it, ſhould be aſſiſted by the Power of Miracles, and be endowed with the miraculous Gifts and Diſtributions of the Holy Ghoſt; and yet,

2*dly*, It is as certain, that if this *Jeſus* was not riſen, or *being riſen*, had failed in all his Promiſes of ſuch miraculous Aſſiſtance, that his Diſciples could have no Motive to begin this Teſtimony, or never could be able thus to confirm what they affirmed.

1. They could have then no Motive to begin this Teſtimony; for if he were not riſen, or if he failed in all theſe Promiſes, they muſt conclude him an *Impoſtor*; and then, what Motives could they have to publiſh him *the Saviour of the World*, who, after he had called them *to leave all, and follow him*, and made ſuch ample Promiſes unto them of *judging the twelve Tribes of Iſrael*, Matth. xix. 28. left them ſo ſadly in the Lurch, expoſed to Shame and Infamy? How could they hope *by mighty Signs and Wonders, by Gifts and Graces of the Holy Spirit*, great and numerous, to give in Evidence to his Reſurrection, (as they confidently pretended they were impowered to do,) had he been ſtill reſerved under the Power of Death, and only by his own, or other's Arts, removed from his Sepulchre? How is it, that they never thought within themſelves, he could not ſave himſelf, and whence ſhall we expect Salvation? He could not by his Miracles of Power and Goodneſs prevail upon one Nation to believe his Doctrine; and, can we, though deſtitute of all that Power, which reſided in him, think to reduce the World into Obedience, or to impart the Holy Ghoſt to others, when we ourſelves have the Spirit of Deluſion only? Who can imagine, were this ſo, they would have ſaid ſo boldly at the firſt Entrance on this Teſtimony, to Men, who wondred at them, *Repent, and be baptized every one of you in the Name of the Lord Jeſus, and you ſhall receive* (theſe Gifts of) *the Holy Ghoſt; for the Promiſe* (of the Holy Ghoſt, recorded by the Prophet *Joel*) *is* (made) *to you, and to your Children, and to as many as the Lord your God ſhall call*; or ſay ſo confidently before the *Jewiſh Sanhedrim*, their mortal Enemies, *We are Witneſſes of theſe things, and ſo is the Holy Ghoſt which God hath given to thoſe that believe*, Acts v. 32. if there were no ſuch Thing? Nor,

2. Could they confirm their Teſtimony by any Miracles, or Divine Aſſiſtance; for if their Teſtimony were a Lye, they had no Reaſon to expect the leaſt Aſſiſtance for the Propagation of it, but had juſt Reaſon to conceive, that all the Powers both in Earth and Heaven ſhould be engaged to confound it; for ſure they could expect no help from him whom they declared to be riſen, if in their Conſciences they knew he was ſtill under the Power of Death; they rather had great Reaſon to expect that God ſhould croſs them in thoſe Deſigns, which they prophanely vented in his Name, making him Witneſs to a Lie; they could not hope to be aſſiſted by the Powers of Darkneſs, ſeeing their Doctrine did ſo plainly tend to the Subverſion of *Satan*'s Kingdom; they could not rationally hope, that either *Jew* or *Gentile* would befriend them in the Promotion of a Cheat, which they

they were concerned both in Intereſt and Honour to detect: What therefore could embolden them to enter upon the Propagation of this Cheat, in oppoſition to all the Powers both of Heaven and Earth?

To ſtrengthen this Argument, let us conſider the Succeſs of this Teſtimony; our Lord had declared, that after he had been lifted up, *he would draw all Men after him*, John xii. 32. and that then his Kingdom, from a ſmall Beginning, ſhould increaſe as a Grain of Muſtard-ſeed, and be like Leaven leavening the whole Lump, *Luke* xiii. 19, 21. Accordingly, we find that this Teſtimony, when it was firſt declared to the World on the Day of *Pentecoſt*, prevailed at one Sermon over 3000, and at another on 5000, of thoſe very Perſons who had ſeen him crucified, to believe that he was riſen from the Dead. He ſent them forth to preach this Doctine to the World, with a Promiſe that *he would be with them*, Matth. xxviii. 20. And accordingly it is ſaid, *they went forth preaching this Doctrine every where, the Lord working with them, and confirming the Word with Signs following*, Mark xvi. 20. and that *with great Power gave the Apoſtles witneſs to the Reſurrection of the Lord Jeſus*, Acts iv. 33. and that *God bare Witneſs to the Word of his Grace, both with Signs and Wonders, and divers Miracles, and Gifts of the Holy Ghoſt*, Heb. ii. 4. and of the Truth of this, the *Acts* of the *Apoſtles*, the *Epiſtles* written to the Churches planted by them, the Miracles done by many Myriads of *Chriſtians*, and the Gifts daily exerciſed in their Aſſemblies, are a Demonſtration; yea, the ſpeedy and wonderful Succeſs and Prevalency of this Teſtimony, confirms the Truth of what they delivered; for if Men were not then infatuated, how could it come to paſs, that ſo great a Part of the World, as was ſo ſuddenly converted by their Teſtimony, ſhould without any Proof, or other Evidence, than the bare Relation of ſuch ignorant unlearned Perſons, give credit to their Fiction; or that Perſons of all Ranks and Conditions ſhould not only yield a firm Aſſent to ſuch a proofleſs Fable, but readily ſhould ſacrifice their Lives and Fortunes to maintain that Faith?

For farther Demonſtration of the Truth of this Teſtimony, let us reflect a little upon the Perſons commiſſioned by *Chriſt* to preach it to the World; and we ſhall find,

1. That they were Perſons who had no Advantages of Birth, Wealth, or worldly Intereſts, which might enable them to manage, or promote this Work, no Wiſdom to contrive, no Policy to carry on ſuch cunningly deviſed Fables, as being both according to their own Report, and the Objection of the *Heathen* World, ἀγράμματοι, ϗ ἰδιῶται, *illiterate* and *ſimple Men*; and is it eaſy to conceive, that Men, ſo few, ſo meanly qualified, as to Condition, Endowments, or Ability of Mind, without all ſupernatural Aſſiſtance, ſhould ſo ſkilfully contrive, ſo couragiouſly maintain, and ſo ſucceſsfully manage ſuch a Story, as quickly to engage the Faith of many Myriads to yield a firm Aſſent unto it?

2. They could have no Motive from any worldly Intereſts to propagate this Lie throughout the World, but they had all imaginable Reaſons to decline it, if it were not true; for all thoſe things, which the Allurements of the World can ſignify, they willingly abandoned for the ſake of this one Teſtimony, incurring both the Loſs of Honour, Pleaſure, and of all worldly Intereſts in proſecution of it: Nay; they declared, that this very *Jeſus*, whoſe Reſurrection they atteſted, had foretold that this ſhould be their Portion, that *in this World they ſhould have Tribulation*, that they ſhould be *hated of all Nations for his Name's ſake*, that they ſhould be *delivered up to be afflicted, and even killed for this Teſtimony*; ſo that they could not poſſibly avoid theſe Evils, but they muſt by ſo doing overthrow their own Teſtimony, and prove this *Jeſus* a falſe *Prophet*; and much leſs had they Reaſon to expect any Bleſſings in the World to come for propagating ſuch a Lie by falſe Pretences of Divine Aſſiſtance, to the Diſhonour of Almighty God, and the Deſtruction of ſo many *Myriads* deceived by them. Since then the *Moraliſts* conclude, that it is impoſſible for Men to act without Appearance of ſome Good to be procured by that Action; ſince Love of Life, and a Deſire of Self-preſervation, is common to us with the very Brutes; and it is natural to them, and us, to avoid Miſery and Torments, the *Apoſtles* could not thus abandon all the Enjoyments and Expectations of the Bleſſings both of this and of another World, and wilfully ſubject themſelves to all the Miſeries and Torments, which Creatures could endure, in Propagation of a Teſtimony, from which they could expect no Profit or Advantage, but they muſt be bereft of common Senſe, renounce the natural Inſtincts of Mankind, and be in love with Ruin and Deſtruction. I confeſs, it is poſſible for Men to lay down their Lives for falſe Opinions, provided they believe them to be true; but if the *Apoſtles* were guilty of any Cheat at all, they muſt be guilty of a known Impoſture, and ſo muſt ſacrifice their Lives for Falſhood, *i. e.* for that from which they could expect no Good at all; which ſeems ſo inconſiſtent with the Principles of common Reaſon and Self-love, that nothing can be more incredible.

3. Conſider, that they continued conſtant in this Teſtimony, and never could be moved by any Checks of Conſcience, any Hopes of Gain, or any Fears or Senſe of Sufferings to diſavow this Teſtimony, or to detect the Falſhood of it. Now that ſo many Perſons ſhould perſevere immoveably in an extravagant Reſolution to maintain a Lie, ſo that no Threats, no Perils, no Pains or Troubles from without, no Regret or Diſſatisfaction from within, ſhould drive them from it; but that they ſhould die with it in their Mouths, is ſo incredible, that nothing can be more; it muſt be therefore Truth alone, that could uphold them ſteady in the Profeſſion of this Thing; ſo unanimous a Conſent,

ſo clear a Confidence, ſo firm a Reſolution, ſo inſuperable Conſtancy and Patience, nothing but the Senſe of Truth could inſpire them with, nothing but a perfectly good Conſcience could ſuſtain. Conſider,

4. That they were Perſons who profeſſed to all their Converts great Sincerity in what they did, declaring, that *they had renounced the hidden Things of Diſhoneſty, not walking in Craftineſs, not handling the Word of God deceitfully, but by Manifeſtation of the Truth, commending themſelves to every Man's Conſcience in the ſight of God.* Moreover, in their Writings, they frequently condemned all Falſhood, Craft, Hypocriſy, commanding us *to lay aſide all Guile, Hypocriſy, to put away all Lying, to ſpeak every Man Truth with his Neighbour*, denouncing Hell and Damnation againſt thoſe *who loved and made a Lie:* And yet if they indeed promoted a cunningly deviſed Fable, they whom they ſpake and wrote to, could not be ignorant of their Hypocriſy and Lying, when they ſpeak ſo much of their own Miracles and Gifts of the Holy Ghoſt received by Believers, and of the Gifts of Healing, caſting out of Devils, and of Tongues, promiſed and vouchſafed to them; for theſe Things they ſtill mention in their *Epiſtles* directed to their Converts, as Things frequently done by, and exerciſed among them. Now if their Converts did enjoy theſe admirable Gifts, it is not to be doubted, but God himſelf, who is the only Author of them, did ſet his Seal to the *Apoſtles* Teſtimony; if they did not enjoy them, they muſt then know that the *Apoſtles* who made theſe Promiſes, and who indited theſe *Epiſtles*, were guilty of notorious Untruths, and ſo could have no Motive to believe, but rather to deteſt their Doctrine.

5. Conſider, that the Doctrine they delivered in the Name of this Holy *Jeſus*, was ſuch as highly tended to the Promotion of Piety and Virtue in the World; for none, who are acquainted with this Doctrine, can deny, that it doth evidently tend to the Advancement of true Goodneſs, Righteouſneſs, Love, Charity, Peace, Quietneſs and Mercy. Now, can it reaſonably be conceived, that Men ſhould in the ſame Deſign be guilty of the greateſt Virtue, and the greateſt Villainy in the World; that the ſame Men ſhould die Martyrs to the worſt Impoſture, and the beſt Inſtitution in the World; that they ſhould ſacrifice their Lives to the Intereſt of Holineſs and Virtue, and the Credit of Blaſphemy and Impoſture? It is common, I confeſs, for Men of bad Deſigns to make very good Pretences, but ſtill they do this to carry on Deſigns far different from their Pretences: But we have ſhewed, that the *Apoſtles* could have no Deſigns in propagating their Doctrine, but that it ſhould be believed; and therefore, if they did not really deſign to make Men believe the Doctrines they taught for the Advancement of the Intereſts of Piety and Virtue, they could have no End at all, in loſing both their Lives and Fortunes to promote thoſe Doctrines; which contradicts the Principles of Human Nature.

He then, who doubts of the Sincerity of theſe Aſſertors of our Lord's Reſurrection, muſt be forced to admit what is much more incredible, as being more repugnant to Human Nature, and the Courſe of Things, *viz.* he muſt believe that Perſons, otherwiſe through their whole Lives blameleſs, and ſtrictly virtuous in their Converſations, as the *Apoſtles* were; Men who appealed to their Proſelytes, *how holily, and juſtly, and unblameably, they had behaved themſelves amongſt them*, ſhould yet, againſt the cleareſt Dictates of their Conſcience, commit ſo great a Villainy as this Impoſture doth imply; that Men, all whoſe Diſcourſes and Demeanors did evidently tend to the Advancement of God's Glory and the Promotion of true Goodneſs, ſhould in their Hearts defy God, and deteſt all Goodneſs, as they muſt do if they were wilful Cheats; that they, who otherwiſe did teach theſe Doctrines, and practiſe thoſe Things, which ſhewed the greateſt Kindneſs and Good-will to Men, were only ſtriving to abuſe and betray them by falſe Promiſes and Hopes, into the worſt of Miſeries; that Men of ſo great Wiſdom as they ſhewed, both in their Writings, and the Succeſs of their Attempts, ſhould zealouſly drive on a vain and ſenſeleſs Project, with more unwearied Induſtry labouring to maintain and diſperſe a Lie, than any Men beſides did ever uſe for Confirmation of the greateſt Truth; he muſt believe, that Men in all reſpects ſo impotent, ſhould be ſo ſtrangely prevalent without the leaſt Aſſiſtance, as to cauſe the World to run in to them, that naked Weakneſs ſhould overthrow the ſtrongeſt Might, that pure Simplicity ſhould baffle even the ſharpeſt Wits, the ſubtileſt Policy and deepeſt Learning; that rude Speech void of all Strength and Ornament ſhould even force men to embrace an uncouth and unpleaſant Story, againſt the fineſt Rhetorick backed with the force of Truth. He muſt believe, that a Crew of vile Perſons ſhould ſo inſeparably be linked together only by the Bonds of Fraud, no Truth, no Virtue, no real Intereſt uniting them, that nothing could untie the Knot. *Laſtly*, He muſt believe, that Men of Senſe ſhould for no End, no viſible Advantage here, no future Hopes, voluntarily embrace, and patiently endure all that can be diſtaſteful unto Human Nature, freely expoſing themſelves, they knew not why, to all the Fury upon Earth, and all the Flames of Hell, eagerly ſacrificing their Fortunes, Credits, Lives, and Souls themſelves, to the Ghoſt of a condemned Malefactor, and falſe *Prophet*. And if ſo, why doth Philoſophy inform us, that Self-preſervation, the Love of Life and Eaſe, is rooted in the very Principles of human Nature, and that it is not poſſible for any Man deliberately to chuſe to be miſerable, or to refuſe to be happy, or not deſire ſo to be? To conclude, if this Relation ~~were untrue, either~~ the *Apoſtles* were beſides their Senſes when they did believe it, or beſides their Wits when they affirmed,

affirmed, and did endeavour to confirm what they did not believe with Loſs of Life and Fortunes; and if ſo, what ſhall we ſay to that vaſt Multitude of *Chriſtians*, who notwithſtanding all Temptations to the contrary, ſo readily embraced, ſo ſtedfaſtly believed the Doctrine of thoſe Men, who had ſo little Reaſon to believe themſelves.

§. XII. Let us conſider laſtly the Predictions of our Lord, relating partly to his own Diſciples, and what they were to do after his Reſurrection, and partly to the *Jewiſh* Nation, and what was to befal them for their Infidelity, and their rejecting and condemning their *Meſſiah*. As for his Diſciples,

1. He promiſed, and foretold, that not only the twelve *Apoſtles* ſhould be endued *with Power from on high*, and ſhould receive *the Promiſe of the Holy Ghoſt*, but alſo that they who believed in him ſhould be baptized with the Holy Ghoſt, ſhould receive him, and be enabled by him *to ſpeak with Tongues*, Matth. iii. 11. Mark xvi. 17, 18. Luke xxiv. 39. John vii. 37, 38. Acts i. 8. and that this Promiſe was admirably fulfilled not only by the Gifts of Tongues and Prophecy, conferred on the *Apoſtles* at the Day of *Pentecoſt*, and by their Baptiſm, Preaching, and Laying on of Hands on others, but by the Gifts of Prophecy, and Tongues, with the Interpretation of them, and by the Gift of diſcorning Spirits, and knowing Things ſecret, exerciſed in all *Chriſtian* Churches, ſhall be fully proved in the Preface to the Epiſtles, from §. I, to the VIth, and from the XIth, to the XIVth.

2. He foretold that the Kingdom of *Satan* ſhould be caſt down by them, and ſhould *fall like Lightening* before them, and ſaid, *Behold, I give you Power over all the Power of the Enemy*, Luke x. 18, 19. and how glorioufly he fulfilled this Promiſe, and made good this Prediction, ſhall be fully demonſtrated in the ſame General Preface, §. X.

3. He foretold that the Goſpel of the Kingdom ſhould be preached by them throughout the World, *Matth.* xxvi. 13. yea that it ſhould be preached to all Nations within the Space of forty Years, or before the Deſtruction of *Jeruſalem*, Matth. xxiv. 14. that the Increaſe of his Kingdom ſhould be like that *of a Grain of Muſtard-ſeed*, Mark iv. 32. and that he being lifted up *would draw all Men after him*, John xii. 32. Which came to paſs ſo wonderfully, that in the Space of 24 Years after *Chriſt*'s Paſſion, St. *Paul* in his Epiſtle to the *Romans*, ſaith, *the ſound of it was gone out into the uttermoſt parts of the World*, Chap. x. 18. and in the *Epiſtle* to the *Coloſſians*, writ 29 Years after, that it was *preached to every Creature under Heaven*, Chap. i. 6, 23. We ſee, ſaith (b) *Clemens Romanus*, *the World beyond the Ocean, i. e.* the Britiſh Iſlands, *ſubject to the Commands of Jeſus. The Contagion of this Superſtition*, ſaith (c) *Pliny* in his Epiſtle to *Trajan*, writ in the Cloſe of the firſt Century, *hath ſpread itſelf not only over Cities, but even Villages and Fields. There is no Rank of Men*, ſaith (d) *Juſtin Martyr*, *whether Græcians, or Barbarians, or called by any other Name, in which Praiſe and Thankſgivings are not offered up to the Father in the Name of Chriſt crucified*; ſo that *a whole Race of Chriſtian Nations ſeemeth*, ſaith (e) *Origen*, *to be born at once, and who*, ſaith he, *will not admire the Prediction of our Lord, when he ſees it thus fulfilled in every Nation under Heaven, Greeks and Barbarians, the Wiſe and Unwiſe, and all Mankind being overcome by it, ſo that there is no Kind of Men by whom this Doctrine is not received?* l. 2. p. 68, 69.

The Predictions which concerned the *Jewiſh* Nation, were theſe following;

1. That *the Kingdom of God ſhould be taken from them, and given to another Nation, bringing forth the Fruits thereof*, Matth. xxi. 43. and that *the Things which did belong to their Peace ſhould be ſhortly hid from their Eyes*, Luke xiii. 28, 29.—xix. 42. that *many ſhould come from the Eaſt, and from the Weſt, and ſhould ſit down with Abraham, Iſaac, and Jacob, in the Kingdom of God, but the Children of the Kingdom ſhould be caſt out*, Matth. viii. 11. 13. and that all theſe Things *ſhould come upon that Generation*. Accordingly we find the *Apoſtle Paul*, in his *Epiſtle* to the *Romans*, ſadly bewailing that *Spirit of ſlumber*, which was come upon them, *Rom.* xi. 8. ſpeaking of their *Rejection*, ver. 15. *the breaking of theſe Branches off through Unbelief*, ver. 19, 20. *their Blindneſs*, ver. 25. and ſaying, that *God had concluded them all in Unbelief*.

2. Our Lord foretold, that *Satan*, caſt out from them, ſhould *return with ſeven Devils more wicked than himſelf*; and that he did ſo, the Hiſtory of *Joſephus* will not ſuffer us to doubt; for he declares, that ſoon after our *Saviour*'s Time, they were become the worſt of Men. See Note on *Rom.* ii. 2.

§. XIII. *Laſtly*, The Things, which Chriſt foretold concerning the Deſtruction of *Jeruſalem*, and the Calamities, which ſhortly were to happen to that Nation, were of that ſignal Nature, and mentioned ſuch various Events, then future, and contingent, and yet were ſo exactly, and ſo particularly fulfilled, as to afford us a moſt pregnant Demonſtration of the Truth of Chriſt's Prophetick Office. And,

1*ſt*, Our bleſſed Lord foretelleth the Deſtruction of the *Jewiſh* Temple, after it had ſtood well nigh 500 Years, in theſe Words, *Seeſt thou theſe great Buildings? there ſhall not be*

(b) Ep. ad Cor. p. 19. (c) L. 10. Ep. 97. (d) Dial. cum Tryph. 345. (e) Contr. Celſ. l. 8. p. 405.

left

left one Stone upon another which ſhall not be thrown down; to complete which Prediction, *Titus* commands his Soldiers, ſaith (f) *Joſephus*, τὴν τὲ πόλιν ἅπασαν καὶ τὸν νεὼν καλασκάπλειν, *to dig up the Foundations both of the Temple and of the City*; and both the (g) *Jewiſh Talmud*, and (h) *Maimonides* add, that *Terentius Rufus*, the Captain of his Army, *did with a Plowſhare tear up the Foundation of the Temple*, and ſo more ſignally fulfilled thoſe Words of *Micah*, Chap. iii. 12. *Therefore ſhall Zion for your Sakes be plowed as a Field, and Jeruſalem ſhall become Heaps, and the Mountain of the Houſe as the high Places of the Foreſt.* And here two Things ſeem worthy of our Obſervation, *viz.*

1. The exact Time when this was done, *viz.* on the ſame Month and Day on which it formerly was burnt by *Nebuzaradan*, the Captain of the King of *Babylon*, which therefore by *Maimonides* is ſtiled *the fatal Day of Vengeance*, and which is by (i) *Joſephus* reckoned to be a Matter of juſt Admiration, and a plain Indication, that this ſo happened by divine Appointment.

2. That this Deſtruction, and Conflagration of the *Temple*, happened againſt the Will, Command, and the Endeavours of *Titus* to prevent it; for he calls Heaven and Earth to witneſs, that he would never violate that ſacred Place, unleſs the *Jews* compelled him ſo to do; yea, ſaith he, (k) *I will preſerve your Temple againſt your own Wills:* And when his own Generals declared it neceſſary to deſtroy that *Temple*, he anſwered, *I will never ſuffer ſuch a Structure to be deſtroyed by the Flames*; and when the Fire began to ſeize upon it, he calls, he beckneth to, yea, he commands his Soldiers to extinguiſh it, but they not hearkening to his Commands, do animate one another to the Burning of it: *Thus*, ſaith (l) *Joſephus*, *was the Temple burnt againſt the Will of Cæſar, God himſelf aſſiſting with the Romans to the Ruin of it*; that ſo the Words of *Chriſt* might be verified, *He will ſend forth his Armies and deſtroy thoſe Murderers, and burn up their City.*

3. Obſerve, that they who had * accuſed our *Saviour*, and his Diſciples of polluting and of deſigning to deſtroy this *Temple*, were the very Men, who did horribly pollute it with the Blood of *Jews* and *Gentiles*, and even forced the *Romans* to deſtroy it; *they haſtned the ſlow Fire*, ſaith their own (m) *Joſephus*, *and even drew it to the Temple*; the Inflammation of it, ſaith he, *had both the Cauſe, and the Beginning of it from themſelves.* The Providence of God ſtill ordering Matters ſo, that they ſhould bring upon themſelves thoſe Evils of which they falſely did accuſe our Lord, and his *Apoſtles.*

2*dly*, Our Lord foretels, with like Exactneſs and Particularity, the Ruin of their famous City, declaring, *Luke* xxi. 34. that *Jeruſalem ſhould be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled*; and again, *the Days*, ſaith he, *ſhall come upon thee, that thine Enemies ſhall caſt a Trench about thee, and compaſs thee round, and keep thee in on every Side, and ſhall lay thee even with the Ground, and ſhall not leave in thee one Stone upon another*, Luke xix. 43, 44. Now, that the Event completely anſwered to theſe plain Predictions, is evident from their own Hiſtorian, who doth expreſsly ſay, that (n) *Titus having commanded his Soldiers to dig up the City, and the Temple, this was ſo fully done, by levelling the whole Compaſs of the City, except three Towers, that they who came to ſee it were perſuaded it never would be built again.* The ſame (o) Hiſtorian informs us, that when *Veſpaſian* beſieged *Jeruſalem*, his Army *compaſſed the City round about, and kept them in on every Side*; and though it was judged a great and almoſt impracticable Work, to compaſs the whole City with a Wall, *yet* Titus *animating his Soldiers to attempt it, they in three days built a Wall of* 39 *Furlongs, having* 13 *Caſtles on it, and ſo cut off all Hopes that any of the Jews within the City ſhould eſcape.*

3*dly*, Whereas our Saviour ſaith, *Jeruſalem ſhall be trodden down*, πατουμένη *poſſeſſed*, and trodden by the Feet of the *Gentiles*, this ſo exactly came to paſs, that (p) *Veſpaſian*, (1.) Commands the whole Land of *Judæa* to be ſold to thoſe *Gentiles* that would buy it; And, (2.) (q) *Hadrian*, about 63 Years after, makes a Law, *That no Jew ſhould come into the Region round about Jeruſalem*, as *Ariſto Pellæus*, who was himſelf a *Jew*, and flouriſhed

---

(f) L. 7. c. 1. p. 970. B. 993. A. (g) Taanith. c. 4. Hal. 6. (h) Maim Taanith. c. 5.

(i) Θαυμάσαι δ' ἂν τίς ἐν αὐτῇ τῆς περιόδου τὴν ἀκριβείαν, καὶ μῆνα γὰρ καὶ ἡμέραν ἐπλήρασε τὴν αὐτὴν ἐν ᾗ πρότερον ὑπὸ Βαβυλωνίων ὁ ναὸς ἐνεπρήσθη. l. 7. c. 26. p. 957. E. c. 27. p. 958. F.

(k) Τηρήσω τὸν ναὸν ὑμῖν καὶ μὴ θέλουσι, l. 7. c. 10. p. 949. G. 990. A. Καλαφλέξειν πότε τηλικοῦτον ἔργον. c. 24. p. 957. τὸ πῦρ σβέννυειν, c. 26. p. 958. A. B. C. D.

(l) Ὁ μὲν δὴ ναὸς ὕστως ἄκοντος Καίσαρος ἐμπιπρᾶται, c. 26. p. 958. F. Θεὸς ἄρα Θεὸς αὐτὸς ἐπάγει μετὰ Ῥωμαίων καθάρσιον αὐτῷ πῦρ, c. 8. p. 948. F.

(*) Mark. xiv. 58.—xv. 29. Acts vi. 13.—xxi. 28.—xxiv. 6.

(m) Καὶ μόνον οὐχ εἵλκυσαν ἐπὶ τὸν ναὸν βραδυνον πῦρ. l. 6. c. 27. p. 933. B. Λαμβάνουσι δ' αἱ φλόγες ἐκ τῶν οἰκείων τὴν ἀρχὴν καὶ τὴν αἰτίαν, l. 7. c. 26. p. 957. E.

(n) Τὸν δὲ ἄλλον ἅπαντα τῆς πόλεως περίβολον ὕστως ἐξωμάλισαν οἱ καλασκάπλοντες, ὡς μήδε πώποτε οἰκηθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσι. l. 7. c. 1. p. 970. B. C.

(o) Τὰς δὲ ὅπως τὰ Ῥωμαίων φρονοῦντας εἴργειν ἡ στρατία παντελχόθιν τὴν πόλιν περιέχουσα, l. 5. c. 27. p. 893. B. Περιτειχίζειν ὅλην τὴν πόλιν μέγα, καὶ δυσήνυτον τὸ ἔργον, l. 6. c. 31. p. 936. F. Τὸ μὲν δὴ τεῖχος ἐνὸς δέοντος τισσαρακοντα σταδίων ἦν—τρισὶ δ' ὠκοδομήθη τὸ πᾶν ἡμέραις. Ibid. p. 937. B.

(p) Πᾶσαν γῆν ἀποδόσθαι τῶν Ἰουδαίων, l. 7. c. 27. p. 983.

(q) Πᾶν ἔθνος ἐξ ἐκείνου καὶ τῆς περὶ τὰ Ἱεροσόλυμα γῆς σάμπαν ἐπιβαίνειν εἴργεται. Euſeb. H. Eccl. l. 21. c. 6.

in the very Times of *Hadrian*, relates; thus, ſaith (r) *Euſebius*, it came to paſs that the *Jews being baniſhed thence, and there being a Conflux thither*, ἀλλόφυλα γένη, *of Aliens, it became a City and Colony of the Romans, and was in Honour of the Emperor named Ælia.* (3.) *Jeruſalem*, ſaith Chriſt, ſhall be thus trodden down, or ſubject to the *Gentiles, till the Time of the Gentiles be fulfilled*, that is, till by Converſion of the *Jews* unto the *Chriſtian* Faith, the Fulneſs of the *Gentiles*, to be converted to it, ſhould come in with them; *for Blindneſs*, ſaith *the Apoſtle, hath happened to the Jews, till* πλήρωμα τῶν ἐθνῶν, *the Fulneſs of the Gentiles ſhall come in, and then all Iſrael ſhall be ſaved*, Rom. xi. 25, 26. and with them alſo the yet *Heathen Gentiles*; *for if*, ſaith he, *ver.* 15. *the caſting away of the Jews was the reconciling of the World, what ſhall the receiving of them be to it, but even Life* for *the Dead?* And again, *if the fall of them were the Riches of the World*, ver. 12. *and the diminiſhing of them the Riches of the Gentiles, how much more ſhall their Fulneſs be the* Fulneſs of the *Gentiles?* Now here it is eſpecially obſervable, that *Julian* the *Apoſtate*, deſigning to defeat this Prophecy of *Chriſt*, reſolved on the Rebuilding of the City, and Temple of *Jeruſalem* in it's old Station, which was till his Time left in it's Ruins, *Ælia* being built without the Circuit of it; for in his (s) *Epiſtle* to the Community of the *Jews*, he writes thus, *the holy City of Jeruſalem, which you have ſo long deſired to ſee inhabited, rebuilding by my own Labours, I will dwell in.* This he began, with an Endeavour to build that Temple, in which alone the *Jews* would offer up their Prayers and Sacrifices, but the immediate Hand of Providence ſoon forced the Workmen to deſiſt from that unhappy Enterprize. (t) *Ammianus Marcellinus* an *Heathen*, who lived in thoſe very times, gives us the Story thus, That *Julian endeavoured to rebuild the Temple at Jeruſalem with vaſt Expences, and gave it in charge to Alypius of Antioch to haſten the Work, and to the Rector of the Province to aſſiſt him in it; in which Work, when Alypius was earneſtly employed, and the Rector of the Province was aſſiſting, terrible Balls of Flames burſting forth near the Foundations, with frequent Inſults, and burning divers times the Workmen, rendred the Place inacceſſible, and thus the Fire obſtinately repelling them, the Work ceaſed.* The Story is very ſignal and remarkable for many Circumſtances, as *v. g.*

1. The Perſons that relate it, *Ammianus Marcellinus* an *Heathen*, *Zemuch David* a *Jew*, who confeſſeth that *Julian* was divinitus impeditus, *hindred by God* in this Attempt: *Nazianzen* and *Chryſoſtom* among the *Greeks*, St. *Ambroſe* and *Ruffinus* among the *Latins*, who flouriſhed at the very Time when this was done: *Theodoret* and *Sozomen*, Orthodox Hiſtorians, *Philoſtorgius* an *Arian*, *Socrates* a Favourer of the *Novatians*, who writ the Story within the Space of Fifty Years after the Thing was done, and whilſt the Eye-witneſſes of the Fact were yet ſurviving.

2. The Time when it was performed, not in the Reign of *Chriſtian Emperors*, but of the moſt bitter Enemies of *Chriſtians*, when they were forced to hide, and had not Liberty of ſpeaking for themſelves. Obſerve,

3. With what Confidence the *Chriſtians* urge this Matter of Fact againſt the *Jews*, as a convincing Demonſtration of the Expiration of their legal Worſhip, and of the Certainty of the *Chriſtian* Faith againſt the *Heathen Philoſophers*, enquiring (u) *What the Wiſemen of the World can ſay to theſe Things*; and againſt the (x) *Emperor Theodoſius*, to deter him from requiring them to rebuild a *Synagogue*, which had been lately burnt, by a *Chriſtian Biſhop.*

4. And laſtly, the unqueſtionable Evidence of the Thing; This, ſay the *Chriſtians*, (y) *all Men freely do believe and ſpeak of, it is in the Mouths of all Men*, and is not denied, *even by the Atheiſts themſelves; and if it ſeem yet incredible to any one, he may repair for the Truth of it both to Witneſſes of it yet living, and to them who have heard it from their Mouths; yea they may view the Foundations lying ſtill bare and naked*; (z) *and if you aſk the Reaſon, you will meet with no other Account beſides that which I have given; and of this all we Chriſtians are Witneſſes, theſe Things being done not long ſince in our own Time.* So St. *Chryſoſtom.*

(r) Hiſt. Eccl. l. 4. c. 6.

(s) Τὴν ἐκ πολλῶν ἐτῶν ἐπιθυμουμένην παρ' ὑμῖν, οἰκουμένην πόλιν ἁγίαν Ἱερουσαλὴμ ἐμοῖς καμάτοις ἀνοικοδομήσας οἰκήσω. Ἰουδαίων τῷ κοίνῳ. Ep. 25.

(t) *Ambitioſum quoddam Templum apud Hieroſolymam ſumptibus immodicis inſtaurare cogitabat, negotiumque maturandum Alypio dederat Antiochenſi; cum itaque rei idem fortiter inſtaret Alypius, juvaretque Provinciæ Rector, metuendi Globi flammarum prope fundamenta crebris inſultibus erumpentes, locum, exuſtis aliquoties operantibus, inacceſſum fecêre, hocque modo elemento obſtinatius repellente, ceſſavit inceptum*, l. 23. ab initio.

(u) Ἔτι ἂν ἀμφισβητεῖς, ὦ Ἰουδαῖε, καὶ τὴν ἀπὸ τῆς τοῦ Χριστοῦ προφητείας, καὶ τὴν ἀπὸ τῆς τῶν πραγμάτων ἀποδείξεως μαρτυρίαν σὺ ὁρῶν καλαψηφιζομένην. Chryſ. Hom. 2. in Jud. Tom. 6. p. 335. & Hom. 60. p. 639. Πρὸς ταῦτα τί φήσουσιν οἱ αἰῶνος τοῦ τότε σοφοὶ, Nazianz. Stelit. p. 83.

(x) *Non audiſti Imperator quia cum juſſiſſet Julianus reparari Templum Hieroſolymis, quòd divino qui faciebant repagulum igne conflagrârunt?* Epiſt. l. 5. Epiſt. 29.

(y) Τὸ δ' ἓν περιδόητον πᾶσι θαῦμα, καὶ οὐδὲ τοῖς ἀθέοις αὐτοῖς ἀπιστούμενον λέξων ἔρχομαι, Soz. p. 81. Ὃ δὲ ἅπαντες ἴσμεν καὶ λέγουσι, καὶ πιστεύουσιν, p. 83. Καὶ τοῦτο πρὸς πάντων ἀδεῶς λέγεται, καὶ πιστεύεται, καὶ παρ' οὐδενὸς ἀμφισβάλλεται, ταῦτα ὅτῳ πιστὰ ἃ καλαφαίνεται πιστοῦσθωσαν οἱ παρὰ τῶν θεασαμένων ἀκηκοότες ἔτι τῷ Βίῳ περιόντες, πιστοῦσθωσαν δὲ καὶ Ἰουδαῖοι καὶ Ἕλληνες ἡμῖν ἐλεγχοὶ τὸ ἔργον καλαλίποντες. Sozomen. Hiſt. Eccl. l. 5. c. 22. p. 632. D. 633. B.

(z) Καὶ νῦν ἐὰν ἐλθὼν εἰς Ἱεροσόλυμα γυμνὰ ὄψει τὰ θεμέλια· κἂν τὴν αἰτίαν ζητήσεις, οὐδεμίαν ἀλλ' ἢ ταύτην ἀκούσεις, καὶ τοῦτο μάρτυρες ἡμεῖς πάντες· ἐφ' ἡμῶν γὰρ ὁ πρὸ πολλοῦ ταῦτα γέγονε χρόνος. Chryſ. Adv. Jud. Orat. 2. p. 334.

3*dly*, Our

3*dly*, Our bleſſed Lord is as expreſs and circumſtantial in the Prediction of the Miſeries which ſhould befall that ſinful Nation. For,

1. He in the general foretels that their Calamities ſhall be ſo great as to admit no Parallel; *there ſhall be*, ſaith he, *great Tribulation, ſuch as never happened from the Beginning of the World to this (preſent) Time*, Matth. xxiv. 21. Which Words (a) *Joſephus* ſeems to have tranſcribed, when he ſaith, that *never any Nation was more wicked*, μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, *nor ever did a City ſuffer, as they did.* He was no Stranger to the Hiſtory of the Deſtruction of the old World by Water, or of *Sodom* and *Gomorrha* by Fire from Heaven, or to the Sufferings of his own Nation under *Antiochus Epiphanes*, and yet he ſcruples not to ſay, that (b) *all the Miſeries which all Mankind had ſuffered from the Beginning of the World, were not to be compared with thoſe the Jewiſh Nation did then ſuffer.*

2. Our *Saviour* adds, that in thoſe Days *the Sun ſhall be darkned, and the Moon ſhall not give her Light, and the Stars of Heaven ſhall fall, and the Powers of Heaven ſhall be ſhaken*, Mark xiii. 14. Theſe, I confeſs, are metaphorical Expreſſions, occurring often in the *Prophets*, but ſtill in the ſame Senſe, *viz.* to ſignify an utter Deſolation, and terrible Havock, and Deſtruction brought upon a Nation: For in this Language the *Prophet Iſaiah* ſpeaks of the Deſtruction of *Babylon*, ſaying, Chap. xiii. 9, 10. *The Day of the Lord cometh, cruel both with Wrath and fierce Anger, to lay the Land deſolate, and he ſhall deſtroy the Sinners thereof out of it; for the Stars of Heaven, and the Conſtellations thereof ſhall not give their Light, the Sun ſhall be darkned in his going forth, and the Moon ſhall not cauſe her Light to ſhine:* Of the Deſtruction of *Idumæa* he ſpeaks thus, Chap. xxxiv. 2, 5. *The Indignation of the Lord is upon all Nations, he hath utterly deſtroyed them, he hath delivered them to the Slaughter, the Mountains ſhall be melted with their Blood, and all the Hoſt of Heaven ſhall be diſſolved, and the Heaven ſhall be rolled together as a Scrole, and all their Hoſt ſhall fall down, as the Leaf falleth from the Vine:* The Deſtruction of *Egypt* is repreſented by *Ezechiel* in theſe Words, *Chap.* xxxii. 7, 8. *I will cover the Heaven, and make the Stars thereof dark, I will cover the Sun with a Cloud, and the Moon ſhall not give her Light, and the bright Lights of Heaven will I make dark over thee:* This therefore, ſaith (c) *Maimonides*, is a proverbial Expreſſion, *importing the Deſtruction and utter Ruin of a Nation; the Sun darkned, or turned into Blood, and the Stars falling, or diſappearing*, ſaith (d) *Artemidorus, import the Deſtruction of many People.* Now in this Senſe it is almoſt incredible which their *Hiſtorian* relates of the Deſtruction of the *Jews*; for he informs us, that (e) *eleven hundred thouſand periſhed in that Siege*; and it is ſtill more incredible which their *Talmud*, and other *Jewiſh* Writers mention of this Slaughter, which (f) *Hadrian*'s Army made of them fifty two Years after, when they rebelled under *Barchochebas*, and were beſieged in the City *Bitter*, the moſt modeſt Computation being *quatuor mille Myriadas*, and the moſt extravagant, *octoginta mille Myriadas.* And yet our *Saviour* having farther ſaid, that *where-ever the Carcaſe was, i. e.* the Nation of the *Jews*, rejected now, and loathed by God as a dead Carcaſe, *there would the Eagles, i. e.* the *Roman Army be gathered together*, to prey upon them, *Matth.* xxiv. 28. *Luke* xvii. 37. they were accordingly haraſſed and deſtroyed throughout the *Roman* Empire; when, ſaith *Joſephus*, the *Romans* had no Enemies left in *Judæa, the Senſe, and Danger reached*, πολλοῖς γὰρ τῶν ἀπωτάτω καλοικούντων, *too many of them living the remoteſt from it*; for many of them periſhed at (g) *Alexandria*, at *Cyrene*, and in other Cities of *Egypt*, to the Number of *ſixty thouſand*, in all the Cities of *Syria*; in a Word, (h) *Eleazer* in *Joſephus*, having reckoned many Places where they were cruelly ſlaughtered, concludes thus, μακρὸν ἂν εἴη νῦν ἰδίᾳ περὶ ἑκάστων λέγειν, *it would be too long to ſpeak of all theſe Places* in particular.

Again our *Saviour* adds, that *they ſhould be led Captives into all Nations*, Luke xxi. 24. accordingly, (i) *Joſephus* doth inform us, that *the Number of their Captives was ninety ſeven thouſand*, that of them *Titus ſent many to Egypt, and moſt of them he diſperſed into the Roman Provinces*, and ſo exactly fulfilled this Prediction.

(a) L. 6. c. 27. p. 933. B.

(b) Τὰ γὰρ πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἠτιᾶσθαι μοὶ δοκεῖ κατὰ σύγκρισιν. Proleg. ad. Bell. Jud. p. 706. D.

(c) *Quando vaticinatur Eſaias de Gentis alicujus Deſtructione, vel de populi alicujus magni interitu, ait Stellas cecidiſſe, Cælos interiiſſe, & contremiſcere Solem obſcuratum, Terram voſtatam & commotam eſſe.* More Nevoch. p. 265, 266.

(d) Ἥλιος ἀμαυρὸς ἢ ὕφαιμος—καταπίπτοντες ἐπὶ γῆν οἱ ἀστέρες ἢ ἀφανιζόμενοι πολλῶν ὄλιθροι μαντεύονται. Oneirocrit. l. 1. c. 36.

(e) Τῶν δὲ ἀπολλυμένων κατὰ πᾶσαν τὴν πολιορκίαν μυριάδες ἦσαν ἕνδεκα, l. 7. c. 45. p. 968. D.

(f) Buxt. in voce Bitter.

(g) L. 7. c. 36. p. 995. A. & c. 37. ibid. c. 38. p. 996.

(h) C. 34. p. 992.

(i) Τῶ δὲ λοιπῶ πλήθυς τὰς ὑπὲρ ἑπτακαίδεκα ἔτη δήσας ἐπέμψε εἰς τὰ καθ' Αἴγυπτον ἔργα, πλείστους δὲ εἰς τὰς ἐπαρχίας διεδωρήσατο Τίτος. l. 7. c. 44, 45. p. 968. C, D.

4*thly*, Our Lord foretels the *many Signs* preceding this Deſtruction, declaring that there ſhould be Φόβητρὰ *fearful Events, or Sights, Earthquakes, and Signs from Heaven*, Luke xxi. 11. Now to omit the frequent Earthquakes, which happened in other Places in the Times of *Claudius* and *Nero*; (k) *Joſephus* doth inform us, that there happened in *Judæa*, and *Jeruſalem, an immenſe Tempeſt, and vehement Winds, with Rain, and frequent Lightnings, and dreadful Thundring, and extreme Roarings of the quaking Earth, which manifeſted to all, that the World was diſturbed at the Deſtruction of Men*, and that theſe Prodigies portended no ſmall Miſchiefs. (l) *Joſephus* hath a ſelect Chapter of the manifeſt Signs of their approaching Deſolation, which (m) *Tacitus a Roman Hiſtorian* of that Age doth almoſt thus epitomize; *Armies ſeemed to meet in the Clouds, and glittering Weapons were there ſeen, the Temple ſeemed to be in a Flame, with Fire iſſuing from the Clouds, and a divine Voice was heard, that the Deity was quitting the Place, and a great Motion as of his departing*; theſe ſeem plain Tokens of God's departing from them, of the burning of the Temple, and their own Deſolation by the *Roman Army*. *Joſephus* adds what *Tacitus* doth alſo touch upon, that the great Gate of the Temple, which twenty Men could ſcarcely ſhut, and which was made faſt with Bolts and Bars, was ſeen αὐτομάτως ἀνεῳγμένη, *to open of it's own Accord, to let in their Enemies*, for ſo their Wiſemen conſtrued the Omen, ſaith *Joſephus*. He farther ſaith, that (n) a Sword ſeemed to hang over the City, and a Comet with its fiery Tail pointed down upon it for a whole Year, which plainly ſeemed to portend their Ruin by the Sword. And that (o) *before the Sun went down, there were ſeen in the Clouds, Armies in Battle Array, and Chariots compaſſing the Country, and inveſting the Cities, a Thing ſo ſtrange*, ſaith he, *that it would paſs for a Fable, were there not ſtill Men living to atteſt it*; ſo expreſsly have we an Account of the fearful Sights, and Signs from Heaven, mentioned by our Lord, and of the *Sign of the Son of Man coming in the Clouds of Heaven*, μετὰ δυνάμεως καὶ δόξης, *with a glorious Hoſt*, or with Power and Glory; according to our Lord's Prediction, *Matth.* xxiv. 30.

2*dly*, Our Lord proceeds to ſay, that *falſe Chriſts, and falſe Prophets ſhould ariſe, and that many ſhould come in his Name, ſaying, I am Chriſt, and ſhould deceive many*, Matth. xxiv. 5, 11. Mark xiii. 6, 21, 22. Luke xxi. 8. *Falſe Chriſts* are they who falſely would pretend to be the *Chriſt* or the *Meſſiah* promiſed to the *Jews*: Now ſuch were, (1.) (p) *Simon Magus*, who declared, that he was the Perſon, who among the *Jews appeared as the Son of God, and was conceived to have ſuffered in Judæa*; *and* (q) *he prevailed for a Time, to deceive ſome with his Magical Operations*. (2.) (r) *Doſitheus*, Contemporary with him, who ſaid, *he was the Chriſt foretold by* Moſes, *and the Son of God, and he alſo found Diſciples*; and is by *Origen* reckoned among them, who performed wonderful Things: From theſe, ſaith *Hegeſippus*, came *falſe Chriſts* and *falſe Prophets*: There aroſe, ſaith (s) *Hippolytus, ſome ſaying, I am Chriſt, as* Simon Magus, *and the reſt, whoſe Names I have not Time to reckon up*: And theſe all, ſaith (t) *Irenæus*, magias perficiunt, exorciſmis & incantationibus utuntur, *uſe Magical Operations, Exorciſms, and Incantations*. Our Lord alſo foretold of another that ſhould *come in his own Name*, John v. 43. that is, without Authority from God, and be received by the *Jews* as their *Meſſiah*: Accordingly *Barchocheba* did actually thus come, as appears both from the Event and Deſtruction of him and his Followers by *Hadrian*'s Army; and by the Confeſſion of the *Jews*, who, when they found themſelves deceived by him, called him *Bar Choziba*, the Son of a Lie. And that he was generally received by them, we learn from their own Hiſtories, declaring, that their great *R. Akiba*, who had 24000 Diſciples, ſaid at the Sight of him, *Behold this is the Meſſiah*; and that then the *Jews* in the City *Bitter* crowned him, and choſe him for their King, and ſhook off the *Roman* Government, killing an innumerable Multitude of *Greeks* and *Romans*, in *Egypt*, *Alexandria*, *Cyprus*, and thereabouts; until *Trajan*

(k) Καὶ συνεχεῖς ἀστραπαὶ, βρονταί τε φρικώδεις, καὶ μυκήματα τῆς γῆς σειομένης ἐξαισία· πρόδηλον ἐδ' ἦν ἐπ' ἀνθρώπων ὀλέθρῳ τὸ καλάσημα τῶν ὅλων συσκευαζόμενον καὶ ἐχὶ μικρᾷ τὶς ἂν εἰκάσαι συμπλώμαθ' τὰ τέρατα, l. 4. c. 17. p. 881. A. B.

(l) L. 7. c. 31.

(m) *Evenerant prodigia, viſæ per cœlum concurrere acies, rutilantia arma, & ſubito nubium igne collucere Templum, expaſſæ repentè delubri fores, & audita major humanâ vox excedere Deos, & ſimul ingens motus excedentium*, Hiſt. l. 5. p. 621.

(n) Ὑπὲρ τὴν πόλιν ἄστρον ἔστη Ρομφαία παραπλήσιον, καὶ παρελθόντας ἐπ' ἐνιαυτὸν κομήτης, l. 7. c. 13.

(o) Πρὸ γὰρ ἡλίου δύσιως ὤφθη μετέωρα παρὰ πᾶσαν τὴν χώραν, ἅρματα καὶ φαλάγγες ἔνοπλοι διατεθῆναι τῶν νέφων, καὶ κυκλεμένας τὰς πόλεις, ibid. p. 990. G.

(p) *Simon Samarites — univerſam Magiam amplius inſcrutans ita ut in ſtuporem cogeret multos hominum — docuit ſeipſum eſſe qui inter Judæos quidem quaſi Filius adparuerit — paſſum autem in Judæis putatum, cum non eſſe paſſus*, Iræn. l. 1. c. 20.

(q) Καὶ τότε μὲν ἠπάτησε. Orig. contr. Celſum. l. 1. p. 44.

(r) Σίμων τὲ ὁ Σαμαρεὺς Μάγ@ καὶ Δοσίθε@ — ὁ μὲν ἔφασκεν αὐτὸν εἶναι δύναμιν Θεοῦ, τὴν καλεμένην μεγάλην, ὁ δὲ καὶ αὐτὸς υἱὸς τοῦ Θεοῦ. l. 6. p. 282. Ὅτι αὐτὸς εἴη ὁ Προφητευόμεν@, ὑπὸ Μώσιως Χριστὸς, καὶ ἐδοξέ τινων τῇ ἑαυτοῦ διδασκαλίᾳ κεκραληκέναι, l. 1. c. 14. *Habentes in ſe etiam quaſdam virtutes mirandas*. Hom. 27. in Matth. F. 52. G. Ἀπὸ τούτων ψευδόχριστοι καὶ ψευδοπροφῆται. Euſeb. Hiſt. Eccl. l. 4. c. 22.

(s) Ἀνέστησαν τίνες λέγοντες, ἐγὼ εἰμι ὁ Χριστὸς, καθὼς ὁ Σίμων ὁ Μάγ@, καὶ οἱ λοιποί. De Conſum. Mundi.

(t) L. 1. c. 20.

ſent *Hadrian* againſt them, who ſlew more of them, ſay they, than *Titus* had done in the preceding Wars. See *Buxtorf in voce Bar Choziba.*

As for the *falſe Prophets* (u) *Joſephus* tells us of an *Egyptian falſe Prophet and Magician, who gathered together about thirty thouſand of the* Jews, *whom he had deceived*; and of one (x) *Theudas a Magician, who, declaring himſelf a Prophet, deceived many*, of (y) *another Prophet, who bid them go into the Temple, where God would ſhew them manifeſt Signs of a Deliverance*; adding, that there were then πολλοὶ Προφῆται, *many Prophets, who taught them even to the laſt, to expect Help from God.* Our Saviour had foretold, that they ſhould then ſay, *Behold he is in the Deſert*, Matth. xxiv. 26. pointing to the very Place where theſe *falſe Chriſts* and *Prophets* ſhould appear; or whither they ſhould lead their Followers. Accordingly, (z) *Joſephus* ſaith, *that many Impoſtors and Magicians perſuaded the People to follow them into the Wilderneſs, where they promiſed to ſhew them manifeſt Signs and Wonders done by God*, pretending a Divine Impulſe, and promiſing Deliverance from Evils, if they would follow them into the Wilderneſs.

3*dly*, Our Lord foretels, that his Goſpel ſhould be firſt preached throughout the World, *i. e.* throughout the *Roman* Empire, ſtiled οἰκουμένη, or in all Places whither the *Jews* were diſperſed; for, ſaith he, *The Goſpel of this Kingdom ſhall be firſt preached in all the World for a Witneſs to all Nations, and then ſhall the End come*, Matth. xxiv. 14. Accordingly St. *Paul* declares of them, who preached the Goſpel of Peace, That *their Sound had gone forth into all the Earth*, Rom. x. 18. *and their Words* εἰς πέρατα τῆς οἰκουμένης, *to the Ends of the Earth.* He tells the Church of *Rome*, That *their Faith was ſpoken of throughout the whole World*, Rom. i. 8. The Church of *Coloſſe*, That *the Truth of the Goſpel was come, not to them only, but to all the World, and preached to every Creature*, Chap. i. 6, 23. (a) St. *Clemens*, who was Biſhop of *Rome* in the twelfth Year of *Domitian*, ſaith, That *the Nations beyond the Ocean were governed* ταῖς ἐπιλαγαῖς τοῦ Δεσπότου, *by the Precepts of the Lord.* (b) *Origen* ſpeaks of the *Chriſtians* as of a Nation *born all at once.* (c) *Euſebius* ſaith, *The Word of God ſhone ſuddenly upon the World as a Ray of the Sun, and was on that Account ſtiled by the very Heathens,* ἡ κρατοῦσα διδαχή, (d) *the prevailing Doctrine*; and the *Chriſtians*, by *Julian* the *Apoſtate*, are ſtiled οἱ κρατοῦντες, *the prevailing Sect.* Miſopog. p. 99.

4*thly*, He mentions the eſpecial Care he would then have of his own faithful Servants, declaring, that *they who endured to the End ſhould be ſaved*, Matth. xxiv. 13. and that *not one Hair of their Heads ſhould periſh*, Luke xxi. 18. *i. e.* that none of them ſhould be involved in that Ruin, which was to come upon the unbelieving *Jews*: Accordingly, (e) *Euſebius* and (f) *Epiphanius* have left it upon Record, that *before the Beginning of the War, when the City was ready to be taken, the Diſciples of our Lord were admoniſhed by an Angel, or by an Oracle, to depart from the City, and to fly beyond* Jordan, *to the City* Pella, *in the Region of* Perea, *where they were preſerved.* This refers to the Time when *Ceſtius* came to *Jeruſalem*, and took the lower City, and, ſaith *Joſephus*, *might have taken the upper City, and have preſently put an end to the War*; and ſo punctually agrees with our Lord's Premonition, *When you ſee Jeruſalem compaſſed about with Armies, and the Abomination of Deſolation ſtanding where it ought not, viz.* in the Holy City, *then let them that are in Judea flee to the Mountains*, Matth. xxiv. 15. Mark xiii. 14. Luke xxi. 20, 21. But that the *Chriſtians* might have Time to fly and be preſerved, he ſuddenly quits the Siege without any viſible Cauſe, and ſo gives the *Chriſtians* Leave to depart: And even (g) *Joſephus* notes, that *then many fled out of the City as from a ſinking Ship*; and

---

(u) Περὶ τρισμυρίους μὲν ἀθροίζει τῶν ἠπαλημένων. L. 2. c. 23. p. 797. A. Ant. l. 20. c. 6.

(x) Τότε τις ἀνὴρ Θευδᾶς ὀνόματι πολλοὺς ἠπάτησεν, Προφήτης γὰρ εἶναι ἔλεγεν. Antiq. l. 20. c. 2. p. 689. G. 690. A.

(y) Ψευδοπροφήτης τὶς καθ' ἑκάστην καθ' ἐκείνην κηρύξας τὴν ἡμέραν ὡς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει δεξομένους τῆς σωτηρίας. De bello Jud. l. 7. c. 30. p. 960. A. B.

(z) Οἱ δὲ γόητες καὶ ἀπατεῶνες ἄνθρωποι τὸν ὄχλον ἔπειθον αὐτοῖς εἰς τὴν ἐρημίαν ἕπεσθαι. δείξειν γὰρ ἔφασαν ἐναργῆ τέρατα, καὶ σημεῖα κατὰ τὴν τοῦ Θεοῦ πρόνοιαν γινόμενα. Antiq. l. 20. c. 6. p. 960. E. Προσχήματι θειασμοῦ δαιμονίαν τὸ πλῆθος ἀνέπειθον καὶ προῆγον εἰς τὴν ἐρημίαν. De Bello Jud. l. 2. c. 23. p. 796. G. Εἰ βουληθεῖεν ἕπεσθαι μέχρι τῆς ἐρήμου αὐτῷ Antiq. l. 20. c. 7. p. 697. B.

(a) Ep. ad Cor. Sect. 20.

(b) Τὸ καθ' ἡμᾶς τὴν ἀθρόαν γένεσιν ἔθνους χριστιανῶν ὥσπερει τεχθέντος εἰσάπαξ. In Celſum, l. 8. p. 405.

(c) Οἷα τὶς ἡλίου βολὴ τὴν συμπᾶσαν οἰκουμένην ὁ Σωτὴρ καθηλλάξατο λόγος. Hiſt. Eccl. l. 2. c. 3.

(d) Præp. Evang. l. 9. c. 10.

(e) Τοῦ λαοῦ τῶν ἐν Ἱεροσολύμοις ἐκκλησίας κατὰ τίνα χρησμὸν τοῖς αὐτόθι δοκίμοις δι' ἀποκαλύψεως δοθέντα πρὸ τοῦ πολέμου μεταναστῆναι τῆς πόλεως καὶ τίνα τῆς περαίας πόλιν οἰκεῖν κεκαλευσμένους. Πέλλαν αὐτὴν ὀνομάζουσιν. Euſeb. Hiſt. Eccl. l. 3. c. 5.

(f) Ἤνίκα γὰρ ἔμελλεν ἡ πόλις ἁλίσκεσθαι ὑπὸ τῶν Ῥωμαίων, προεχρηματίσθησαν ὑπὸ Ἀγγέλου πάντες οἱ Μαθηταὶ μεταστῆναι ἀπὸ τῆς πόλεως, μελλούσης ἅρδην ἀπόλλυσθαι. οἵτινες καὶ μεταναστάντες γενόμενοι ἔκησαν ἐν Πέλλῃ τῇ προτεταγμένῃ πόλει πέραν τοῦ Ἰορδάνου. Epiph. de Menſ. & Pond. §. 15. & de Hær. Nazaren. §. 7.

(g) Ἤδη δὲ πολλοὶ διεδίδρασκον ἀπὸ τῆς πόλεως ὡς ἁλωσομένης αὐτίκα. De Bello Jud. l. 2. c. 39, 40. C. D. c. 40. p. 821. F. Ὥσπερ τῆς βαπτιζομένης νεώς.

of

of that Number, doubtleſs the *Chriſtians* made a Part. That they then fled into the Mountains, may alſo be obſerved from *Joſephus*; for of *Peræa*, whither they are ſaid to fly, he ſaith, that it was (h) ἔρημῳ ϗ τραχεῖα τὸ πλέον, *moſtly mountainous and a Deſert*; and being beyond *Jordan*, and under the Government of King *Agrippa*, was free from War.

Laſtly, Our Saviour fixed the Period of Time within which all theſe Things ſhould happen, in theſe Words, *Verily I ſay unto you, This Generation ſhall not paſs away until all theſe Things be fulfilled*, Matth. xxiv. 34. Accordingly, they were all fulfilled within forty two Years after they had been ſpoken. In fine, he hath ſpecified the very Reaſon why all theſe Things ſhould come upon *Jeruſalem*, *viz.* becauſe *ſhe knew not the Time of her Viſitation, the Things which did belong unto her Peace*, Luke xix. 42, 44. *Becauſe ſhe killed the Prophets, and ſtoned them that were ſent unto her*, Chap. xiii. 34. *Becauſe they killed the Son of God*, Matth. xxi. 38. This hath been gathered by the Primitive *Fathers*; 1*ſt*, From the Continuation of this Deſolation, by which Wrath ſeemeth *to be come upon them to the uttermoſt*: For whereas they wandred in the Wilderneſs but *forty Years*, and their *Captivity* in *Babylon* continued but *ſeventy Years*, ſince the Rejection of our *Jeſus*, they have been viſibly caſt off by God for 1600 Years and upwards. 2*dly*, From the Nature of the Puniſhments they ſuffered; for God having ſo long Time laid waſte that *Temple* to which their Worſhip was confined, and was the Place in which he dwelt among them, and from which he bleſſed them, and ſo deprived them of thoſe Sacrifices by which they made Atonement for their Sins, and were purified from their Uncleanneſs, and baniſhed them out of the Land of Promiſe, hath by theſe Diſpenſations fully ſhewed, that he no longer doth allow that Way of Worſhip, which was confined to that Nation, and that Temple. 3*dly*, From the Conſequences of theſe Judgments, and from their Ignorance of any Time of Reſpite and Deliverance from them. For, God by his *Prophets* was pleaſed to foretel the Meaſure and Duration of their former Judgments, and when they ſhould give place to Mercy; that their *Egyptian* Thraldom ſhould expire in 215 Years after their going down to *Egypt*; that after *ſeventy Years* they ſhould return from *Babylon*, that three Years and an half would work Deliverance from the more cruel Fury of *Antiochus Epiphanes*; but of their Deliverance from the Calamities they now lie under, by any other way than that of *turning to the Lord*, there is no word of *Prophecy*. In a Word, they are utterly deprived of their *Shechinah*, their *Prophets*, and all the other Tokens of God's peculiar Preſence with them; after this Sin, God did entirely deſert them, and transfer his Holy Spirit, his *Prophets*, his Revelations, his Miracles, to thoſe Aſſemblies, which embraced that *Jeſus* as their Saviour, whom they had wickedly condemned as an *Impoſtor*; which ſhews their Church and Temple were deſtroyed to give place to *Chriſtianity*. Moreover, That after their rejecting our *Meſſiah*, they were by God appointed to Deſtruction; they, who were the great Promoters, or were Eye-witneſſes of the War, which brought upon them theſe Calamities, were forced to confeſs: (i) *Eleazer*, one of their great Captains, declared, That *God had eſtabliſhed this Decree againſt them, that they ſhould not live*; that he had laid a Neceſſity upon them, that they ſhould die, and that they might not only conjecture, but even know by what they ſuffered, that God had condemned his once beloved Nation to Deſtruction. (k) *Joſephus* is frequent in this Obſervation; when *Ceſtius* beſieged them, *he might have taken the City*, ſaith he, *and put an end to the War, but that* διὰ τὰς πονηρὰς ἀπεσραμμένῳ ὁ Θεὸς, *God, being angry with them for the Wicked, hindred it*. When he was perſuading them to yield to the *Romans*, he concludes thus; (l) *Why do I perſuade them againſt their Fate,* ϗ τὰς ὑπὸ Θεῷ βιάζομαι καλαχρίτας σώζειν, *and ſtrive to ſave them, who are condemned of God*; for, who knows not the Writings of the old *Prophets,* ϗ τὸν ἐπιῤῥέπουλα τῇ ἐλεημόνι πόλει χρησμὸν ἤδη ἐνεςῶτα, *and the Oracle impendent on the miſerable City, to be inſtant?* Θεὸς ἆρα Θεὸς αὐτὸς ἐπάγει, *God, even God himſelf, brings upon them this purging Fire, and with it burns up the City ſo full of Wickedneſs*: (m) *God*, ſaith he, *had condemned their City to the Fire; they attended not*, ſaith he, *nor gave credit* (n) τοῖς ἐναργέσι, ϗ προσημαίνουσι τὴν μέλλουσαν ἐρημίαν τέρασιν, *to the manifeſt Signs portending their future Deſolation*; and he brings in *Titus* ſpeaking to his Soldiers thus, (o) That *God favoured them in the War againſt the Jews*; their Famine, Sedition, and the fall of their Walls without any Machine, being nothing elſe but Θεῦ μῆνις, *a Demonſtration of the Wrath of God againſt them*. Now our *Lord* having ſo expreſsly ſaid, That God would *miſerably deſtroy thoſe Huſbandmen, for caſting his Son out of the Vineyard, and ſlaying him*, Matth. xxi. 37.—42. and that the guilt of the Blood of all his *Prophets*, from righteous *Abel to that Generation, ſhould be charged upon them, becauſe they would perſecute and kill thoſe Apoſtles, Prophets, and Wiſe Men he would ſend unto them, and ſo fill up the Meaſure of their Sins*, Matth. xxiii. 32.—36. We *Chriſtians* cannot doubt, but that theſe dreadful Judgments came upon them on this Account.

(h) L. 3. c. 4. p. 833. B.
(i) Joſeph. de Bell. Jud. l. 7. p. 992, 993. (k) L. 2. c. 29. p. 280.
(l) L. 7. c. 8. p. 948. (m) Ibid. c. 26. (n) C. 30. (o) Ibid. c. 4.

This alſo may be farther argued from the Exactneſs of the Parallel betwixt the Puniſhments, which they inflicted on the Holy *Jeſus*, and thoſe they after ſuffered for ſo doing; and betwixt the Crimes, for which they did condemn our Bleſſed *Lord*, and thoſe, which they themſelves were after guilty of, and for which tremendous Judgments fell upon them. For,

1. Whereas they by their Clamours to *Pontius Pilate crucified the Lord of Life*, they many of them periſhed by the ſame Kind of Death; for, many *Jews* of the *Equeſtrian* Order, and of *Roman* Dignity, were treated thus by (p) *Florus*, ſaith their own *Hiſtorian*; and *Titus crucified ſo many of them, that he at laſt could find no more Croſſes for their Bodies.*

2. They crucified him at the Feaſt of the Paſſover; and, being the true *Paſcal Lamb*, he expired at the very hour when the *Paſcal Lamb* was to be ſlain; but then their own (q) *Joſephus* hath obſerved, that *at that very Feaſt, the whole Nation was encloſed in* Jeruſalem, *and that the War compaſſed the City when it was thus ſtuffed with Men, and ſo the Slaughter of them became incredibly great. God's Providence*, which he ſtiles Fate, *ſo ordering Matters, ſaith* (r) *Euſebius, that at that Time, when they had crucified the Holy Jeſus, they being ſhut up all as in one Priſon, ſhould receive the Puniſhment of that Iniquity.*

3. They not only choſe a Thief, a Murtherer, and a ſeditious Perſon before *Chriſt*, but alſo crucified him *between two Thieves*; *and many of them*, ſaith *Joſephus*, *were miſerably haraſſed, and deſtroyed by the* λῃςικὸν τάγμα (s), *Band of Thieves which roſe up among them*: And when *Felix* had deſtroyed theſe Thieves, *then*, ſaith he, *there ſprang up among them* ἕτερον εἶδος λῃςῶν, *another Kind of Thieves, called the* Sicarii, *who ſlew many of their fellow* Jews *at broad Day, in the Middle of the City, and eſpecially at the Feaſts*; and theſe Thieves alſo were ſeditious, as well as Murtherers, *threatning Death to them who obeyed the* Romans; and of them, one *Jeſus* was the Leader.

4. They condemned our Lord *as worthy to die*, Mark xiv. 64. and they themſelves were forced to confeſs, that *God had condemned their whole Nation to Death*, as hath been proved before.

5. They ſay of *Chriſt*, *We have a Law, and by our Law he ought to die*, John xix. 7. and they were ſo infatuated as to conceive, that *by their Law they ought to die rather than yield to the* Romans. (t) *Joſephus* doth himſelf confeſs it, ſaying to *Veſpaſian*, *I am not ignorant of the* Jewiſh *Law*, ὡς πῶς ςρατηγοῖς ἀποθνήσκειν πρέπει, *and how our Commanders ought to die*; and when he refuſed to die with his Companions, they cry out, Ὦ πατρίοι νόμοι! (u) *What is now become of our Laws! Eleazar* exhorting them to kill themſelves rather than fall into the Hands of the *Romans*, cries out, Ταῦθ' ἡμᾶς οἱ νόμοι κελεύουσι, (x) *Our Laws command us to do this.*

6. They condemned him as an Enemy to *Cæſar*, and they themſelves all periſhed for that Crime; for *Joſephus* ſpeaking of the Sect of *Judas Gaulonites*, who allowed μόνον ἡγέμονα ὡς δεσπότην Θεὸν, and choſe rather to die than acknowledge *Cæſar*, he ſaith, (y) *they laid the Foundation of all the Calamities which fell upon their Nation*; they indeed inſtigated the People, and even forced them to that War by which they were deſtroyed.

7. They condemned him as *a falſe Prophet*, and *a Deceiver of the People*; and their own (z) *Joſephus* often teſtifies, that their *falſe Prophets* and *Deceivers* were the very cauſes of their Ruin.

8. They laid their Accuſations againſt him and his Followers, as Perſons who *prophaned*, and who deſigned to *deſtroy their Temple*; and they themſelves, as hath been ſhewn already, firſt horribly prophaned it with the Blood of *Jews* and *Gentiles*, and then forced the *Romans* to deſtroy it; they *haſtned the ſlow Fire*, ſaith *Joſephus*, *and even drew it to the Temple.*

9. They thought it expedient he ſhould be put to death, *leſt the* Romans *ſhould come and take away their Place and Nation*; and this Expedient brought upon them thoſe very *Romans*, who took away their Temple, and their City, ſold πᾶσαν τὴν γῆν, *their whole Land*, ſaith (a) *Joſephus*, and would not ſuffer them ſo much as to come into *Judea*, or to the Ruins of *Jeruſalem.* (b) *Joſephus* doth inform us, that *they had a Prophecy that one of*

(p) Φλῶρος ἐτόλμησεν ἄνδρας ἱππικῆ τάγματος μαςιγῶσαι πρὸ τῆ βήματος καὶ ςαυρῷ προσηλῶσαι, l. 2. c. 25. Καὶ διὰ τὸ πλῆθος χώρα τε ἐνελείπετο τοῖς ςαυροῖς, καὶ ςαυροὶ τοῖς σώμασιν, l. 6. c. 12. Sub Felice τῶν ἀναςαυρηθέντων ἄπειρόν τι πλῆθος ἦν, l. 2. c. 23.

(q) Τότε γὲ μὴν ὥσπερ εἰς εἰρκτὴν ὑπὸ τῆς εἱμαρμένης πᾶν συνεκλείσθη τὸ ἔθνος, καὶ νικὴν ὁ πόλεμος τὴν πόλιν ἐκυκλώσατο πᾶσαν γῆν ἀνθρωπίνην καὶ δαιμόνων φθορὰν ὑπερβάλλει τὸ πλῆθος τῶν ἀπολωλότων, l. 7. c. 45, 46. p. 968. G. 969. A. Vide l. 2. c. 20. p. 794. D.

(r) Hiſt. Eccl. l. 3. c. 5.

(s) L. 2. c. 6. p. 780. Ibid. c. 23. p. 796. E. p. 797. B. l. 3. c. 31. p. 857. B. l. 4. c. 11. p. 871. l. 7. c. 30. p. 985.

(t) L. 3. c. 27. (u) C. 25. p. 851. F. (x) L. 7. c. 34. p. 993. F.

(y) Τῶν αὖθις κακῶν καταλιπόντων ῥίζας ἐμφυλιούσας. Antiq. l. 18. c. 1. p. 617. B. vide l. 7. c. 30. p. 984. c. 34. p. 989. c. 37. p. 995.

(z) Αἴτιοι τῆς ἀπωλείας. L. 7. c. 30. p. 960. A. l. 2. c. 23. p. 796. G. 797. A. B. C.

(a) L. 7. c. 26, 27.

(b) Ὡς καὶ καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τὶς αὐτῶν ἄρξει τῆς οἰκουμένης, l. 7. c. 31. p. 961. F. Συχνὰς Βασιλείας ὁ Καιρὸς ἀμείψειθ l. 1. p. 705. D. l. 2. c. 6. G. Τὸ δὲ ἅπασαν αὐτὰς μάλιστα πρὸς τὸν πόλεμον ἦν χρησμός, l. 7. Ibid.

their Country ſhould then reign over the whole Earth; that this cauſed many to take upon them to be Kings, and animated the People to that War, which brought this Ruin on their Nation.

Laſtly, They rejected that *Jeſus*, who came with the glad Tidings of Salvation to them, and would not hear him preaching the Words of Life unto them; and they were forced, about ſeven Years together, to hear another *Jeſus* ſounding forth continually, σκυθρωπὴ ἡ κλήδων, *Sad is the Omen which I bring from God unto you.* *Joſephus* ſpeaking of the dreadful Prodigies, or, as he ſtiles them, τῶν τῦ Θεῦ κηρυγμάτων, *God's Warnings of their approaching Deſolation*, concludes with this as τὸ πάντων φοβερώτερον the moſt terrible of all, that four Years before the War, when the City was in Peace, and Plenty, *one Jeſus began at the Feaſt of Tabernacles to cry*, Φωνὴ ἐπὶ Ἱεροσόλυμα, καὶ τὸν ναὸν, Φωνὴ ἐπὶ τὸν λαὸν πάντα, *a Voice againſt Jeruſalem, and the Temple, and againſt all the People; and thus he went about the City, crying Day and Night, and being whipped, ſo that his Fleſh was torn to the very Bones, he neither wept, nor begged Mercy, but at every laſh cried out*, (c) Αἰ, αἰ Ἱεροσολύμοις, *Wo, wo to* Jeruſalem, *the Temple, and the People; and that crying thus above ſeven Years, he never waxed hoarſe nor weary:* Whence even (d) *Joſephus* concludes thus, *If any Man conſiders, he will find that God by many ways, ſhews to Men the Things which do belong to their Peace, eſpecially to our Nation, but that they periſh through their own Madneſs, and their wilful Sins.* Now hence we learn,

That *Chriſt* was certainly a *Prophet ſent from God*, even that *Prophet*, who, according to the Predictions of all the *Jewiſh* Records, was to come into the World: Againſt many other Proofs brought to confirm this Truth, the *Scepticks* of our Age object, that they are founded on Records made by the Followers of *Chriſt*, or the Profeſſors of *Chriſtianity*; and ſo by Perſons, who might be tempted in Honour of their Lord, and for the Credit and Advantage of *Chriſtianity*, to magnify the Things, which they related: But here the Argument is almoſt wholly built upon Records and Teſtimonies of *Jews* and *Gentiles*, the two great Enemies of *Chriſtian* Faith, and ſo will not admit of this Evaſion. Will they then ſay, as *Porphyry* did of the *Prophecies* of *Daniel?* Surely the Book was written after the Things were done. It is manifeſt from *Hiſtory*, that the three *Evangeliſts*, who writ the *Hiſtory* of theſe Predictions of our Lord, were dead before the Deſolation of *Jeruſalem*; which ſurely is ſufficient to exclude that only Refuge they can fly unto.

(c) L. 7. c. 31. A. B. C. D.

(d) Ταῦτα τὶς ἐννοῶν εὑρήσει τὸν μὲν Θεὸν ἀνθρώπων κηδόμενον καὶ παντοίως προσημαίνοντα τῷ σφετέρῳ γένει τὰ σωτήρια τὲς δ' ἐπ' ἀνοίας καὶ κακῶν αὐθαιρέτων ἀπολλυμένους, l. 7. c. 31. p. 961. E.

A

PREFATORY DISCOURSE

CONCERNING

The Four Goſpels in General, and the Goſpel according to St. *Matthew* in Particular.

CONTENTS.

The Tradition of the Church from the Beginning of the ſecond Century ſhews that the Goſpels, then received, were only the four Goſpels, which we own, §. I. *The other Goſpels mentioned in Church Hiſtory do not invalidate, but rather ſtrengthen this Tradition, they being only mentioned after theſe were received, and that as Goſpels not Authentick, not received by the Church, or as compoſed by Hereticks,* §. II. *Other Conſiderations offered to ſtrengthen this Tradition,* §. III. *That theſe Goſpels have been handed down to future Generations uncorrupted in the Subſtantials of Faith and Manners,* §. IV. *Concerning the Goſpel of St.* Matthew *it is enquired, whether it was originally writ by him in* Hebrew, *or in* Greek; *Reaſons to ſuſpect the Tradition, That it was firſt writ in* Hebrew *only, and afterwards tranſlated into* Greek; 1ſt, *From what is delivered by the chief Authors of it,* §. V. 2dly, *From the Tradition itſelf,* §. VI. *An Objection anſwered,* §. VII.

CONcerning the Authority of the Four Goſpels, (a) unqueſtionably owned as ſacred Scriptures indited by thoſe *Apoſtles* and *Evangeliſts*, whoſe Names they bear; and the Reaſon why they, and they only have obtained to be received as the authentick Records of what our Saviour did, and ſpake, let it be noted,

1*ſt*, That (b) *Irenæus* informs us concerning *Polycarp*, that he was made Biſhop of *Smyrna* by the *Apoſtles*, and converſed with many, who had ſeen the Lord. Now from him (c) *Victor Capuanus* cites a Paſſage, in which we have the Names of theſe Four Goſpels, as we at preſent do receive them, and the Beginning of their ſeveral *Goſpels*.

(a) Ὠριγένης ἐν τῷ πρώτῳ τῶν εἰς τὸ κατὰ Ματθαίον εὐαγγέλιον, τὸν ἐκκλησιαστικὸν φυλάσσων κανόνα, μόνα τέσσαρα εἰδέναι ἐυαγγέλια παραδίδωσι, ὧδε πως γράφων ὡς ἐν παραδόσει μαθὼν περὶ τῶν τεσσάρων εὐαγγελίων, ἃ καὶ μόνα ἀναμφίῤῥηλά ἐστιν ἐν τῇ ὑπο τὸν οὐρανὸν ἐκκλησίᾳ τῷ Θεῷ. Euſebii Eccleſ. Hiſt. l. 6. c. 25. p. 226. *eadem ponit Euſebius inter*, τὰς καλὰ τὴν ἐκκλησιαστικὴν παράδοσιν ἀληθεῖς καὶ ἀπλάστους καὶ ἀνωμολογημένας γραφὰς, l. 3. c. 25. p. 97.

(b) Adv. Hær. l. 3. cap. 3. Ed. Ox. p. 203.

(c) *Rationabiliter Evangeliſtæ principiis diverſis utuntur, quamvis una eademque evangelizandi eorum probetur intentio. Matthæus, ut Hebræis ſcribens, genealogiæ Chriſti ordinem texuit, ut oſtenderet ab ea Chriſtum deſcendiſſe progenie, de qua eum naſciturum univerſi Prophetæ cecinerant. Johannes autem ad Epheſum conſtitutus, qui legem tanquam ex Gentibus ignorabant, à cauſa noſtræ redemptionis Evangelii ſumpſit exordium, quæ cauſa ex eo apparet quod filium ſuum Deus pro noſtra ſalute voluit incarnari. Lucas vero à Zacharia ſacerdotio incipit, ut ejus filii miraculo nativitatis & tanti prædicatoris officii divinitatem Chriſti Gentibus declararet; unde & Marcus antiqua prophetici myſterii competentia adventui Chriſti declarat, ut non nova ſed antiquitùs prolata ejus prædicatio probaretur.* V. notas Grabii in Irenæum. p. 205.

2*dly*, That (d) *Juſtin Martyr*, who ſaith (e) *Euſebius*, lived μετ' ὀ πολὺ τ ἀποσόλων, *not long after the Apoſtles*, ſhews that theſe Books were then well known by the Name of *Goſpels*, and as ſuch were read by *Chriſtians* in their Aſſemblies every Lord's Day; yea we learn from him that they were read by *Jews*, and might be read by *Heathens*; and that we may not doubt that by *the Memoirs of the Apoſtles*, *which*, ſaith he, *we call Goſpels*, he meant theſe Four received then in the Church, he cites Paſſages out of every one of them, delaring that they contained the Words of Chriſt.

3*dly*, That (f) *Irenæus*, in the ſame Century, not only cites them all by Name, but declares that there were *neither more nor leſs* received by the Church, and that they were of ſuch Authority, that though the *Hereticks* of his Time complained of their Obſcurity, depraved them, and leſſened their Authority, ſaying, *they were written in Hypocriſy, and in Compliance with the Errors of thoſe to whom they wrote, and with whom they converſed*, yet durſt they not wholly diſown them, or deny them to be the Writings of thoſe *Apoſtles* whoſe Names they bore. Moreover he cites Paſſages from every Chapter of St. *Matthew*, and St. *Luke*, from fourteen Chapters of St. *Mark*, and from twenty Chapters of St. *John*.

4*thly*, That (g) *Clemens* of *Alexandria*, having cited a Paſſage from the Goſpel according to the *Egyptians*, informs his Reader, that *it was not to be found in the Four Goſpels received by the Church*.

5*thly*, That (h) *Tatianus*, who flouriſhed in the ſame Century, and before *Irenæus*, wrote συνάφειαν τίνα κ) συναγωγὴν τῶν εὐαγγελίων, *a Catena, or Harmony of the Goſpels*, which he named, τὸ διὰ τεσσάρων, *the Goſpel gathered out of the Four Goſpels*. And that the *Apoſtolical Conſtitutions* name them all, and (i) command *that they be read in the Church, the People ſtanding up at the reading of them*.

6*thly*, That theſe Goſpels, *being written*, ſaith *Irenæus*, *by the Will of God, to be the Pillars and Foundation of the Chriſtian Faith*, the immediate Succeſſors of the *Apoſtles*, who ſaith (k) *Euſebius*, did great Miracles by the Aſſiſtance of the Holy Ghoſt, as they performed the Work of *Evangeliſts* in preaching Chriſt to thoſe, who had not yet heard the Word, made it their Buſineſs, when they had laid the Foundations of that Faith among them, τὴν τ θείων εὐαγγελίων παραδιδόναι γραφὴν, *to deliver to them in writing the holy Goſpels*.

§. II. The Mention of other Goſpels bearing the Names of other *Apoſtles*, or of Goſpels uſed by other Nations, is ſo far from being derogatory from, or tending to diminiſh the Tradition of the Church concerning theſe Four Goſpels, that it tends highly to eſtabliſh and confirm it, as will be evident from theſe Conſiderations:

1*ſt*, That we find no Mention of any of theſe Goſpels till the Cloſe of the ſecond Century, and of few of them till the third, or the fourth Century, *i. e.* not till long after the general Reception of theſe Four Goſpels by the whole Church of Chriſt. For *Juſtin Martyr*, and *Irenæus*, who cite large Paſſages from theſe Four Goſpels, make not the leaſt mention of any other Goſpels mentioned either by the *Hereticks*, or by the *Orthodox*.

2*dly*, They, who ſpeak of them in the Cloſe of the ſecond, or in the following Centuries, do it ſtill with this Remark, that *the Goſpels received by the Tradition of the Church were only four*, and that theſe belonged not to them, nor to the *Evangelical Canon*, v. g. (l) *Clemens of Alexandria* is the firſt Eccleſiaſtical Writer, who cites *the Goſpel according to the Egyptians*, and he doth it with this Note, that the Words cited thence, *are not to be found in the Four Goſpels*. In the ſame Book he cites another Paſſage quoted by the *Hereticks*, as he conjectures from the ſame Goſpel; but then he adds, theſe Things they cite οἱ πάνλα μᾶλλον ἢ τῷ καλὰ ἀλήθειαν εὐαγγελικῷ ςοιχήσανλες κανόνι, *who had rather follow any Thing than the true Evangelical Canon*, ibid. p. 453. D. (m) *Origen* is the

---

(d) Οἱ γὰρ ἀπόςολοι ἐν τοῖς γινομένοις ὑπ' αὐτῶν ὑπομνημονεύμασιν ἃ καλεῖται εὐαγγέλια ὕτως παρέδωκαν, Ap. 2. Ed. Ox. Sect. 86. p. 130. Καὶ τῇ τ ἡλίυ λεγομένῃ ἡμέρᾳ πάνλων καλὰ Πόλεις ἢ ἀγρὼς μενόνλων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεσθαι, κ) τὰ ἀπομνημονεύμαλα τῶν ἀποςόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεσθαι, §. 87. Ἐμοὶ γὰρ ἐμέλησεν ἐνλυχεῖν αὐτοῖς, Tryph. Dial. p. 227. & Apol. 1. p. 52. vide à Sectione 17. ad Sect. 23. & per totam ſecundam Apol.

(e) Hiſt. Eccleſ. lib. 2. c. 13.

(f) *Tanta eſt autem circa Evangelia hæc firmitas ut & ipſi Hæretici teſtimonium reddant eis, & ex ipſis egrediens unuſquiſque eorum conetur ſuam confirmare doctrinam.—Cum ergo hi qui contradicunt nobis teſtimonium perhibeant & utantur his, firma & vera eſt noſtra de illis oſtentio, neque autem plura numero quam hæc ſunt, neque rurſus pauciora capit eſſe Evangelia*, Lib. 3. c. 11. p. 220. col. 2.

(g) Ἐν τοῖς παραδιδομένοις ἡμῖν τέσσαρσιν εὐαγγελίοις ὐκ ἔχομεν τὸ ῥητὸν ἀλλ' ἐν τῷ καθ' Αἰγυπλίυς, Strom. 3. p. 465.

(h) Euſeb. Hiſt. Eccl. l. 4.

(i) Ἀναγινωσκέτω τὰ εὐαγγέλια ἃ ἐςὶ Ματθαῖος κ) Ιωάννης παρεδώκαμεν ὑμῖν, κ) ἃ οἱ συνεργοὶ Παύλυ παρειληφότες καλέλειψαν ὑμῖν Λυκᾶς κ) Μάρκος, κ) ὅταν ἀναγινωσκόμενον ᾖ τὸ εὐαγγέλιον πάνλες οἱ προσεύτεροι, κ) οἱ διάκονοι, κ) πᾶς ὁ λαὸς γηπέτωσαν, l. 2. cap. 57. (k) Hiſt. Eccl. l. 3. c. 37. (l) Strom. 3. p. 465.

(m) *Eccleſia quatuor habet Evangelia, Hæreſes plurima; è quibus quoddam ſcribitur ſecundum Ægyptios, aliud juxta duodecim Apoſtolos———Quatuor tantum ſunt Evangelia probata, è quibus ſub perſona Domini & Salvatoris noſtri proferenda ſunt dogmata. Scio quoddam Evangelium quod appellatur ſecundum Thomam & juxta Matthiam, & alia plurima legimus ne quid ignorare videamur, propter eos qui ſe putant aliquid ſcire ſi iſta cognoverint; ſed in his omnibus nihil aliud probamus niſi quod Eccleſia, id eſt quatuor tantum Evangelia recipienda.* Hom. 1. in Proœm. Lucæ. fol. 93. D.

next

next that makes mention of them, and he doth it with this Cenſure, that they were *the Goſpels not of the Church, but of the Hereticks*; among theſe he reckons, *the Goſpel according to the Egyptians, the Goſpel of the twelve Apoſtles, the Goſpel according to St. Thomas, and Matthias, and others*; but, ſaith he, *there are only four, from whence we are to confirm our Doctrine, nor do I approve of any other.* Whence we may learn, that though he often cites *the Goſpel to the Hebrews*, which, ſaith St. *Jerom*, was the ſame with that according to the *twelve Apoſtles*, and *the Goſpel according to St. Peter*, yet he approved of none of them.

(n) *Euſebius* is the next Eccleſiaſtical Writer, who ſpeaks of other Goſpels, *viz. The Goſpel according to St. Peter, St. Thomas, and Matthias*, and alſo *of the Acts of Andrew, St. John, and other Apoſtles*; but then, as *Origen* had told us, that the *Hereticks* only had them, ſo he ſaith, that *they were publiſhed by them*, and *that they had no Teſtimony from thoſe Eccleſiaſtical Perſons, who continued down the other Goſpels in a Succeſſion to them, and that the Doctrine contained in them was much different from the Catholick Doctrine*; whence he concludes, that *they are the Inventions of Hereticks, and are not ſo much as to be ranked among ſpurious Books, but are to be rejected as wicked and abſurd.* And,

1*ſt*, To begin with the Goſpel of St. *Peter*; it was, ſaith *Euſebius, publiſhed by the Hereticks, and is by no Means to be placed among the Catholick Goſpels: It is manifeſt*, ſaith (o) *Serapion, that we received it not from our Anceſtors, but thoſe, who learnt and read it, were the Docetæ, and the Marcionites, who ſprang from them:* It was *the Goſpel uſed by the Nazarenes*, ſaith (p) *Theodoret.*

2*dly*, The Goſpel according to St. *Thomas*, mentioned by *Origen* and *Euſebius*, was, ſaith (q) St. *Cyril, the Work not of St. Thomas the Apoſtle, but of another Thomas, who was a Manichean Heretick*; on which Account he deſires *all Chriſtians not to read it.*

3*dly*, From the ſame *Hereticks* proceeded *the Goſpel according to St. Philip*, ſaith (r) *Leontius. It was the Fiction of the Gnoſticks*, ſaith (s) *Epiphanius.*

4*thly*, The Goſpel of *Matthias* was, as (t) *Clemens of Alexandria* intimates, *the Work of the Baſilidians, or Carpocratians.*

5*thly*, The *Proto-Evangelium of St. James* is firſt mentioned by (u) *Pope Innocent* the firſt, among the Goſpels feigned by *Lucius* the *Heretick*; this he doth in a Decree, in which he condemns all theſe falſe Goſpels, and declares, who were the Authors of them.

Laſtly, The Goſpel of *the twelve Apoſtles*, according to St. *Jerom*, is the ſame with *the Goſpel according to the Hebrews*, of which we are to ſpeak hereafter.

Seeing then theſe four Goſpels were received without all Doubting, or Contradiction by all Chriſtians from the Beginning, as the Writings of thoſe *Apoſtles* and *Evangeliſts* whoſe Names they bear, and they both owned, and (x) teſtified that they were delivered to them by *the Apoſtles as the Pillars, Foundations, and Elements of their Faith*, and divine Writings, even by thoſe who preached that very Goſpel to them, which in theſe Writings they delivered, or rather by that God that enabled them to preach, and directed them to indite theſe Goſpels for that end: (2.) Seeing they were delivered by the immediate Succeſſors of the *Apoſtles* to all the Churches they converted or eſtabliſhed, as a Rule of Faith: (3) Seeing they were read from the Beginning, as *Juſtin M.* teſtifies, in all Aſſemblies of Chriſtians; and that not as ſome other Eccleſiaſtical Writings were in ſome Aſſemblies upon ſome certain Days, but in all Chriſtian Aſſemblies on the Lord's Day, and ſo muſt early be tranſlated into thoſe Languages, in which alone they could be under-

---

(n) Καὶ τὰς ὀνόμαλι ἀποςόλων πρὸς τῶν αἱρελικῶν προσφερομένας ἤτοι ὡς Πέτρυ, καὶ Θωμᾶ, καὶ Ματθαίυ, ἢ καὶ τίνων παρὰ τύτυς ἄλλων ευαγγέλια παρεχόμας——ὧν ὐδὲν ὐδαμῶς ἐν συγγράμμαλι (f. σι) τῶν κατὰ διαδοχὰς ἐκκλησιαςικῶν τὶς ἀνὴρ εἰς μνήμην ἀγαγεῖν ἠξίωσεν——ὐδὲ ἐν νόθοις αὐτὰ καλαλακλέον, ἀλλ' ὡς ἄτοπα πάλα καὶ δυσσεβῆ παραιλητέον. Hiſt. Eccl. l. 3. c. 25. p. 97, 98.

(o) Τὰ δὲ ὀνόμαλι αὐτῶν *(Petri & aliorum Apoſtolorum)* ψευδεπίγραφα ὡς ἔμπειροι παραιλύμεθα, γινώσκονλες ὅτι τὰ τοιαῦτα ὐ παριλάβομεν——ἐδυνήθημεν γὰρ παρ' ἄλλων τῶν ἀσκησάντων αὐτὸ τῦτο τὸ ευαγγέλιον τυτέςι παρὰ τῶν διαδόχων τῶν καλαρξαμένων αὐτῦ, ὃς Δοκηταὶ καλύμεν, χρησάμενοι παρ' αὐτῶν διελθεῖν, apud Euſeb. Hiſt. Eccl. l. 6. c. 12. p. 213, 214.

(p) Her. Fab. l. 2. c. 1.

(q) Ἔγραψαν καὶ Μανιχαῖοι τὸ κατὰ Θωμᾶν ευαγγέλιον. Catech. 4. p. 38. A. Μηδεὶς ἀναγινωσκέτω τὸ κατὰ Θωμᾶν ευαγγέλιον· ὐ γὰρ ἐςιν ἑνὸς τῶν δώδεκα ἀποςόλων, ἀλλὰ ἑνὸς τῶν κακῶν τριῶν τῦ Μάνη μαθητῶν.

(r) De Sectis, p. 432.

(s) Προσφέρυσι δὲ εἰς ὄνομα Φιλίππυ ευαγγέλιον πεπλασμένον, Hær. 26. §. 13. p. 95.

(t) Λέγυσι γῶν καὶ τὸν Ματθαίαν ὕτως διδάξαι, Strom. 3. p. 406.

(u) *Cætera autem quæ vel ſub nomine Matthiæ, ſive Jacobi minoris, vel ſub nomine Petri, & Joannis, quæ à quodam Lucio ſunt ſcripta, vel ſub nomine Andreæ, quæ à Nexocharide & Leonide Philoſophis, vel ſub nomine Thomæ ſcripta ſunt, & ſi quæ ſunt alia, non ſolum rejicienda verum etiam novetatis eſſe damnanda*, Decret. 27.

(x) *Per quos Evangelium pervenit ad nos quod quidem tunc præconiaverunt, poſtea vero per Dei voluntatem in ſcriptis nobis tradiderunt fundamentum & columnam fidei noſtræ futurum*, Iræn. adv. Hær. l. 3. c. 2. *Quid autem ſi neque Apoſtoli Scripturas nobis reliquiſſent*, cap. 4. Στύλος δὲ καὶ ςήριγμα ἐκκλησίας τὸ ευαγγέλιον——ἐξ ὧν φανερὸν ὅτι ὁ τῶν ἁπάνλων τιχίτης λόγ——ὔδωκεν ἡμῖν τετράμορφον τὸ ευαγγέλιον, c. 11. Ed. Ox. p. 221. col. 1. l. 5. Στοιχεῖα τῆς πίςεως ἐκκλησίας ἐξ ὧν τοιχείων ὁ πῶς σμνέςηκεν κόσμ——ἐν Χριςῷ καλαλλαγεὶς τῷ Θεῷ. Orig. in Joan. Edit. Huet. p. 5.

ſtood

ſtood by ſome Churches, *viz.* the *Syriack* and *Latin:* (4.) Seeing they were generally cited in the ſecond Century for the Confirmation of this Faith, and the Conviction of *Hereticks*, and the Preſident of the Aſſembly exhorted thoſe, who heard them, to do and imitate what they heard: (5.) Seeing we never heard of any other Goſpels till the Cloſe of the ſecond Century, and then heard only of them with a Mark of Reprobation, or a Declaration that they were ψευδεπίγραφα falſly impoſed upon the *Apoſtles*, that they belonged not to the *Evangelical Canon*, or to the Goſpels delivered to the Churches by Succeſſion of Eccleſiaſtical Perſons, or to thoſe Goſpels, which they approved, or from which they confirmed their Doctrines, but were to be rejected as *wicked* and *abſurd*, and the Inventions of rank *Hereticks*; all theſe Conſiderations muſt afford us a ſufficient demonſtration that all Chriſtians then had an unqueſtionable Evidence that they were the genuine Works of thoſe *Apoſtles* and *Evangeliſts*, whoſe Names they bore, and ſo were worthy to be received as the Records of their Faith. And then what Reaſon can any Perſons of ſucceeding Ages have, to queſtion what was ſo univerſally acknowledged by thoſe, who lived ſo near to that very Age in which theſe Goſpels were indited, and who received them under the Character of the holy and divine *Scriptures?*

§. III. And yet even to this general, and uncontrouled Tradition we may add farther Strength from theſe Conſiderations;

1*ſt*, That ſince our *Jeſus* was a *Prophet*, or a Teacher ſent from God, he muſt have left unto his Church ſome Records of his Father's Will; this *King Meſſiah* being to reign for ever, muſt have ſome Laws by which his Subjects muſt be for ever governed; this *Saviour* of the World muſt have delivered to the World the Terms on which they may obtain the great Salvation purchaſed by him; or he muſt be in vain a *Prophet*, *King*, and *Saviour*; and ſo ſome certain Records of thoſe Laws, and thoſe Conditions of Salvation muſt be extant. Now unleſs theſe Goſpels, and other Scriptures of the *New Teſtament*, contain theſe Laws, they muſt be wholly loſt, and we muſt all be left under a manifeſt Impoſſibility of knowing, and ſo of doing his Will, and of obtaining thoſe Bleſſings he hath promiſed to them that do it. For to ſay Tradition might ſupply the Want of writing, is to contradict Experience; ſince the Traditions of the *Jews* made void that Word of God they had received in Writing, and then how reaſonable is it to believe they would have much more done it, had no ſuch Writing been delivered? Moreover our bleſſed Lord ſpake many Things which were not written; he taught the Multitude *by the Sea*, Mark ii. 13. *beyond Jordan*, Mark x. 1. *in the Synagogues of Galilee*, Luke iv. 15. *at Nazareth*, ver. 22. *at Capernaum*, ver. 31. *out of Simon's Ship*, Luke v. 3. and very often *in the Temple*, John vii. 14.—viii. 2. He interpreted to the two Diſciples going to *Emmaus throughout all the Scriptures the Things concerning him*, Luke xxiv. 27. He diſcourſed to his Diſciples after his Reſurrection, *touching the Things of the Kingdom of God*, Acts i. 3. St. *John* aſſures us there were exceeding *many Miracles that Jeſus did which were not written*, xx. 30. Now whereas all thoſe Miracles, and Sermons which were written are entirely preſerved, and firmly believed, Tradition hath not preſerved one Miracle, or Sermon to us which was never written, and therefore can be no ſure Record of the Doctrine, or the Laws of *Chriſt*. In a Word, it is evident that even the *Church Catholick* hath loſt a Tradition delivered to her by St. *Paul*; for in his ſecond Epiſtle to the *Theſſalonians*, chap. ii. 5, 6. he ſaith, *I told you theſe Things* (concerning Antichriſt) *when I was with you, and now ye know what letteth*, or hindreth his Appearance; he alſo intimates in this Epiſtle, and by his Exhortation to hold faſt theſe Traditions, *ver.* 15. that they were of great Moment to be known, and be retained; and yet theſe Traditions have neither been retained by the *Roman*, nor by the *Catholick Church*; and it is confeſſed by (y) *Anſelm*, and by *Eſthius* on the Place, that *though the Theſſalonians knew it, yet we knew it not*; ſo that the Tradition, which the Church received from this *Apoſtle* touching this Matter, is wholly loſt; How therefore can ſhe be relied on as a ſure Preſerver, and a true Teacher of Traditions, which hath confeſſedly loſt one of great Moment depoſited with the *Theſſalonians*, and the *Primitive Church?*

2*dly*, That it was neceſſary that the Chriſtian Doctrine, or Revelation ſhould be preſerved in ſome Writing, may fairly be concluded from the Holy Scriptures; for if St. *Paul* thought it neceſſary to write to the Church of *Rome*, *to put them in Remembrance of the Grace given to them*, Rom. xv. 15. as alſo to ſend to his *Corinthians* in writing, *the Things they had heard, and did acknowledge*, 2 Cor. i. 13. and to write *the ſame Things* which he had taught to his *Philippians*, Chap. iii. 1. If St. *Peter* thought it needful to write to the *Jewiſh* Converts, to *teſtify to them that it was the Grace of God in which they ſtood*, 1 Pet. v. 12. and *to ſtir up their ſincere Minds by way of Remembrance, that they might be mindful of the Commands of the Apoſtles of our Lord and Saviour*, 2 Pet. iii. 1, 2. though they at preſent *knew them, and were eſtabliſhed in the Truth*, 2 Pet. i. 12, 13. And St. *Jude* to write to the ſame Perſons, *to mind them of the common Salvation*, ver. 3. If the beloved Evangeliſt cloſeth his Goſpel with theſe Words, *Theſe Things were written that ye might believe that Jeſus is the Chriſt, and believing might have Life through his Name*; ſurely theſe Perſons could not but think it

(y) *Nos neſcimus quod illi ſciebant.* Anſelm. *Noverunt utique Theſſalonicenſes, at nos neſcimus.* Eſthius.

neceſſary

neceſſary that the eſſential Doctrines of Chriſtianity ſhould be written; and yet we are ſure they only have been written in thoſe Goſpels, and other Scriptures contained in the Canon of the Books of the New Teſtament: And therefore we cannot reaſonably doubt of their Authority. Add to this,

That the *Apoſtles*, and that Holy Spirit, who did aſſiſt them in the inditing of theſe Goſpels for the Churches Uſe, could not be wanting in cauſing them to be tranſmitted to thoſe Chriſtians for whoſe Uſe they were indited; becauſe they could not be wanting to purſue the End for which they were indited: For they being therefore written that they might know *the Certainty of thoſe Things in which they had been inſtructed*, Luke i. 4. and partly to engage them more firmly to believe that Jeſus was the Chriſt, they muſt very early commit them to thoſe Churches for whoſe ſake they were written.

3*dly*, It is evident that the immediate ſucceeding Age could not be ignorant of what was thus delivered to them by the Church from the *Apoſtles*, as *the Pillar and the Ground of Faith*; nor is it eaſy to conceive that either they would have thus received them, had the *Apoſtles* given them no ſufficient Indication of them, or that they would have been eſteemed ſo preſently the Charters of the Chriſtian Faith, had not the *Apoſtles* delivered them unto the Churches under that Character.

Laſtly, We have good Reaſon to ſuppoſe, that the Providence of God, which was ſo highly intereſted in the Propagation of the Chriſtian Faith, and making of it known to the World, would not permit falſe Records of that Faith to be ſo early, and ſo generally impoſed upon the Chriſtian World.

§. IV. From the ſame Tradition we, with the ſtrongeſt Evidence of Reaſon, may conclude, that theſe four Goſpels, and the other Scriptures received then without Doubt or Contradiction by the Church, were handed down unto them uncorrupted in the Subſtantials of Faith and Manners. For, 1. Theſe Records being once ſo generally diſperſed through all Chriſtian Churches, though at great Diſtance from each other, from the Beginning of the ſecond Century: 2. They being ſo univerſally acknowledged and conſented to by Men of curious Parts, and different Perſuaſions: 3. They being preſerved in their *Originals* in the *Apoſtolical* Churches, among whom, ſaith (z) *Tertullian*, authenticæ eorum literæ recitantur, *their original Letters are recited*, it being not to be doubted but they who received the Originals from the *Apoſtles*, and who had authentick Copies of them given to them by their immediate Succeſſors, would carefully preſerve them to Poſterity: 4. They being multiplied into divers Verſions almoſt from the Beginning, as we may rationally conclude; becauſe the Church of *Rome*, and other Churches, which underſtood not the Original *Greek*, being founded in the *Apoſtles* Days, could not be rationally ſuppoſed to be long without a Verſion of thoſe Scriptures which were to be read by them in publick and in private: 5. They being eſteemed by them as *digeſta noſtra*, their *Law Books*, ſaith (a) *Tertullian*, libri deifici deificæ Scripturæ, *Books which inſtructed them to lead a divine Life*, ſay the *Martyrs*, and believed by all Chriſtians to be θεῖαι γραφαὶ, *divine Scriptures*, ſaith (b) *Origen*, and therefore as the Records of their Hopes and Fears: 6. They being ſo conſtantly rehearſed in their Aſſemblies by Men whoſe Work it was to read and preach, and to exhort to the Performance of the Duties they enjoined: 7. They being ſo diligently read by Chriſtians, and ſo riveted in their Memories, that (c) *Euſebius* mentions ſome who had them all by Heart: 8. They being, laſtly, ſo frequent in their Writings, and ſo often cited by *Irenæus*, *Clemens of Alexandria*, and *Origen*, as now we have them, it muſt be certain from theſe Conſiderations that they were handed down to ſucceeding Generations pure and uncorrupt.

And indeed theſe Things render us more ſecure, that the Scriptures were preſerved entire from deſigned Corruption, than any Man can be that the Statutes of the Land, or any other Writings, Hiſtories, or Records whatſoever have been ſo preſerved; becauſe the Evidence of it depends upon more Perſons, and they more holy, and ſo leſs ſubject to deceive, and more concerned that they ſhould not be corrupted, than Men have cauſe to be concerned for other Records; and ſo we muſt renounce all Certainty of any Record, or grant that it is certain theſe are genuine Records of the Chriſtian Faith. Moreover this ſuppoſed Corruption of the Word of God, or Subſtitution of any other Doctrine than what hath been delivered by the *Apoſtles*, could not be done by any Part or Sect of *Chriſtians*; but they, who had embraced the Faith and uſed the true Copies of the Word of God in other Churches of the Chriſtian World, muſt have found out the Cheat: And therefore this Corruption, if it were at all affected, muſt be the Work of the whole Bulk of *Chriſtians*; whereas it cannot rationally be ſuppoſed, that the immediate ſucceeding Ages ſhould univerſally conſpire to ſubſtitute their own Inventions for the Word of God, and yet continue ſtedfaſt in, and ſuffer ſo much for that Faith, which denounced the ſevereſt Judgments againſt them, who did corrupt this Word; or, that ſo many Men ſhould, with the Hazard of their Lives and Fortunes, avouch the Goſpel, and at the ſame Time make ſuch a Change even in the Frame and Conſtitution of this Doctrine, as made it ineffectual both to themſelves and their Poſterity; nor can it reaſonably be thought that they ſhould venture upon that which were the Goſpel true or falſe, muſt needs expoſe them to the greateſt Evils whilſt they

(z) De Præſcript. cap. 36.
(b) Adv. Celſ. l. 3. p. 138.
(a) Adv. Marcion. l. 4. c. 3. Paſſio, S. Fælicis Epiſc. Fabyz. Ed. Ox. p. 47, 48.
(c) Valeſ. Hiſt. Eccl. l. 8. p. 336. Johannes, p. 344.

continued

continued Abetters of it. Laſtly, that theſe ſacred Records of the Word of God have not been ſo corrupted, as to ceaſe to be a Rule of Faith and Manners, we argue from the Providence of God; for, nothing ſeems more inconſiſtent with the Wiſdom and Goodneſs of God, than to inſpire his Servants to write the Scriptures for a Rule of Faith and Manners for all future Ages, and to require the belief of the Doctrine, and the Practice of the Rules of Life plainly contained in it, and yet to ſuffer this divinely inſpired Rule to be inſenſibly corrupted in Things neceſſary to Faith or Practice. Who can imagine that that God, who ſent his Son out of his Boſom to declare this Doctrine, and his *Apoſtles* by the Aſſiſtance of the Holy Spirit to indite and preach it, and by ſo many Miracles confirmed it to the World, ſhould ſuffer any wicked Perſons to corrupt, and alter any of thoſe Terms on which the Happineſs of Mankind depended? This ſure can be eſteemed rational by none, but ſuch as think it not abſurd to ſay, that God repented of his Good-Will and Kindneſs to Mankind in the vouchſafing of the Goſpel to them; or that he ſo far maligned the Good of future Generations, that he ſuffered wicked Men to rob them of all the Good intended to them by this Declaration of his Will; for, ſince thoſe very Scriptures, which have been received as the Word of God, and uſed by the Church as ſuch from the firſt Ages of it, pretend to be the Terms of our Salvation, Scriptures indited by Men commiſſionated from *Chriſt*, and ſuch as did avouch themſelves *Apoſtles by the Will of God*, and his Command *for the Delivery of the Faith of God's Elect*, and *for the Knowledge of the Truth, which is after Godlineſs, in Hope of Life eternal*, they muſt be in Reality the Word of God, or Providence muſt have permitted ſuch a Forgery, as rendreth it impoſſible for us to perform our Duty in order to Salvation; for, if the Scripture of the New Teſtament ſhould be corrupted in any eſſential Requiſite of Faith or Manners, it muſt ceaſe to make us *wiſe unto Salvation*, and ſo God muſt have loſt the End, which he intended in inditing it. The Objections, which the *Papiſts* make on Account of the various Lections, I preſume are fully anſwered by Dr. *Mills*; and can be anſwered by him alone, ſince others muſt not be allowed to *blow upon* his learned Book upon that Subject.

§. V. And this is all, which I think neceſſary to be ſaid, concerning the four Goſpels in the General. I proceed now to the Conſideration of that great Queſtion, *Whether the Goſpel of St. Matthew was by him writ in Hebrew; or in the Syriac Language, and only was by others afterwards tranſlated into Greek?*

(d) Mr. *Du Pin* informs us, that all the Ancients with one Conſent aſſure us that he *wrote in Hebrew*; *Papias, St. Irenæus, Origen, Euſebius, St. Cyril of Jeruſalem, Epiphanius, St. Jerom, St. Auſtin, St. Chryſoſtom, the Author of the Latin Commentary on St. Matthew, which is aſcribed to St. Chryſoſtom, and the Author of the Synopſis of the Scripture, which bears the Name of Athanaſius, are a Cloud of Witneſſes, who depoſe that St. Matthew wrote his Goſpel in* Hebrew: But then he adds, That *the Original* Hebrew *of the Goſpel according to St.* Matthew *was loſt; and after the Deſtruction of* Jeruſalem *by* Titus, *becoming Uſeleſs, there was no Care taken to preſerve it.* And ſaith, *p.* 36. *It is certain, that the* Greek *Verſion we have is as ancient as the Times of the Apoſtles, that it was publiſhed from the Beginning of the Church in all Chriſtian Nations, that it was looked upon as good as an Original by the* Greeks *and* Latins, *that it was preſerved without any Alteration, and always looked upon as Authentick and Canonical, whereas the Original* Hebrew *continued not long the ſame that it was left by St.* Matthew.

Now as for this Cloud of Witneſſes, I ſhall, *Firſt*, Conſider the chief of them apart, and then diſcourſe of this ſuppoſed Tradition in the Bulk. Now,

The firſt Witneſs is *Papias*, that *Man of Fables*, ſaith (e) *Euſebius*, who voucheth, that *St. Matthew writ his Oracles in the* Hebrew *Tongue*, ἡρμήνευσε δὲ αὐτὰ ἕκαστος ὡς ἠδύνατο, *and every one interpreted them as he was able*; from which Words it is evident, that he knew nothing of any *authentick Verſion* of this Goſpel approved by the *Apoſtles*, and looked upon as *authentick* and *canonical* by the Church; for after that, every one could not be left to interpret the *Hebrew* as he could. He alſo plainly in this Paſſage doth ſuppoſe, that the *Hebrew* Copy of St. *Matthew* was neither then loſt, nor adulterated and corrupted by Additions, Defalcations, or Interpolations, or muſt own that every one then uſed a Copy ſo corrupted; and if he could be ignorant or miſtaken in Matters of ſo great Importance, why might he not be ſo in ſaying, this Goſpel was firſt written in a Language he underſtood not?

(f) *Irenæus* is the ſecond Witneſs, who ſaith, that St. *Matthew put forth his Goſpel among the* Hebrews, τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, *in their own Tongue*; and that the *Ebionites uſed* eo Evangelio quod eſt ſecundum Matthæum, *that very Goſpel according to St.* Matthew, *which was writ in* Hebrew; this he ſaith (g) twice, without any Intimation that it was interpolated or corrupt-

(d) Hiſtory of the Canon, Vol. II. c. 2. p. 28.
(e) Καὶ τινὰ ἄλλα παραλήθεσι μυθικώτερα. Hiſt. Eccl. l. 3. c. 39. p. 112.
(f) Adv. Hær. l. 3. c. 1.
(g) L. 1. c. 26. & l. 3. c. 11. p. 220. col. 2.

ted by them. Now here, ſaith the learned (h) Mr. *Grabe*, *the* Nazarenes *and* Ebionites *eaſily impoſed upon* Irenæus, *and other Fathers, who underſtood not the* Hebrew *Tongue*. But after more mature Conſideration of the Matter, he ſaith, *He thinks with* Irenæus, *that the* Ebionites *did uſe the Goſpel of St.* Matthew, *though not entire and uncorrupted, and finds, that* Euſebius, *and St.* Jerom, *and our modern Writers, were miſtaken in making the Goſpel to the* Hebrews, *which the* Nazarenes *uſed, and the Goſpel, which the* Ebionites *abuſed, one and the ſame.* And yet (i) *Epiphanius* expreſsly ſaith of the *Ebionites, they uſed only the Goſpel of St.* Matthew, *and called it the Goſpel according to the* Hebrews, *as it truly is.* So that either *Euſebius*, *Epiphanius*, and St. *Jerom* muſt be miſtaken in this Matter, which is ſufficient to invalidate their Teſtimony, or *Irenæus* muſt be himſelf miſtaken; and then he much more might be ſo in ſpeaking of a Language that he underſtood not.

(k) *Origen* is the third Witneſs, who indeed ſaith, That *the firſt Goſpel was writ by St.* Matthew, *and that he gave it to the* Jewiſh *Converts compoſed in the* Hebrew *Tongue*; but he doth not ſay, it was written either firſt, or only in that Tongue: Thus therefore I am willing to compound the Matter, that the Goſpel of St. *Matthew*, being written for all Nations in the *Greek*, as a Tongue common to moſt of them, was alſo given for the Uſe of thoſe *Jews*, who only underſtood their Mother Tongue, in *Hebrew*.

(l) *Euſebius* is the next Witneſs, who ſaith, That *Matthew delivered his Goſpel to the* Jews *in their own Tongue*; but then that the Goſpel then retained in *Hebrew*, was indeed *the Goſpel according to the* Hebrews, or the ſame Goſpel of St. *Matthew*, which the *Ebionites* uſed, and called *the Goſpel according to St.* Matthew, is plain, from * comparing the Words of *Euſebius* and *Theodoret*, with thoſe of *Irenæus*; though I confeſs, *Theodoret* ſeems to make a Diſtinction betwixt the *Ebionites*, who held, that our Lord was born of *Joſeph* and *Mary*, who uſed the Goſpel according to the *Hebrews*, *i. e.* that Goſpel of the *Nazarenes*; from which, ſaith (m) *Epiphanius*, they had cut off the Genealogy of St. *Matthew*, and the *Ebionites*, who held, that *Chriſt was born of a Virgin*; and ſaith, they uſed the Goſpel according to St. *Matthew:* And yet of this Diſtinction, *Irenæus* ſaith nothing, and *Euſebius* plainly contradicts it, ſuch a Confuſion and Conflict is there among the *Ancients* in this Matter, (n) *Euſebius* proceeds to tell us, That *they of the* Jews, *who received Chriſt, chiefly embraced* τὸ κατ' Ἑβραίους εὐαγγέλιον, *the Goſpel according to the* Hebrews: And that *Hegeſippus*, a Man *of the firſt Succeſſion* from the *Apoſtles*, cited Paſſages (o) ἐκ τοῦ κατ' Ἑβραίους εὐαγγελίου, *from the Goſpel according to the* Hebrews; now theſe Things ſhew, that though he knew this Goſpel contained many Things, which were not in the *Greek* Copy of St. *Matthew*; yet was it free from any Additions, which did corrupt the Faith; for otherwiſe he could not have ſpoke ſo honourably of *Hegeſippus*, or ſo mildly of thoſe other *Chriſtians*, which made uſe of it: And therefore, though he ſaith, that *ſome put the Goſpel according to the* Hebrews *amongſt the Books contradicted*, as they did alſo the *Revelation of St. John*; yet by ſaying this, he plainly inſinuates, that other *Eccleſiaſtical Writers* owned it; nor doth he rank it among (p) τὰς ἐν ὀνόματι Ἀποστόλων πρὸς τῶν Αἱρετικῶν προφερομένας, *the Scriptures introduced by the Hereticks under the Name of the Apoſtles*, as he doth the *Goſpels* of St. *Peter*, St. *Thomas*, and *Matthias*, as knowing, what St. *Jerom* doth aſſure us, that it was called, or eſteemed by moſt Men, *the Goſpel according to St.* Matthew.

(q) *Epiphanius* is another Witneſs, who ſaith, *The Goſpel of St.* Matthew *was writ in* Hebrew; but then he adds, that *the* Nazarenes *had the fulleſt Copy of it, and kept it till his Time as it was firſt written in the* Hebrew *Tongue*. Now be it, as Mr. *Grabe* and *Petavius* affirm, that in this he was deceived by them, and that it was the Fault of it to be ſo full; yet as this ſhews, that it paſſed then under the Name of St. *Matthew*'s Goſpel, ſo doth it alſo ſhew, how eaſy it was for theſe Witneſſes to be impoſed on in this Matter.

(r) St. *Jerom* is another Witneſs, That *the Goſpel of St.* Matthew *was writ in* Hebrew

---

(h) *Sicque Irenæo & aliis patribus Hebraicæ Linguæ ignaris facile impoſuerunt ut crediderint eos ipſo Matthæi Evangelio uti.* Spicil. Patrum primi ſeculi. p. 21. & Not. in Irenæum, l. 1. c. 26.

(i) Δέχονται μὲν καὶ αὐτοὶ τὸ καθ' Ματθαῖον εὐαγγέλιον, τέτῳ γὰρ αὐτοὶ χρῶνται μόνῳ, καλοῦσι δὲ αὐτὸ καθ' Ἑβραίους ὡς τὰ ἀληθῆ ἔχειν εἰπεῖν. Hær. 30. Sect. 3. (k) Apud Euſeb. Hiſt. Eccl. l. 6. c. 225.

(l) Παλαίῳ γλώττῃ γραφῇ παραδὺς τὸ καθ' αὐτὸν εὐαγγέλιον. Hiſt. Eccl. l. 3. c. 24. p. 95.

(*) *Ebionæi eo Evangelio quod eſt ſecundum Matthæum ſolo utentes.* Iren. l. 3. c. 11. *Solo autem eo quod eſt ſecundum Matthæum Evangelio utuntur.* Ἐβιωναῖοι δὲ εὐαγγελίῳ μόνῳ τῷ καθ' Ἑβραίους λεγομένῳ χρώμενοι. Hiſt. Eccl. l. 3. c. 27. Μόνον δὲ τὸ καθ' Ἑβραίους εὐαγγέλιον δέχονται. Hær. Fab. l. 2. c. 1. & Paulo poſt εὐαγγελίῳ δὲ τῷ καθ' Ματθαῖον κεχρῆσθαι μόνῳ. (m) Hær. 27. §. 29. (n) Hiſt. Eccleſ. l. 3. c. 25.

(o) Hiſt. Eccleſ. l. 4. c. 22. (p) Ibid. l. 3. c. 25. (q) Hær. 29. §. ult.

(r) *Matthæus Apoſtolus primus in Judæa propter eos qui ex circumciſione crediderant Evangelium Chriſti Hebraicis literis verbiſque compoſuit, quod quis poſtea in Græcum tranſtulerit, non ſatis certum eſt; porro ipſum Hebraicum habetur uſque hodie in Cæſarienſi Bibliotheca, quam Pamphilus Martyr ſtudioſiſſimè confecit. Mihi quoque à Nazaræis, qui in Beræa urbe Syriæ hoc volumine utuntur, deſcribendi facultas fuit; in quo animadvertendum quòd ubicunque Evangeliſta ſive ex perſona ſua, ſive ex perſona Domini Salvatoris veteris Scripturæ Teſtimoniis utitur; non ſequutus ſeptuaginta tranſlatorum auctoritatem, ſed Hebraicam.* Cat. V. Matthæus.

brew *Words and Letters:* And then he adds,

1*ſt*, That *it was* (in his Time) *uncertain who tranſlated it into* Greek.

2*dly*, That *the very Manuſcript was till his Time preſerved in the* Cæſarean *Library, gathered by* Pamphilus *the Martyr*; *and that the* Nazarenes, *who uſed it at* Bercœa, *gave him the Liberty to tranſcribe it, and that this very Book was by moſt thought to be the Goſpel according to St.* Matthew.

3*dly*, That *the Scriptures cited in this Goſpel, both in the Perſon of the Evangeliſt and of our Lord, were exactly according to the* Hebrew, *and not according to the* Septuagint, as it might reaſonably be expected it would be in an *Hebrew* Goſpel, writ for the Uſe of them, who only owned the *Hebrew* Bible as authentick.

4*thly*, That *he himſelf not only tranſcribed it from the* Cæſarean *Copy, but after turned it into* Greek *and* Latin.

5*thly*, From this *Hebrew* Goſpel, he cites theſe Paſſages, 1ſt, *The Mother of our Lord, and his Brethren, ſaid to him,* John *the Baptiſt baptizeth for the Remiſſion of Sins, let us go and be baptized of him; and he anſwered, In what have I ſinned, that I ſhould go and be baptized of him?* 2dly, *The Man who came to Chriſt with the withered Hand, was a Maſon, and ſaid to Chriſt, I am a Maſon, who get my Living by my Labour; I pray thee heal me, that I may not be conſtrained to beg.* 3dly, That *the Apoſtle* James *had ſworn, after he had received the Sacrament from the Hands of Chriſt, that he would not eat Bread till he had ſeen Chriſt riſen from the Dead; and that therefore our Lord appeared to him.* 4thly, That in this Goſpel *it was reckoned amongſt the higheſt Crimes, to make ſad the Heart of our Brother.* 5thly, That in this Goſpel it was ſaid, *not only that the Vail of the Temple was rent at our Lord's Death; but alſo that the Lintel over the Temple being very great, was broken.* In fine, he ſaith, That *Jeſus being come out of the Water the Source of the Holy Ghoſt deſcended upon him, reſted on him, and ſays to him, My Son, I expected you in all the Prophets, to the End, that being come, I might reſt upon you; for you are my Reſt, and my Firſt-born Son, who reigns for ever.* Now this is the only Place, which ſeems to vary from the Doctrine of the Church; and this *Origen* expounds, *Com. in Job p.* 58. *D.* The other *Fathers*, which ſeem to avouch this Tradition, come too late, and are not conſiderable enough to be examined apart: I therefore ſhall only make ſome Remarks on what St. *Jerom* hath delivered. And,

1*ſt*, Whereas he ſays, *It was uncertain, who tranſlated this Goſpel of St.* Matthew, *writ in* Hebrew, *into* Greek; hence we obſerve, that there is little Reaſon to depend on what later Writers have ſaid on this Matter; and therefore Mr. *Du Pin* freely confeſſes, *p.* 36. That whereas it is ſaid in the Abridgement of the Scriptures aſcribed to *Athanaſius*, that it was made by St. *James*, Biſhop of *Jeruſalem*; by (s) *Theophylact* is aſcribed to St. *John*; and by *Anaſtaſius* the *Sinaite*, is aſcribed to St. *Luke* and St. *Paul*; all this is ſpoken without ground.

2*dly*, Whereas he ſays, *This was the Copy which the* Nazarenes *and the* Ebionites *uſed, and that moſt Perſons did eſteem it the Goſpel, and the authentick Copy of St.* Matthew: Hence it muſt follow, that they had then a Copy, which then paſſed commonly under the Name *of the Goſpel according to St.* Matthew.

3*dly*, Whereas he citeth from this Goſpel many Paſſages, which are not, as he cites them, to be found in the Goſpel of St. *Matthew* approved by the Church; hence it muſt follow, they had added to St. *Matthew*'s Goſpel many Things from Tradition, which were not recorded in the *authentick Goſpel of St.* Matthew; and this ſeems probably to be the Thing *Euſebius* intended, when he ſaid, that *Hegeſippus cited many Things from the* Hebrew *Goſpel, and from the unwritten Traditions of the* Jews; ſo that *this Goſpel according to the* Hebrews, ſeems not to me, as (t) Mr. *Grabe* and *Du Pin* do conjecture, to have been a Goſpel wholly different from that of St. *Matthew*, writ or tranſlated by him into *Hebrew* for their Uſe, as were, ſaith (u) *Epiphanius*, *the Goſpel of St.* John, *and the Acts of the Apoſtles*; but only the Goſpel of St. *Matthew* uſed by the *Ebionites*, who denied that *Chriſt* was born of a pure Virgin, and therefore ſtruck out the *Genealogy* of St. *Matthew*; and the ſame Goſpel

---

In Evangelio juxta Hebræos quod Chaldaico quidem Syroque ſermone ſed Hebraicis literis ſcriptum eſt, quo utuntur uſque hodie Nazareni ſecundum Apoſtolos ſive, ut plerique autumant, juxta Matthæum, quod & in Cæſarienſi habetur Bibliotheca, narrat Hiſtoria, ecce Mater Domini & fratris ejus dicebant ei, ecce Johannes Baptiſta baptizat in remiſſionem peccatorum, eamus & baptizemur ab eo; dixit eis, quid peccavi ut vadam & baptizer ab eo? Adv. Pelagian. l. 3. fol. 106. K.

In Evangelio quo utuntur Nazareni & Hebionitæ quod nuper in Græcum de Hebræo ſermone tranſtulimus, & quod vocatur à pleriſque Matthæi authenticum, homo iſte qui aridam habet manum cæmentarius ſcribitur iſtiuſmodi vocibus auxilium precans. Cæmentarius eram manibus victum quæritans, precor te Jeſu ut mihi reſtituas ſanitatem, ne turpiter mendicem cibos. In Matth. xii. 13. vide eund. in Iſ. xi. F. 22. B. in Matth. xxvii. F. 38. D.

Evangelium quoque quod appellatur ſecundum Hebræos, & à me nuper in Græcum Latinumque ſermonem tranſlatum eſt, quo & Origenes ſæpe utitur, refert, Dominus cum dediſſet, ſyndonem ſervo Sacerdotis ivit ad Jacobum, & apparuit ei, juraverat enim Jacobus ſe non comeſturum panem ab illâ horâ quâ biberat calicem Domini, donec videret eum reſurgentem à mortuis. Catalog. V. Jacobus.

In Evangelio eorum quod Hebræo ſermone conſcriptum legunt Nazaræi, hæc ſcripta reperimus; factum eſt autem cum deſcendiſſet Dominus de aqua deſcendit fons omnis Spiritûs Sancti, & requievit ſuper eum, & dixit illi, Fili mi in omnibus Prophetis expectabam te ut venires, & requieſcerem ſuper te, tu es enim requies mea, tu es Filius meus primogenitus qui regnas in ſempiternum. In Iſa. c. xi. F. 22. B. & F. 67. L. & F. 188. *l.*

(s) In verbo Matthæus Præfat. in Matth. Serm. 8. in Geneſ.

(t) Spicileg. Patrum primi Sec. p. 22, 23, 24.

(u) Hær. 30. Sect. 3. vide infra.

uſed by the *Nazarenes*, with many Additions they had received from Tradition, and upon that Account placed by many *Eccleſiaſtical Writers* among the Writings *contradicted*, and in thoſe Matters in which it differed from the *Greek* and *Authentick* Copy, was of no Authority in Matters, which concerned the *Chriſtian* Faith.

§. VI. To proceed therefore to the Conſideration of this Tradition in the Bulk, let it be noted,

1*ſt*, That this is a Tradition that an inſpired *Apoſtle* writ a large Goſpel by the *Afflatus* of the *Holy Ghoſt* in *Hebrew*, and yet that Providence which hath preſerved all the other *canonical Books* both of the *Old* and of the *New Teſtament* in their *Original* Languages, and that *Church*, which hath handed down all the other Books of the *New Teſtament*, even thoſe which are compriſed in one ſingle Chapter in the ſame Language, have ſuffered the *Original* of this large Goſpel to be loſt within forty Years, ſaith Mr. *Du Pin*, after it was written; as if it had been only written to be buried in the Tomb of *Barnabas*, according to the Tale of (x) *Theodorus Lector* in the Sixth Century; or to be carried by St. (y) *Bartholomew* unto the *Indians*, on that Account more *fortunate* than other *Chriſtians*; and yet unfortunate in this, that when they had it, they underſtood not a Word of it; whence, even *Du Pin* ſaith, there is no Appearance of Truth in that Story, *p.* 32.

2*dly*, It is a Tradition of a Goſpel written in *Hebrew* by Inſpiration of the *Holy Ghoſt*, for the Uſe of the converted *Jews*; and yet, *after the Deſtruction of* Jeruſalem, it became uſeleſs, ſaith *Du Pin*, *and ſo no Care was taken to preſerve it:* Yea, it was a Goſpel written for their Uſe, and to ſupply the Abſence of St. *Matthew*; and yet, as far as doth appear, none of them ever had, or uſed it, unleſs it alſo was the Goſpel according to the *Hebrews*; for the converted *Jews* uſed that Goſpel, ſaith *Euſebius*; and *Hegeſippus* appears, ſaith he, *to have been one of the* Jewiſh *Converts*; *becauſe he cites all his Paſſages out of the Goſpel according to the* Hebrews: The *Ebionites*, ſay *Euſebius*, *Epiphanius* and *Theodoret*, uſed only *the Goſpel according to the* Hebrews; this was the Goſpel, ſaith St. *Jerom*, *which the* Nazarenes *read*, and which both they and the *Ebionites* uſed: And yet this Goſpel is put among the Books *contradicted* by *Euſebius*. *It is of no Authority to prove any Matter of Faith*, ſaith (z) *Origen*, and may be received, or not. To avoid theſe Conſequences, *Du Pin* and Mr. *Grabe* contend, that the Goſpel according to the *Hebrews* was diſtinct from the Goſpel according to St. *Matthew*; but this is evidently to contradict the Teſtimonies of *Irenæus* and *Theodoret*, who ſay, *the* Ebonites *uſed the Goſpel of St.* Matthew; and of *Epiphanius*, who ſays, *they uſed the Goſpel according to the* Hebrews, *and called it the Goſpel according to St.* Matthew; and of St. *Jerom*, who ſaith, *it was by moſt reputed the Goſpel according to St.* Matthew. It was not indeed the true *authentick* Goſpel of St. *Matthew*, received without contradiction by the Church, for that was only the *Greek* Copy; it was not a Copy of St. *Matthew*'s Goſpel, free from Additions and Interpolations, which they had put into it from Tradition, which is all that the Arguments of *Du Pin* and others prove; but yet, I ſay, it was that very Goſpel, which the *Nazarenes* read, and which was kept in the *Cæſarean* Library as the Goſpel according to St. *Matthew*, and which the *Ebionites* uſed as ſuch; nor can any Man prove from *Antiquity*, that either the *Chriſtian* Fathers knew of, or that the *Jewiſh* Converts ever uſed any other *Hebrew* Goſpel according to St. *Matthew*.

(a) *Epiphanius* indeed ſaith, That *the* Nazarenes *had the Goſpel according to St.* Matthew πληρέσαλον Ἑβραισι *moſt full in* Hebrew, *and that they had preſerved it from the Beginning as it was writ in* Hebrew, *till his Time:* But (b) *Petavius* truly notes, that this was his Miſtake, *that Goſpel not being pure, but depraved, and was indeed no other than the Goſpel according to the* Hebrews; and that this was ſo, is evident, partly from his own Confeſſion, that *for any thing he knew to the contrary, the* Nazarenes *had cut off from it the Genealogy from* Abraham to Chriſt; and partly from the additional Paſſages ſo often cited by St. *Jerom*, from that Goſpel, which the *Nazarenes* read and uſed: And this alſo confutes another *Salvo*, which ſome have invented by a Diſtinction, which, without ground, they make betwixt *the Goſpel according to the* Hebrews, *and the Goſpel according to the* Nazarenes.

Now from what I have thus diſcourſed, I argue thus, Either the Goſpel of St. *Matthew*, ſuppoſed to be originally writ in *Hebrew*, contained in it the Paſſages cited from the Goſpel of the *Nazarenes*, or the Goſpel according to the *Hebrews*, or it did not; if it did not, then it is certain, that the Goſpel retained in *Hebrew* by the *Nazarenes* and *Ebionites*, as the Goſpel according to St. *Matthew*, was not the ſame with his *Ori-*

(x) Collectan. l. 2. p. 184.

(y) Hieron. V. Barthol. Euſeb. Hiſt. Eccl. l. 5. c. 10.

(z) *In Evangelio quodam quod dicitur ſecundum Hebræos, ſi tamen placet alicui recipere illud non ad auctoritatem, ſed ad manifeſtationem propoſitæ quæſtionis.* Hom. 8. *in* Matth. F. 21. D.

(a) Ἔχουσι δὲ τὸ καθ' Ματθαῖον εὐαγγέλιον πληρέσαλον Ἑβραϊστὶ, πως αὐτοῖς γὰρ Καφῶς τοῦτο καθὼς ἐξ ἀρχῆς ἐγεγράφη Ἑβραϊκοῖς γράμμασιν ἔτι Ζώζηλαι, ὡς οἶδα δὲ εἰ μὴ τὰς γενεαλογίας ἀπὸ τοῦ Ἀβραὰμ ἄχρι τοῦ Χριστοῦ περιεῖλον. Hær. 29. Sect. ult.

(b) *Neque verò purum Matthæi Evangelium, ut exiſtimâſſe videtur Epiphanius, ſed ab illis depravatum, quod Evangelium* καθ' Ἑβραίους *appellat Euſebius. Nazaræorum Evangelium nequaquam Matthæi germanum fuit.* Not. ad Hær. 29. N. 9.

ginal Goſpel. Then, 2*dly*, Seeing St. *Jerom* twice informs us, that *it was the very authentick Copy of St.* Matthew, *and was by moſt judged to be ſo*; and *Euſebius* ſaith, that this Goſpel according to the *Hebrews*, was only by ſome rejected, as alſo was *the Revelation of St.* John; it follows, that moſt *Chriſtians* as to the matter muſt be then miſtaken.

But if the *Original* Goſpel of St. *Matthew* did contain theſe Paſſages, then it is certain, that the *Greek* Copy, approved by the *Apoſtles*, and received by the *Univerſal Church*, cannot be the *true* or *authentick* Goſpel of St. *Matthew*, ſeeing it muſt be then deficient in many Things contained in the true *Hebrew* Goſpel; and ſo it muſt be granted, that the *Apoſtles* approved, and the *Church* received a Goſpel, which wanted many Paſſages contained in the Original, according to St. *Matthew*, writ by the Aſſiſtance or Inſpiration of the *Holy Ghoſt*.

3*dly*, It was written in *Hebrew*, ſaith this Tradition, for the Uſe of the Circumciſion; and yet it was not written by St. *James* the *Biſhop of the Circumciſion*, nor by St. *Peter*, or St. *John*, the *Apoſtles of the Circumciſion*, but by St. *Matthew* the Publican; yea, it was writ in *Hebrew* for them for whom both their own *Biſhop*, and theſe *Apoſtles* of the Circumciſion, writ in *Greek*.

4*thly*, It was written, ſaith this Tradition, by the Direction of the Holy Ghoſt, and interpreted, ſaith the pretended *Athanaſius*, by *James the Brother of our Lord*; ſaith *Anaſtaſius Sinaita* by St. *Luke*; by St. *John*, ſaith *Theophylact* upon Hear-ſay, and all of them without Ground, ſaith *Du Pin*, p. 36. *It is unknown by whom it was tranſlated*, ſaith St. *Jerom*; *it was not tranſlated*, ſaith *Papias*, *but every one interpreted it as he could*; and yet that of (c) *Baronius* is certain, that *if the Hebrew alone was the Original of St. Matthew, we cannot ſay the Greek is the true Copy of St. Matthew, but by our Aſſurance that it agrees with the Original.* Now if it were not at all tranſlated, as *Papias* ſaith, or were tranſlated only by an unknown Hand, as St. *Jerom* ſaith; or if we have only one ſingle Perſon of a later Date, who aſcribes this Verſion to an *Apoſtolical* Perſon, and he both doth it without Ground, and is contradicted by two, who attribute this Verſion to another, can this be any ſure Foundation that we have any Copy, which agrees with the *Original?*

It is ſaid indeed that the *Apoſtles* approved of the *Greek* Verſion; I anſwer, that they and the whole Church approved of the *Greek Goſpel of St. Matthew*, I believe; but what ſingle Authors, ſay they, approved of any Verſion? yea, what Author before St. *Jerom* and the falſe *Athanaſius* ſpeaks of any Verſion from the *Hebrew?* All Antiquity cite this Goſpel according to the *Greek*, and ſpeak of the Goſpel *according to the Hebrew* as a Thing not of Authority, or not received without Contradiction; but I know not one who ſaith *the Goſpel uſed by the Church was a Verſion from the Hebrew*; and from this long Silence, and from the Diſcord, and ungrounded Sayings of thoſe ſingle Witneſſes, who after the fourth Century ſpeak of a Verſion, I conclude the *Greek*, we now have, was no Verſion, but the *Original* Goſpel of St. *Matthew*, writ by him for the Uſe of the whole Church of God; and that the *Hebrew* Copy, if he writ any, was written for the Uſe of the Circumciſion only; ſo that it being in the Hands of the *Jews* only, and underſtood by them alone, and they being, ſaith (d) *Juſtin Martyr*, *the worſt Sort of Chriſtians*, *i. e.* Retainers of *Judaiſm* with *Chriſtianity*, and they in whoſe Hands the Goſpel chiefly was, being *Nazarenes* and *Ebionites*, might from the Traditions, which obtained among them, add to it, or from their Principles be induced to change, and to corrupt it. Or,

Laſtly, To ſpeak freely what I conceive moſt probable, as the *Canonical* Books of the *Old Teſtament* were written originally in *Hebrew*, but when the pure *Hebrew* became unintelligible to the Vulgar, and when the Diſperſion of the *Jews* had diſtinguiſhed them into *Hebrews*, which uſed their Mother Tongue, and *Helleniſts*, who underſtood only the *Greek* Tongue, the *Chaldee* Verſion was uſed in the *Synagogues* of the *Hebrews*, and the *Greek* by the *Helleniſts*; ſo this Diſtinction continuing after *Chriſt*'s Aſcenſion, ſome of the *Scriptures* written originally in the *Greek* for the Uſe both of *Jew* and *Gentile*, were tranſlated into the mixed Hebrew; and as they had, ſaith (e) *Epiphanius*, *the Goſpel of St.* John *and the Acts of the Apoſtles in Hebrew*; ſo had they before, the Goſpel of St. *Matthew* turned into the ſame Language, and perhaps with the ſame Liberty of making Additions to it from Tradition, which we find in the *Chaldee Paraphraſt*, and the Tranſlation of the *Septuagint*; which Verſion the Primitive *Chriſtians* among the *Gentiles*, who were ignorant of that Language, finding in their Hands they from the Likeneſs of the Thing, and the Pretenſions of the *Jews*, might think it an *Original* written for their Uſe. Thus ſome of them upon the ſame Account inform us that *the Epiſtle to the Hebrews was firſt written in Hebrew, and was tranſlated into Greek by* (f) *Clemens*, *or St. Luke*; and yet that in this Matter they were miſtaken, we

(c) An. 35. Num. 165.

(d) Ἀληθιστέρους τοὺς ἐξ ἐθνῶν τῶν ἀπὸ Ἰουδαίων τῶν Σαμαρέων Χριστιανοὺς φάσκοντες. Apol. 2. p. 88.

(e) Καὶ τὸ καθ' Ἰωάννην μεταληφθὲν εἰς Ἑβραΐδα ἐμφέρεται ἐν τοῖς τῶν Ἰουδαίων Γαζοφυλακίοις,—ὃ μὲν ἀλλὰ τῶν πράξεων τῶν Ἀποστόλων τὴν Βίβλον ὡσαύτως ἀπὸ ἑλλάδος γλώσσης εἰς Ἑβραΐδα μεταβληθεῖσαν λόγον ἔχει. Hær. 30. Sect. 3.

(f) Γεγράφθαι Ἑβραίοις Ἑβραικῇ φωνῇ. Clem. Alex. apud Euſeb. H. Eccl. l. 6. c. 14. Euſeb. l. 3. c. 38. Theodoret. Proem. in Ep. ad Hebr. Hieronymus. V. Paulus.

learn

learn from (g) St. *Jerom*, telling us for certain, *that the whole New Teſtament, excepting only the Goſpel of St.* Matthew, *was firſt writ in Greek.* For,

1*ſt*, St. *Jerom* and *Epiphanius* are the only Perſons, who ſpeak of this *Authentick Hebrew Goſpel, kept till their Time by the Nazarenes*, which that it was not the *Original* Goſpel of St. *Matthew* hath been fully proved.

2*dly*, St. *Jerom* ſaith of this *Hebrew* Copy, which he received from them, and tranſlated into *Greek* and *Latin*, that *the Citations contained in it, when the Evangeliſt ſpake in his own Perſon, or in the Perſon of our Lord, were exactly according to the Hebrew, and not according to the Septuagint*; and yet it is certain this is not true of the *Greek* Copy we now have, as appears from *Chap.* ii. 6, 18.—iii. 3.—iv. 15.—v. 21, 31, 43.—xi. 10.—xii. 20, 21.—xiii. 14.—xv. 8, 9,—xvi. 31.—xxvii. 9.

§. VII. If it be here objected, that by calling in queſtion a thing ſo generally aſſerted by ſo many *Fathers*, I weaken the Tradition of the *Church* concerning the *Canon* of the *Scriptures*, and other Matters handed down to us by Tradition;

I anſwer, That I have ſufficiently obviated this Objection in a particular (h) Diſcourſe upon this Subject, in which I have ſhewed what Traditions are to be received, and what may rationally be queſtioned, and that we have ſufficient Ground from Reaſon to rely on the Tradition of the *Canon of the Old*, and the *New Teſtament*.

2*dly*, (i) I have ſhewed that the *Fathers* have been impoſed upon by the *Jews* in other Things received from them by Tradition, and aſſerted by more Teſtimonies of ancient *Fathers* than are avouched to prove that the Goſpel according to St. *Matthew* was firſt writ in *Hebrew*; as *v. g.* 1*ſt*. In the Story of the *Cells* of the *Seventy*, in which they, who tranſlated the *Old Teſtament*, are ſaid to have been ſeverally placed; or, as *Epiphanius* will have it, two together, when they tranſlated the *Old Teſtament* from *Hebrew* into *Greek*, and yet by Inſpiration, or prophetical Impulſe, to have performed this Tranſlation all in the ſame Words; theſe Things, ſaith (k) *Juſtin M. we report to you* Gentiles, *not as Fables, or feigned Stories*, ἀλλὰ παρ' αὐτῶν ἐκεῖ ὡς τὰ πάτρια παρειληφότων ἀκηκοότες ταῦτα παραγίλλομεν, *but as a received Tradition delivered to us from the Inhabitants of the Place.* The ſame Traditions touching the *Cells* is delivered as certain by (l) *Irenæus*, by *Clemens of Alexandria*, Strom. 1. p. 342. by (*) *Cyril of Jeruſalem*, and by *Epiphanius*, de ponderibus & menſ. p. 160, 161, 162. and by St. *Auſtin*, de Civ. Dei, l. 16. c. 42, 43.

And as all theſe Fathers confirm the Story of the *Cells*, and conſequently ſpeak of this Performance as done θεία δυνάμει καὶ ἐπιπνοίαν θεοῦ, ἐκ πνεύματος ἁγίου, *by the Power, and Afflatus of the Holy Spirit, or by that Spirit, who ſpake theſe things by the Prophets*; ſo doth (m) *Tertullian* ſpeak, de ſententiæ communione, of *their conſpiring in their Sentiments*: (n) *Euſebius* ſaith that it was θεοθὲν οἰκονομηθεῖσα ἑρμηνεία, *an Interpretation ordered by God: it was done by them*, ſaith (o) St. *Hilary*, ſpirituali & cœleſti ſcientia, *with ſpiritual and heavenly Knowledge*: μὴ δίχα τῆς θείας ἐπιπνοίας, *not without divine Inſpiration*, ſaith (p) *Theodoret*: And this they ſay by reaſon of the great Sympathy, which was in their Interpretation; and yet (q) *Bellarmin* ſaith, that *in this the Jews impoſed on Juſtin Martyr, and the ſucceeding Fathers might give credit to Juſtin.* (r) *Du Pin*, that it is *a Fiction of the Jews*, and that *it is well known how frivolous and uncertain theſe pretended popular Traditions are, and eſpecially among the Jews*: (s) *Father Simon* ſaith, *we muſt not here ſo much conſider what the Fathers ſaid, as what Reaſon they had to ſay ſo*, and that (t) St. *Jerom gives them all the Lie.* And to the other Pretence of their Inſpiration, he anſwers, *p.* 115. de rebus ſibi incognitis quidquam certi definire non potuerunt, *they could ſay nothing certain of Things unknown to themſelves*, and therefore could ſay nothing certain in the Caſe before us.

2*dly*, The Appearance of *Elias* the *Tiſhbite* in Perſon, before the ſecond Coming of *Chriſt*, is delivered by the *Fathers* unanimouſly as a Tradition of the *Church*; but this they did partly from the Tradition of the *Jews*, partly from the miſtaken Senſe of the Words of *Chriſt*, and partly from the Authority of the *Septuagint*, without all Ground, as hath been fully proved. *Treat. of Trad. chap.* 5. from §. 1. to §. 5.

3*dly*, They generally taught, for four Centuries together, that *the good Angels* ſtiled the Sons of God, *Gen.* vi. *were tranſported with the Love of Women, and begat of them Giants, and evil Spirits*; this is taught by *Juſtin M. Irenæus, Clemens of Alexandria*, and *Athenagoras* in the ſecond Century; by *Tertullian, Minucius*, St. *Cyprian*, and *Methodius* in the third; by *Lactantius*, and *Sulpicius* in the fourth; and this they did from the traditional Interpretation of the

---

(g) *De Novo Teſtamento Græcum eſſe non dubium eſt, excepto Apoſtolo Matthæo.* Præfat. ad quatuor Evangelia.
(h) Treatiſe of Traditions.
(i) Ibid. c. 1. Sect. 8.
(k) Exhort. ad Gr. p. 13, 14.
(l) L. 3. c. 25.
(*) Catech. 4. p. 37.
(m) Apol. c. 18.
(n) Præp Ev. l. 8. c. 1.
(o) Prol. in Pſal. p. 635.
(p) Præf. in Pſalm.
(q) De verbo Dei, l. 2. c. 6.
(r) *Hiſt. of the Canon*, p. 174.
(s) Diſq. Crit. c. 15. p. 109.
(t) *Neſcio quis primus auctor Septuaginta Cellulas mendacio ſuo extruxit.*

Jews

Jews recorded in (u) *Joſephus*, and in (x) *Philo*, and in the firſt Book of *Enoch*, de Egregoris: And yet in the fifth Century the Authors of this Opinion are repreſented by (y) *Chryſoſtom*, and *Theodoret*, as *ſtupid Teachers of Fables, and Blaſphemers*, (z) as hath been proved: And if in theſe Things the Fathers were ſo eaſily impoſed on by the *Jews*, why might they not be impoſed on likewiſe in ſaying that the Goſpel according to St. *Matthew* was written in a Language that they underſtood nothing of, and of which they could ſay nothing certain from their own Knowledge?

Notwithſtanding, if any Man like not this Opinion, he may compound the Matter with the *Fathers* thus, that St. *Matthew* might deliver that Goſpel, which he writ as well in *Hebrew* to the *Jews* who underſtood that Language only, as in *Greek* to the *Helleniſtick Jews*, and to the *Gentile* Converts. And ſince it is agreed on all Hands, that he left *Judea* to preach to the *Gentiles*, what is more reaſonable than to conceive he left that Goſpel he had preached to them, and writ by the Aſſiſtance of the Spirit, as a Rule of Faith to all Nations, in a Language which thoſe Nations underſtood?

(u) Antiq. l. 10. c. 4. (x) De Gigant. p. 284, 285. (y) Vid. Grab. Spicil. 1 Cent. p. 347, &c.
(z) *Treat. of Trad.* Part 2d. c. 12. §. 7.

A MAP of such Places mentioned in the NEW TESTAMENT as were in Greece, Cyprus, Asia &c.

THE EUXINE S

PONTUS

BITHYNIA

THRACE

MACEDO:

GREECE

ACHAIA

MYSIA

PHRYGIA

GALAT

ASIA

LYCIA

PISIDIA

LYCAONIA

Pamphilia

CILICIA

SEA OF PAMPHYLIA &C

MEDITERRANEAN SEA.

AEGEAN SEA

Nicopolis
Amphipolis
Philippi
Neapolis
Thessalonica
Apollonia
Samothracia I.
Berea
Troas
Assos
Lesbus
Pergamus
Thyatira
Mitylene
Sardes
Philadelphia
Chius
Hierapolis
Laodicea
Smyrna
Ephesus
Samos I.
Trogyllium
Miletus
Colossæ
Antiochia
Iconium
Derbe
Perga
Attalia
Patmos
Cnidus
Coos
Patara
Myra
Rhodes
Rhodes
Athens
Corinth
Cenchrea
Crete or Candy I.
Candia
Salmone Pr.
Lasea
Fair Haven
Phenix
Phenix Haven
Clauda
Assos
Paphos Nova
Paphos Vetus
CYPRUS

45 50 35

25 30 35 40 45 50 55 60 65 70 75

Gaul.
SPAIN
ITALY
Illyricum.
Dalmatia.
GREECE
P. OF SCYTHIA
THE EUXINE SEA.
Part of Scythia.
CASPIA
SEA
Corcyra
Sardinia
Sicily
Rhegium
Adria or Adriatick Sea
Syracuse
Melita I.
Cretе I.
THRACE.
Pontus.
BITHYNIA
GALATIA.
ASIA.
Cappadocia
LYCIA.
Pamphilia
CILICIA
Euphrates R.
MEDIA.
Chaſrran
Tigris R.
Syria
Mesopotamia.
Damascus
IUDEA.
Cyprus
Ninive
Babylon
Ierusalem
Alexandria
ARABIA.
ELAM
PERSI
Egypt
Sinai M.
ETHIOPIA ASIATICK.
Ld & City of Midian
Red Sea.
ETHIOPIA.
C. of Persia
LIBYA.
Cyrene
THE MEDITERRANEAN SEA
DIA

25 30 35 40 45 50 55 60 65 70

40 35 30

A MAP of the severall Regions mentioned in the New Testament together wth ye Cities & Towns most remote from ye Holy Land.

A NEW MAP

of ye severall Countries, Cities, Towns, & other Places

mentioned in ye NEW TESTAMENT.

The Names of the Places &c. being taken from Mr Wells Map.

+ This Mark is to shew, that ye Names so marked, are not in ye N. Testament.

55 56 57

MEDITERRANEAN SEA

PART OF SYRIA.

34

Sidon

Abylene

Called in ye Old Testament

Damascus

Sarepta

ITUREA.

Galilee of the Gentiles.

Cæsarea Philippi

Tyre

Trachonitis

CANAAN or SYROPHENICIA.

Ptolemais

33

olis

Decap

THE GREAT SEA.

Capernaum

Cana

Co. of Gen: es t

Genneſaret

Bethſaida

Sea of Galilee or Tiberias Also Lake of Gen: neſaret.

Chorazin

Nazareth

Cæsarea

GALILEE.

Tiberias

Naim

Magdala

Dalmanutha

Gergesa

Gadara

Antipatris accor. to some

Samaria

Saron

Salim

32

SAMARIA.

Enon

Jordan R.

Lydda

Sychar or Sichem

Ioppa

Antipatris acc. to Ptol.

Ephraim as some

Bethabara

Arimathea

Rama

Mt Oliver

Bethany

Jericho

Azotus

Bethlehem

Bethphage

Ephraim

The Hill Country

Brook Cedron

Emmaus

Ieruſalem

Sodom

31

IUDEA.

Gomorra

Bethlehem as some

Gaza

Rama as some

IDUMEA.

Part of Egypt.

30

P. OF ARABIA.

Sinai M.

54 55 56 57

This Map shews such Places mentioned in ye NEW TESTAMENT, As were in the Holy Land and Parts adjoining.

55

SEA.

S

40

LATIA

CAPPADOCIA

Tarſus

Alexandria

Seleucia

Antiochia

A & CILICIA

P. OF

Salamis

PRUS

35

SYRIA

P. of Canaan

Sidon

P. of Pales: tine

55

CASPIAN SEA.

40

PARTHIA.

35

AM or

30

ERSIA.

70

A

PARAPHRASE

ON THE

NEW TESTAMENT.

ΤΗΣ καινῆς διαθήκης ἅπαντα, *All the Books of the New Teſtament*) It is obſerved, by the Reverend (a) Dr. *Hammond*, that this *Title refers to the* "Conſent of the *Catholick* "*Church* of God, and the Tradition which "giveth Teſtimony to theſe Books, as "thoſe, and thoſe only, which complete the "*Canon* of the *New Teſtament*; and the "Word ἅπαντα *All*, ſignifies as in the Titles "of other Authors, ἅπαντα τὰ διδόμενα, *All* "*the Books, which have been written*, and by "God's Providence derived to the *Church*, "ſo as to be received into the *Canon*, or "into the Number of Writings, which were "confeſſedly indited by the *Apoſtles*, and *Diſ*"*ciples* of *Chriſt*." I cannot indeed find, that this Title is of any conſiderable Antiquity; but the more *ancient* Title of ἡ καινὴ διαθήκη, *The New Teſtament*, prefixed to theſe Books, doth plainly intimate the full and general Perſuaſion, that in theſe Books was compriſed that whole *New Covenant*, of which the Bleſſed *Jeſus* was the Mediator, and the *Apoſtles* were the *Miniſters* and the *Diſpenſers*; and then ſurely they muſt contain all that is requiſite for *Chriſtians* to believe, or do, in order to Salvation; or in order to their Performance of the Conditions, on which Salvation in this *New Covenant* is tendered; there being nothing, which can be deemed a more neceſſary and eſſential Part of the *New Covenant*, than the Conditions upon which Salvation is to be obtained by it.

And that the *Ancients* thus conceived of theſe Books, is evident from the other Title of the *Rule*, and *Canon* of *Scripture*, given to them, even from the Time of (b) *Irenæus*, who ſtiles the Scriptures τὸν ἀκλινῆ τῆς ἀληθείας τὸν κανόνα, *the invariable Rule of Truth*. A Canon, ſaith *Phavorinus*, is a perpetual Rule, a Meaſure that cannot be falſe, πᾶσαν πρόσθεσιν, ἢ ἀφαίρεσιν μηδαμῶς ἐπιδεχόμενον, *and which by no Means admits of any Addition to it, or Subtraction from it*. A Canon, and a Rule, ſaith (c) St. *Baſil*, if it want nothing to make it truly ſuch, ἀδεμίαν προσθήκην εἰς ἀκρίβειαν ἐνδέχεται, *admits of no Addition to the Exactneſs of it; for Addition belongs to that which is ſomewhat deficient, or imperfect; whereas*, ſaith he, *if Rules and Canons be imperfect, they do not well deſerve that Name*. To a Canon, ſaith (d) *G. Nyſſen*, belongs ἡ τελειότης, *ſuch Perfection* as *hath nothing wanting, or abounding; and therefore of the Canon of Scriptures*, he aſſerts that it is κριτήριον ἀσφαλὲς τῆς ἀληθείας ἐπὶ παντὸς δόγματος, *an infallible Rule of Truth in every Doctrine*. Upon thoſe Words, *As many as walk by this Canon*, Gal. vi. 16. *Theodoret* ſaith, *He calls the Doctrine propounded by him a Canon, as having* μήτε ἐλλεῖπον τι μήτε περιττὸν *nothing wanting, or ſuperfluous*: And upon thoſe Words, *Philip.* iii. 16. *Let us walk by the ſame Canon*, (e) *Chryſoſtom* ſaith, *A Canon neither admits of Addition nor Diminution, otherwiſe it loſeth the Property of a Canon. Elſewhere*, (f) he ſaith, That *it is eaſy to judge of the Controverſies in Religion, having the Scripture for our Canon*. (g) *Theodoret*, on the Place, ſaith, *The Apoſtle calls the preaching of the Goſpel the Canon*; adding, That *a Canon is a boundary of Right, wanting nothing*. Oecumenius ſaith, *The Apoſtle ſpeaks of Faith; for as to a Canon, or Rule, if you add any Thing to it, or diminiſh from it, the whole is ſpoiled; ſo is it with reſpect to Faith*. So that in the Judgment of the *Fathers*, the Holy *Scriptures* being the Rule and Canon of Faith, no Article of Faith can be wanting in them, or ought to be added to them. Hence alſo, by juſt Conſequence, we infer the Perſpicuity of *Scripture* in all the neceſſary Articles of *Chriſtian Faith*, and Rules of Life; for a perfect Canon muſt as well be plain as full; a Rule by which I am to regulate my Actions, and my Faith, muſt be clear; for if it be not plain and intelligible, I cannot, by attending to it, know what I am obliged to believe and do: And therefore, *Chryſoſtom* ſaith, *There needs not much Enquiry, where there is a Rule to which all Things muſt be adapted; but it is eaſy to perceive who takes wrong Meaſures*. Hom. 35. in Acta Apoſt. To. IV. p. 800.

(a) Preface. (b) L. 1. Ed. Ox. p. 44. (c) Adv. Eunom. l. 1. To. 1. p. 701. (d) Adv. Eunom. Or. 3. Tom. II. p. 552. & Or. 1. p. 346. (e) Ἐπεὶ τὸ Κανὼν εἶναι ἀπόλλυσι. (f) To. IV. Hom. 34. in Act. Apoſt. (g) Ὁ δὲ Κανὼν εὐθύτητός ὅρος, μηδενὸς προσδεχόμενος ὅτως ἢ ἐπὶ τῆς πίστεως.

A PARA-

A

PARAPHRASE

WITH

Annotations on the Goſpel of St. *MATTHEW.*

CHAP. I.

a 1. [a] THE Book of the Generation of Jeſus Chriſt, *(who was according to the Fleſh,* Rom. ix. 5.) the Son of [b] David, *(Acts* ii. 30. *and)* the Son of Abraham, *(is on this wiſe.)*

2. Abraham begat Iſaac, and Iſaac begat
c Jacob, and Jacob begat Judas and his [c] Brethren,

d 3. And Judas begat Pharez, and [d] Zara of
e [e] Thamar, and Pharez begat Eſrom, and Eſrom begat Aram,

4. And Aram begat Aminadab, and Aminadab begat Naaſſon, and Naaſſon begat Salmon,

f 5. And Salmon begat Booz of [f] Rahab, *(the Harlot,)* and Booz begat Obed of Ruth, *(the Moabiteſs,)* and Obed begat Jeſſe,

g 6. And Jeſſe begat [g] David the King, and
h David the King begat Solomon of [h] her that had been the Wife of Uriah,

7. And Solomon begat Roboam, and Roboam begat Abiah, and Abiah begat Aſa,

8. And Aſa begat Joſaphat, and Joſaphat
i begat Joram, and Joram begat [i] Ozias,

9. And Ozias begat Joatham, and Joatham begat Achas, and Achas begat Ezekias,

10. And Ezekias begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias,

k 11. And [k] Joſias begat Jechonias and his Brethren, about the time they were carried away into Babylon;

12. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel,

l 13. And [l] Zorobabel begat Abihud, and Abihud begat Eliakim, and Eliakim begat Azor,

m 14. And [m] Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

n 16. And Jacob begat [n] Joſeph, the Huſband of Mary, of whom was born Jeſus, who is called Chriſt.

o 17. So [o] all the Generations from Abraham to David are fourteen Generations, and from David till the carrying away into Babylon, are *(reckoned up by me)* fourteen Generations, and from the carrying away into Babylon to Chriſt *(incluſively)* are *(alſo)* fourteen Generations.

18. Now the Birth of Jeſus Chriſt was on this wiſe, *(or after this extraordinary Manner;)* when as his Mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with Child *(by the Power)* of the Holy Ghoſt, *(overſhadowing her,* Luke i. 45. *of which Thing* Joſeph *knew nothing.)*

19. Then Joſeph her *(eſpouſed)* Huſband being a juſt Man, and *(therefore one, who durſt not retain her, whom he eſteemed an Adultereſs, and yet being)* not willing to make her *(whom he loved)* a publick Example, was minded to *(give her a Bill of Divorce, and ſo to)* [p] put her away privily. p

20. But while he thought on theſe Things, behold the *(an)* Angel of the Lord appeared to him in a Dream, ſaying, Joſeph, thou Son of David, fear not to take unto thee Mary thy *(eſpouſed)* Wife, *(though found with Child,)* for that which is conceived in her is *(not the Fruit of Whoredom or Adultery, but)* of the Holy Ghoſt.

21. And ſhe ſhall bring forth a Son, and thou ſhalt call his Name Jeſus, *(i. e. the Saviour,)* for he ſhall ſave his People from their Sins.

22. Now all this was done *(by the Holy Ghoſt overſhadowing this Virgin,)* that it might be fulfilled which was ſpoken of the Lord by the Prophet *(Iſaias,)* ſaying, *(Chap.* vii. 14.)

23. Behold a [q] Virgin ſhall be with Child, q
and ſhall bring forth a Son, and [r] they ſhall r
call his Name *(or his Name ſhall be called)* Emanuel, which being interpreted, is God with us.

24. Then Joſeph being raiſed from Sleep, *(and perceiving that the Dream was from God,)* did as the Angel of the Lord had bidden him, and took unto him *(Mary)* his Wife.

25. And *(but he)* knew her not [ſ], until ſhe ſ
had brought forth her firſt born Son, and he called his Name Jeſus.

Annotations

Annotations on Chap. I.

a Verſe 1. ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ, *the Book of the Generation,*] *i. e* as the *Syriack* well expreſſes it, the Writing, *Narrative* or Rehearſal of the Generation or *Birth*, ver. 18. of *Jeſus*; for though the Word γένεσις is elſewhere of that Latitude, as to compriſe alſo the Hiſtory of our Lord's Life, and Death, and Reſurrection; yet it is here to be reſtrained to the Birth of Chriſt, as appears, 1*ſt*, From the parallel Phraſe, αὕτη ἡ βίβλος γενέσεως ἀνθρώπων, *this is the Book* or the Rehearſal *of the Generation of Men from Adam to Noah*, Gen. v. 1. 2*dly*, From the Deſign of the *Apoſtle* here, which is to ſet down the Deſcent of *Chriſt* from *Abraham*, and his Alliance to King *David* by his Father *Joſeph*: And 3*dly*, From the 18th Verſe, which after this Narrative of it, proceeds to ſhew the Manner of his Birth, by ſaying *Now* ἡ γένεσις *the Birth of Jeſus Chriſt was on this wiſe.*

b Ibid. *The Son of David, the Son of Abraham,*] *i. e.* the Son of both, as *Alibamah the Daughter of Anah*, (and) *the Daughter of Zibeon*, Gen. xxxvi. 2. This Senſe being moſt ſuitable to the Deſign of the *Apoſtle*, which is to prove, *Chriſt* was the Son of both, and that in him were fulfilled the Promiſes made to both. And *David* is firſt named: *Firſt*, Becauſe the Promiſe to him was freſher in Memory, more plain, and more explicite; God had promiſed to *Abraham* in general Words, That *in his Seed ſhould all the Families of the Earth be bleſſed*, Gen. xii. 3.—xxii. 18. And that this Seed was *Chriſt*, we learn from the Apoſtle *Peter*, Acts iii. 25, 26. and from St. *Paul*, Gal. iii. 16. But to *David* God promiſed, That in *his Seed would he eſtabliſh the Throne of his Kingdom for ever*, 2 Sam. vii. 16. that his Seed would he eſtabliſh for ever, and *build up his Throne to all Generations*, Pſal. lxxxix. 4. Now this being a Promiſe, that *of the Fruit of his Body he would raiſe up Chriſt to ſit upon his Throne*, Acts ii. 30. was more ſuitable to the Notions of the *Jewiſh* Nation touching the King *Meſſiah*, and to their Inclinations. The *Prophets* alſo propheſy of him, as one to *ſit upon the Throne of David for ever*, Iſa. ix. 7. that he ſhall be a *righteous Branch* raiſed up to *David*, and a *King that ſhall reign and proſper, in whoſe Days Judah ſhall dwell ſafely*, Jer. xxiii. 5, 6. that they *ſhould dwell in the Land for ever*, and *David ſhall be their Prince for ever*, Ezek. xxxvii. 24, 25. See *Iſa.* lv. 11. *Amos* ix. 11. Accordingly, the Angel ſpeaketh of one who ſhould *Reign on the Throne of his Father David, over the Houſe of Jacob for ever*, Luke i. 33. And the *Jews* pray to him thus, *Jeſus, thou Son of David, have mercy on us*, Matth. ix. 27. —xv. 22.—xx. 30. and make their Acclamations to him thus, *Hoſanna to the Son of David.* Others add, that *Abraham* is put after *David*, becauſe the *Apoſtle* was to begin his Catalogue from *Abraham.*

Ver. 2. Καὶ τὰς ἀδελφὰς αὐτῦ, *and his Bre-* c
thren.] Perhaps Interpreters might ſave themſelves the Trouble of giving a Reaſon of many Things contained in this Catalogue, by ſaying, St. *Matthew* here recites it, as he found it in the *Authentick* Copies of the *Jews*, who doubtleſs had preſerved ſome known, and approved Genealogy of their Deſcent from *Abraham*, the Father of their Nation, in whom they ſo much gloried, and from whoſe Loins they expected the promiſed *Meſſiah.* Thus, for inſtance, when it is ſaid, *Salathiel begat Zorobabel*, it may be ſufficient to juſtify the *Apoſtle* in this, that the *Jews* do ſtill repreſent *Zorobabel* not as the Son of *Pedajah*, but of *Salathiel.* So we read of *Zorobabel, the Son of Shealtiel*, Neh. xii. 1, Hag. i. 12, 14. ch. ii. 21, 23. Ezra iii. 2, 8. and ch. v. 2. (a) *Joſephus* likewiſe ſays, the Captain of the People was ὁ Σαλλαθιέλου παῖς Ζοροβαβέλ, *Zorobabel the Son of Sallathiel*; and with great Reaſon muſt he follow the Sentiments of three Perſons of ſo great Authority, as *Ezra*, *Nehemiah*, and the Prophet *Haggai*, the Contemporaries of *Zorobabel.* So alſo may we ſay, that the *Kings* left out in this Genealogy, were therefore omitted by St. *Matthew*; becauſe he found them omitted in the *Genealogy* uſed by the *Jews*, and that theſe Words *and his Brethren*, are added as being alſo added in their *Genealogy.* But to omit this, *his Brethren* may be added to comfort the diſperſed Tribes, which were not yet returned out of Captivity, as *Judah* was, in their equal Intereſt in the Bleſſing of the Seed of *Abraham*, they being all adopted Children of God, which is not true of *Iſhmael* or *Eſau*, the Brethren of *Iſaac* and *Jacob*: Moreover theſe Brethren of *Judas* might well be mentioned, as being *Patriarchs*, *Heirs of the Promiſe*, and Heads of that People, whence the *Meſſiah* was to proceed; and therefore *Stephen* alſo ſpeaks thus of them, *Abraham begat Iſaac, and Iſaac begat Jacob, and Jacob begat the twelve Patriarchs*, Acts vii. 8.

Ver. 3. *And Zara*] mentioned with *Pha-* d
rez, as being born at the ſame Time, and ſtriving with him for Primogeniture, *Gen.* xxxviii. 28, 29, 30.

Ibid. *Of Thamar.*] It is obſerved here by e
ſome, that only four Women are mentioned in this Genealogy, till he comes to *Joſeph*, and all of them noted for ſome Infamy, as *Thamar* for *Inceſt*, *Rahab* for being an *Harlot*, *Ruth* for *Heatheniſm*, *Bathſheba* for *Adultery*; nor were they thus mentioned becauſe Sinners, to teach us that *Chriſt* came to ſave ſuch, or to be born of ſuch; for, why then were the three Deſcents of *Ahaziah*, *Joaſh*, and *Amaziah* omitted? But becauſe in them only that Law was departed from, which was

(a) *Antiq. Jud.* l. 11. c. 4. p. 363. F.

given generally to the Heirs of the promiſed Bleſſing, that they ſhould take them Wives of their neareſt Kindred; and perhaps to obviate the Cavils of the *Jews* againſt the mean Condition of the Mother of our Lord, their Anceſtors being deſcended of Women whoſe Qualities rendered them meaner than ſhe was.

f Ver. 4. *Of Rahab.*] That *Rahab* was married to ſome Prince of *Iſrael*, the Tradition of the *Jews* aſſures us; but whereas, in Contradiction to St. *Matthew*, they ſay, that ſhe was married to *Joſhua*; this is ſaid in flat Oppoſition to their own Tradition, that *Rahab* was *the Mother of eight Prieſts and Prophets*; for *Joſhua* was neither of the Tribe of *Judah* nor of *Levi*, but of the Tribe of *Ephraim*, *Numb.* xiii. 8. That *Rahab* was one of the idolatrous Nations with which they were forbidden to marry *Exod.* xxxiv. 16. *Deut.* vii. 3. hinders not this Marriage of *Salmon* with *Rahab*, ſhe being firſt made a *Proſelite* of *Juſtice*; the Reaſon of that Law being this, leſt they ſhould tempt them to Idolatry; which Reaſon ceaſed, when they once owned the God of *Iſrael*; whence we find that *Booz* married *Ruth*, *Chap.* iv. 13. and thought himſelf obliged ſo to do, and *David* married *Maachah*, the Daughter of the King of *Geſhur*, 2 *Sam.* iii. 3. But here ſeems to be a great Objection both againſt *Salmon* and againſt *Obed*, how it can be true, that only *Booz Obed* and *Jeſſe*, ſhould interceed betwixt *Salmon* and *David*, when the Time betwixt them muſt be at leaſt 300 Years in the mildeſt Computation; and ſo *Salmon* muſt be 100 Years old when he begat *Booz*, *Booz* as old when he begat *Obed*, and *Obed* as old when he begat *Jeſſe*; whereas it is looked upon as miraculous, that *Abraham* at 100 Years ſhould beget *Iſaac*, *Gen.* xvii. 17.—xxi. 5. To this Objection it may be anſwered from the *Targum* upon *Ruth*, that theſe three were Men of an extraordinary Character for Juſtice and Piety; *Salmon* is ſtiled *Salmon the juſt*, of whom it is ſaid, that *his Works and the Works of his Children were very excellent*; that *Booz* was *a righteous Perſon, by whoſe Righteouſneſs the People of Iſrael were delivered from the Hands of their Enemies*, and by *whoſe Prayers the Famine ceaſed from the Land of Iſrael*; that *Obed ſerved the Lord with a perfect Heart*, and that he begat *Jeſſe*, *in whom was found no Iniquity or Corruption for which he ſhould be delivered to the Angel of Death*, and *he lived many Days, and only died at laſt by reaſon of the Sentence paſſed upon Adam for eating the forbidden Fruit.* God therefore might vouchſafe to Men of ſuch extraordinary Piety, a longer Life than ordinary, and Strength to beget Children in their old Age. Thus *Caleb* at 85, and *Moſes* at 120, had not their natural Strength abated, *Deut.* xxxiv. 7. *Joſh.* xiv. 11. whereas *Abraham*'s Body was then dead, *Rom.* iv. 19. Dr. *Allix* ſaith, there was but 366 Years from the firſt of *Joſhua* to the Birth of *David*; and this is certain, becauſe from the going of the Children of *Iſrael* out of *Egypt*, to the Building of the Temple in the fourth Year of *Solomon*, paſſed 480 Years. Now if you add to 366, the forty Years the Children ſpent in the *Wilderneſs*, the ſeventy Years of *David*'s Life, mentioned 2 *Sam.* v. 4. and the four Years of *Solomon*, they make exactly 480 Years: He therefore ſuppoſes that *Salmon* begat *Booz*, when he was 96 Years old; *Booz* begat *Obed*, when he was 90 Years old; *Obed*, when he was 90, begat *Jeſſe*, and *Jeſſe* when he was 85, begat *David*.

Ver. 6. *David the King*,] to whom the Promiſe was made to the King *Meſſiah*, to ſtabliſh his Throne for ever, *Ezek.* xxxvii. 25. and from him the Kingdom is ſtiled the *Houſe of David*, and the kingly Throne, *the Throne of the Houſe of David*, Pſal. cxxii. 5. g

Ibid. *Of her that hath been the Wife of Urias*,] to ſhew that that Crime of *David* being repented of, was ſo far from hindering the Promiſe God made to him, that it pleaſed God by this very Woman, to fulfil it. h

Ver. 8. *Joram begat Ozias.*] It is certain from the Hiſtory of the *Kings* and *Chronicles*, that *Ozias* was the Son of *Amaziah*, 2 Chron. xxvi. 1. *Amaziah* of *Joaſh*, ch. xxiv. 27. *Joaſh* of *Azariah*, ch. xxii. 11. *Azariah* of *Joram*, ver. 1. But, according to the Language of the *Hebrews*, and their Maxims relating to this Matter, *the Children of Children are reputed the Children not only of their immediate Parents, but of their Anceſtors*, and theſe Anceſtors are ſaid to beget thoſe who are removed ſome Generations from them; ſo *Iſaiah* ſaith to *Hezekiah*, ch, xxxix. 7. *Of thy Sons, which ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be Eunuchs in the Palace of the King of Babylon*; which Prediction was fulfilled only in the Days of *Jeconias*, long after the Days of *Hezekiah*. But the great Queſtion here is, why *Azariah*, *Joaſh*, and *Amaziah*, are left out of the Catalogue of the *Kings* of *Judah?* To this it is anſwered, 1. Negatively, that the Reaſon could not be, becauſe they were great Sinners, ſince *Manaſſah* and *Amon* who were greater Sinners were retained in this Catalogue, *ver.* 10. It therefore may be ſaid, i

1*ſt*, That the *Jews* had their *Tabulæ cenſuales*, in which the Stems of the *kingly* Family of *David* were written; and in theſe Catalogues theſe three *Kings* might be left out. That even to the Time of Chriſt, they had ſuch Tables even of their Families and Tribes, is evident from (b) *Joſephus*, who having given us the *Genealogy* of his Family, ſaith, Τὴν μὲν οὖν τῶν γένους ἡμῶν διαδοχὴν ὡς ἐν ταῖς δημοσίαις δέλτοις ἀναγεγραμμένην εὗρον ἅτως παραλήθεμαι. *I give you this Succeſſion of our Family as I found it written in the publick Tables*; and if ſo, the *Jews*, not the *Apoſtle*, are to account for this Omiſſion. 2*dly*, It is no new thing to find the like Omiſſions in the Books of the *Old Teſtament*; thus *Cain* and his whole Poſterity, are omitted in the Book of k

(b) *De Vita ſua*, p. 998. D.

Chro-

Chronicles; *Simeon* is omitted in the Bleſſing of *Moſes*, *Deut* xxxiii. for his Cruelty at *Sychem*. The Writer of the Book of *Chronicles*, reckons up all the Sons of *Jacob*; but in the Account of their Poſterity, he omits the Account of *Zebulon* and *Dan*; and when he begins with the Sons of *Judah*, he omits *Zerah*, 1 Chron. ii. 3.—ch. iv. 1. The Pen-man of the Books of *Samuel*, when he recounts the Worthies of *David*, omits *Joab*, becauſe of his Bloodineſs to *Amaſa* and *Abner*. In the Book of *Ezra*, there are reckoned from *Serajah* to *Aaron*, only ſixteen Generations, *ch.* vii. whereas in the Book of *Chronicles*, from *Aaron* to the ſame *Serajah*, are reckoned twenty two, 1 *Chron.* vi. ſo that ſix muſt be omitted in *Ezra:* So that there is no more Reaſon to ſuſpect the *Evangeliſt*, than the *Jews* have to queſtion their own *Scriptures* on this Account. But ſtill it may be enquired, why theſe three in particular are omitted: And to this it is anſwered, (1.) That the omitting theſe three, cannot in the leaſt concern the chief Deſign of the *Apoſtle*, which was to ſhew, that *Jeſus* was of the Lineage of *David*; now by paſſing from *Joram* to *Ozias*, he keeps ſtill in the ſame Line, and ſo ſufficiently ſhews, that *Jeſus* was of the Houſe and Family of *David*. (2.) The Reaſon why theſe three are paſſed by rather than others, ſeems probably to be this, That they are the Poſterity of *Joram* an Idolater, and one who married the Daughter of *Ahab*, 2 *Kings* viii. 18. and ſo was joined to an idolatrous Family, and by this provoked God to have deſtroyed his Family, had he not preſerved it, becauſe of the Covenant made with *David*, 2 *Chron.* xxi. 7. God therefore cuts off all theſe three, omitted here, by an unnatural and untimely Death, to puniſh the Idolatry of this *King*, and of the Houſe of *Ahab* in his Poſterity *to the third Generation*, according to his Threat in the ſecond Commandment; and for this Reaſon, theſe three *Kings* might be here paſſed over in ſilence. It is by others farther ſaid, That St. *Matthew* finding the Generations in the firſt Period exactly 14, he paſſed over ſome in his ſecond Account, to make that to anſwer to the firſt; but this will by no means pleaſe Mr. *Cl.* who firſt, againſt all Reaſon, talks of ten omitted out of the Number of Fifty, to make the Diviſions into Fourteens; and then adds a bold Conjecture, "That St. "*Matthew* met with a genealogical Book of "*David*'s Family that was defective, and "accidentally obſerving there three Claſſes of "fourteen Generations between theſe three "great Periods of time, *viz.* before the ſetting up of the Regal Government, during "its Continuance, and after its Fall, was "thereby moved to make ſuch a Diviſion in "the Account of *Chriſt*'s Lineage, which he "would not ſo much as have thought of, if "he had made uſe of an entire Book; nor, "ſaith he, (in the Name of his Friend,) is it "to be wondered, that a genealogical Book "ſhould be corrupted, becauſe a very great "and conſiderable Error that had perplexed "the *Antients*, had crept into the 11th Verſe "of St. *Matthew*'s Text itſelf." Now as for his imaginary Error in the 11th Verſe, I ſhall account for it there; but to make a Divine Author aſſiſted by the *Holy Ghoſt*, as St. *Matthew* was always eſteemed by all *Chriſtians*, in a Matter of ſo great Import as the true Deſcent of the *Meſſiah*, take up with a defective and corrupt Book, and give to all *Chriſtian* Ages a *Catalogue* thus liable to the Exception of the *Jews*, becauſe he accidentally did light on ſuch a one, and knew not of a better, is plainly to accuſe the Ignorance, ſuſpect the Care, and weaken the *Authority* of this great *Apoſtle*; it had therefore been better to have concealed this wild Conjecture of his Friend, than to have offered it to an Age unhappily diſpoſed to depreciate the *Sacred Writings*.

Ver. 11. Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν, καὶ τοὺς ἀδελφοὺς αὐτοῦ. *And Joſias begat Jechonias and his Brethren*] againſt this it is objected, That *Joſias* did not beget *Jechonias*, who was the Son of *Jehojakim:* and to this it is anſwered, That *Jechonias*, in the 11th Verſe, is not the ſame Perſon with *Jechonias* Verſe 12th, but is indeed *Jehojachim*, the Son of *Joſias*, and his Firſt-born. For tho' the People of the Land made *Jehoahaz*, the ſecond Son of *Joſias*, King after his Father, yet that the Kingdom by Birth-right belonged to *Jehojakim*, is evident; becauſe *Jehoahaz* was only 23 *Years old when he began to reign*, and reigned but three *Months:* whereas *Jehojakim*, who immediately ſucceeded after his Depoſition, was 25 *Years old when he began to reign*, 2 Kings xxiii. 31, 36. Hence (c) *Joſephus* ſaith of *Pharaoh Necho*, who made him *King*, and changed his Name from *Eliakim* to *Jehojachim*, Πρεσβυτέρῳ αὐτοῦ ἀδελφῷ ὁμοπατρίῳ ὄντι τὴν Βασιλείαν παραδίδωσι. *He gave the Kingdom to Eliakim, his eldeſt Brother by the ſame Father.* Hence doth St. *Matthew* take no notice of *Jehoahaz*; becauſe he reigned only three Months, and that by Uſurpation of the Kingdom. That this firſt *Jechonias* was indeed *Jehojakim*, is proved (1*ſt.*) From theſe Words, *Joſias* begat *Jechonias and his Brethren*; now *Jehojakim* indeed had two Brethren begot by *Joſias*, viz. *Jehoahaz*, who reigned before him, and *Zedekiah*, who reigned after him; and therefore being *Kings*, were fit to be thus mentioned by St. *Matthew:* But it appears not, that *Jechonias*, the Father of *Shealtiel*, had any Brethren; and if he had, they muſt be begotten not by *Joſias*, but by *Jehojakim* his Father; nor is there any Reaſon why they ſhould be thus mentioned *ver.* 12. When then we read, that *Joſias begat Jechonias and his Brethren*, this can belong to none but *Jehojakim:* And when we read that *Jechonias* begat *Salathiel*, this muſt be underſtood of *Jechonias* the Son of *Jehojakim*; for this agrees with the *Old Teſtament*, 1 Chron. iii. 15, 16, 17. (2*dly.*) This Interpretation makes up the 14 Generations exactly in the ſecond

(c) *Antiq. l.* 10. *c.* 6 *p.* 336.

and third Series; whereas, they who make *Jechonias*, *ver.* 11. and *ver.* 12. to be the ſame Perſon, leave only 13 in the ſecond Series, if *Jechonias* be added to the third; or in the third, if he be reckoned to the ſecond: When therefore the *Apoſtle* ſaith by way of Inference, *So all the Generations from David, until the carrying away into Babylon, are fourteen Generations*, ver. 17. he leads us to this Interpretation, becauſe this would not be true, were *Jechonias*, ver. 11. and *Jechonias*, ver. 12. one and the ſame Perſon. Thus (d) *Jerom* ſaith expreſsly, that *in Evangelio ſecundum Matthæum ſecunda τέσσαρα δέκας in Joacim deſinit filio Joſiæ, tertia incipit à Joacim filio Joachim:* And again (e) *Sciamus Jeconiam priorem ipſum eſſe quem & Joachim, ſecundum autem filium, non Patrem.*

Object. If it be here objected, that they carry both one Name, and ſo muſt be one Perſon.

Anſw. It is anſwered, (*1ſt*,) That the Names in the Original differ very little, the one being יהויקם, the other יהויכין, which difference is ſo little, that both are tranſlated by the *Septuagint*, Ἰωακεὶμ, ſo is *Jechonias* tranſlated, *Jer.* lii. 31. twice: So (f) *Joſephus* ſaith, that *Nebuchadonoſor*, Ἰωάκιμον *interfecit*, & Ἰωάχιμου τὸν ὑὸν αὐτῦ κατέ-ησε βασιλέα, *ſlew Joachim, and made Joachim his Son King:* And *Clemens* of *Alexandria*, that after Ἰωακεὶμ who reigned eleven Years, ὁ ὁμώνυμος αὐτῦ Ἰωακείμ τρίμηνον βασιλεύει, *Joachim of the ſame Name, reigned three Months.* To this add that of *Irenæus*, l. 3. c. 30. that in the Account St. *Matthew* gives of the Generation of Jeſus Chriſt, *Joſeph, Joachim & Jechoniæ filius oſtenditur.*

Object. Through the whole Chapter, the Perſon who is firſt ſaid to be begotten and then to beget is the ſame Perſon, it therefore ſeemeth reaſonable to think it ſo here.

Anſw. So alſo it is here; for it is expreſsly ſaid, that *Joſias* begat *Jechonias*, i. e. *Joachim and his Brethren, i. e.* he begat alſo *Jehoahaz*, and *Jehojakim*, named alſo *Jechonias*, and theſe three continued to reign till the Captivity, at which time *Jechonias* was carried away into *Babylon*; and after they were brought to *Babylon*, *Jechonias begat Salathiel.* But here comes in a freſh *Objection*, that God had ſworn *Jechonias* ſhould be Childleſs, (*Heb.* ſtript or naked,) a Man that ſhall not proſper in his Days; for no Man of his Seed ſhall proſper ſiting on the Throne of *David.* Now hence it appears, (*1ſt*,) That the *Hebrew*, עכיל from the Root ערר or ערד, may as well ſignify, *ſtript*, *ſolitary*, *naked*, *rooted up*, as *childleſs*; and accordingly it is rendered by the LXX ἐκκηρυκτὸς, an *abject*, *abdicated* Perſon: (*2dly*,) He might be thus Childleſs, or ſtript of his Off-ſpring, by his Childrens dying before him, as well as by his having none. And (*3dly*,) This Senſe is certain both from the preceding Words, *He and his Seed are caſt out into a Land which they know not*, v. 28. and from the Reaſon following, *for none of his Seed ſhall proſper:* And, (*laſtly*) From *1 Chron.* iii. 17. where his Sons are reckoned *Aſſir* and *Salathiel.*

Object. It farther is objected, that whereas it is here ſaid, that *Salathiel* begat *Zorobabel*, he was indeed the Son of *Pedajah*, the Son of *Salathiel* or *Shealtiel*, *1 Chron.* iii. 19.

Anſw. To this I have already anſwered, That St. *Matthew* here follows the Stile of the *Old Teſtament*, and of the *Jewiſh* Writers, in which *Zorobabel* is ſtill called the Son of *Salathiel.* (*2dly*,) Were he not the immediate Son of *Shealtiel*, but of *Pedajah*, yet is this ſuitable to the Language of the *Jewiſh* Nation, to count the Grandſon the Son of the *Grandfather:* Thus *Sarah* is called the Daughter of *Terah*, Gen. xx. 12. as being the Daughter of *Haran*, the Son of *Terah*; and the ſame with *Iſcah*; Gen. xi. 28, 29. Thus *Laban* is called the Son of *Nahor*, Gen. xxix. 5. as being the Son of *Bethuel*, who was the Son of *Nahor*, ch. xxiv. 47. And *Jehoram* is called the Father of *Jehoaſh*, 2 Kings xii. 18. as being the Father of his Father *Ahaziah*; and *Maacah*, the Daughter of *Abiſhalom*, is ſaid to be Mother of *Aſa*, 1 Kings xv. 10. becauſe ſhe was his Father's Mother, *ver.* 2. Conſiderable here is the Obſervation of Mr. *Whiſton*, (*1ſt*,) That there is no other Inſtance in this Genealogy, but what ſpeaks of a truly natural Generation. (*2dly*,) That in all other Places of the Old Teſtament, *Salathiel* is ſaid to have begotten *Zorobabel*; and therefore we have cauſe to follow the *Alexandrian* MS. which in the place of the *Chronicles* cited, makes not *Pedajah*, but *Salathiel* the Father of *Zorobabel*; or to ſay, that *Salathiel* might have one Son of that Name, and *Pedajah* another, or laſtly, That *Pedajah* begat *Zorobabel* of the Wife of *Salathiel*, and ſo he was the Natural Son of *Pedajah*, but the Legal Son of *Salathiel.* So the Biſhop of *Ely.*

Ver. 13. *Zorobabel begat Abiud.*] Againſt this it is objected, That among the Sons of *Zorobabel* reckoned up *1 Chron.* iii. 19. there is no mention of *Abiud.*

Anſw. To this it is anſwered, (*1ſt*,) That it is not evident, that *Zorobabel* in *Matthew* and in *Chronicles* is the ſame Perſon, and then he in St. *Matthew* may be the Son of *Salathiel* the Brother of *Pedajah.* (*2dly*,) That *Abiud* is mentioned in *Chronicles* under the name of *Meſhullam*, it being certain that many Perſons in the *Old Teſtament*, and eſpecially about the Time of their Captivity, had other Names in *Babylon* than what were uſed in their own Land: And it is the ingenious Conjecture of Dr. *Lightfoot*, that this Son was called *Abiud*, in remembrance of his Father's Glory; and *Meſhullam*, either in memorial of *Solomon*, the Glory of whoſe Houſe was transferred to him, or from the ſignificancy of the Word, which importeth *requited:* For, whereas *Jechonias* was called *Shallum*, that is, *finiſhed*; becauſe the Race of *Solomon* ended in him, when a Recompence of the Failing of that is made, by the Suc-

(d) In *Dan.* i. (e) In *Matth.* i. (f) *Antiq. lib.* 10. *c.* 8.

ceſſion

ceſſion of *Salathiel* in its ſtead, well might *Zorobabel*, in whom it firſt appeared, call his Son *Meſhullam*, or *requited*.

Ver. 14. Here it is required, whence St. *Matthew* had this *Genealogy*, there being nothing of it to be found in *Scripture*.

Anſw. I anſwer, from the *Authentick Genealogical Tables* kept by the *Jews*, of the Line of *David*; for, it appears from the Taxation mentioned *Luke* the 2d, that they had Genealogies of all their Families and Tribes, ſince all went to be taxed, every one to his own City, *ver.* 3. and *Joſeph went to Bethlehem the City of David, becauſe he was of the Houſe and Lineage of David:* And this is certain, touching the Tribe of *Levi*; becauſe their whole Temple Service, the Effect of their Sacrifices, and Expiations, depended on it: And therefore *Joſephus* being a Prieſt, not only confidently depends on theſe *Genealogical* Tables for the proof of his Deſcent, ἄνωθεν ἐξ ἱερέων, *in a long Series from Prieſts*; but adds, that *all their Prieſts were obliged to prove* (g) ἐκ τῶν ἀρχαίων τὴν διαδοχὴν, *their Succeſſion from an ancient Line*; and if they could not do it, they were to be excluded from officiating as Prieſts, and that in whatſoever Part of the World they were, they uſed this Diligence: And again, Chriſt being promiſed as one, who was to proceed out of the Loins of *David*, and therefore called *the Son of David*, it was abſolutely neceſſary, that the *Genealogy* of the Houſe and Lineage of *David* ſhould be preſerved, that they might know that their *Meſſiah* was of the Seed of *David*, according to the Promiſe. Hence the *Apoſtle* ſaith to *Timothy*, *Remember that Jeſus Chriſt of the Seed of David, was raiſed from the Dead*, 2 Tim. ii. 8. And (h) *Euſebius* from *Africanus* ſaith, according to the Verſion of *Ruffinus*, *Omnes Hebræorum generationes diſcriptæ in Archivis Templi ſecretioribus habebantur*, *That all the Succeſſions of the* Hebrews *were kept in the ſecret Archives of the Temple, and thence they were deſcribed*, ἐκ τῆς βίβλου τῶν ἡμέρων, *from their Ephemerides, by the Kinſmen of our Saviour.* It therefore doubtleſs was from theſe *Authentick* Records, that St. *Matthew* had his Genealogy, for otherwiſe he would have expoſed himſelf to the Cavils of the *Jews:* And hence the *Author* to the *Hebrews* repreſents it as a Thing evident to the *Jews*, that *our Lord ſprang out of Judah*, Heb. vii. 14.

Ver. 16. *Joſeph the Huſband of Mary, of whom was born Jeſus.*] It was neceſſary that the *Genealogy* of *Jeſus* ſhould be deduced from *Joſeph*; becauſe it was ſo generally received by the *Jews*, that *Jeſus* was the Son of the *Carpenter*, *Matth.* xiii. 55. the Son of *Joſeph*, *John* vi. 42. ſo that if *Joſeph* had not been acknowledged to have been of the Tribe of *Judah*, and of the Family of *David*, they would not have failed to have objected this as a juſt Prejudice againſt all *Chriſt*'s Pretences to have been the *Meſſiah*; wherefore the Divine Wiſdom was pleaſed to direct this *Apoſtle*, to remove that Stumbling Block. 2*dly*, It was alſo neceſſary by reaſon of that received Rule among the *Jews*, that *the Family of the Mother is not called a Family*; and 'twas not fit that St. *Matthew* in this Matter ſhould recede from the conſtant Rules and Cuſtoms of that Nation, the Families being always preſerved and continued in the Males of *Iſrael*, and all their *Genealogies* being reckoned from them.

Object. But ſtill it may be ſaid, that *Joſeph* being not the natural, but the *reputed* Father of the Holy *Jeſus*; this cannot be ſufficient to prove, that *Jeſus* came from the Loins of *David*, Acts ii. 30. or was the Fruit of his Body according to the Promiſe, *Pſal.* cxxxii. 11.

Anſw. To this it is anſwered, that *Joſeph* and *Mary* were of the ſame Tribe and Family; and therefore by giving us the Genealogy of *Joſeph*, the *Apoſtle* did at the ſame time give us the Genealogy of *Mary*, and conſequently of *Jeſus* the Son of *Mary*, and ſhew that he was of the Seed of *David.* Hence ſeveral of the *Ancients*, inquiring, why *Jeſus* was conceived of a Virgin eſpouſed, and not of one perfectly at liberty, ſay, this was done, that *by the Family of Joſeph the Family of Mary might be ſhewn*; and this will be made highly probable from *Scripture*, and from *Hiſtory.* For tho' thoſe words, *Luke* i. 27. *The Angel Gabriel was ſent to a Virgin, eſpouſed to a Man whoſe Name was Joſeph, of the Houſe of David, and the Virgin's Name was Mary*, do not prove this of themſelves, becauſe it may be *Joſeph* and not the *Virgin*, who is ſaid to be *of the Houſe of David*; yet may they alſo be tranſlated thus, *To a Virgin of the Houſe of David, eſpouſed to a Man whoſe Name was Joſeph, and the Virgin's Name was Mary:* And this Tranſlation is confirmed from the following Words of the Angel to her, *Thou ſhalt conceive in thy Womb, and bear a Son, and the Lord God ſhall give him the Throne of his Father David*; ſhe therefore, who conceiveth this Son, muſt be *of the Houſe of David:* And this is farther proved from the Taxation mentioned, *Luke* ii. 3, 4, 5. Whence it appears, (1.) That all went to be taxed, Women as well as Men; for *Joſeph with his eſpouſed Wife Mary, went up to be taxed*; which troubleſome Journey, ſhe, who was ſo near the time of her Travail, would not have taken, had it not been neceſſary. (2.) That every one, Men and Women, went up to their own City to be taxed, *ver.* 3. (3.) That *Joſeph* went up to *Bethlehem* the City of *David* to be taxed, *becauſe he was of the Houſe and Lineage of David*, ver. 4. Since therefore *Mary* went up to *Bethlehem* with him to be taxed, ſhe muſt do it for the ſame Reaſon, becauſe ſhe alſo *was of the ſame Houſe and Lineage.* Add to this, that *Domitian* having given out a Command to deſtroy all that could be found of the Houſe or Family of *David*, ſome deſcended from *Judas* the Brother of our Lord, were brought before him,

(g) *Lib.* 1. *contra. Ap.* p. 1036.

(h) *Eccl. Hiſt.* l. 1. c. 6.

(i) ὡς ἐκ γένους ὄντας Δαβὶδ, *as being of the Family of David*, which they freely own'd. See more upon this Subject in the Biſhop of *Bath* and *Well*'s *Demonſt. of the Meſſias*, Part 2. ch. 13.

A new and ſtrange Opinion is advanced by Mr. *Whiſton*, That this *Genealogy* was chiefly deſign'd, *to ſhew that Chriſt was born at Bethlehem*, only becauſe 'tis enquir'd thus by the *Jews*, John vii. 42. *Hath not the Scripture ſaid, that Chriſt ſhould be born in the Town of Bethlehem where David was?* But,

1*ſt*, Hath not the ſame *Scripture* as expreſsly ſaid, That *he was to be of the Seed of Abraham and David?* Can therefore any Man reaſonably imagine, that a *Genealogy* beginning thus, *The Generation of Jeſus Chriſt, the Son of David, the Son of Abraham*, ſhould not be primarily deſigned to prove he was *the Son of David, and of Abraham?*

2*dly*, The ſecond Chapters of St. *Matthew* and St. *Luke*, do indeed prove, that *Jeſus* was born in *Bethlehem*, becauſe they do expreſsly ſay it; but this *Genealogy* ſaith nothing of it: And, therefore abſtracted from them, it proves nothing of it: And can it be the chief Deſign of this long *Genealogy*, to prove that which it doth not prove at all, and which is only proved from what follows in another *Chapter*, and in another *Evangeliſt?* And,

3*dly*, The very laſt Clauſe of this Genealogy, That *Joſeph was the Huſband of Mary, of whom was born Jeſus, who is called Chriſt*, is all that can relate to Chriſt's being born in *Bethlehem*; and all that goes before, is evidently impertinent to that Matter, and therefore can have no Subſerviency to that Deſign: Whence we may reſt aſſured, that it was not intended by the *Holy Ghoſt* for ſuch an End, ſeeing he never could deſign to prove a Thing by an Account of any thing impertinent, and which hath no relation to it.

Ver. 17. Πᾶσαι οὖν αἱ γενεαί, *ſo all the Generations.*] It is here obſervable, that the *Apoſtle* ſaith of the Generations from *Abraham* to *David*, that they were *in all fourteen*; but when he comes to the ſecond Interval, he does not ſay as before πᾶσαι αἱ γενεαί the fourteen mentioned by him, were *all the Generations* of that Interval, as knowing that for good Reaſons, he had omitted three belonging to that Interval; but only that the whole Number of thoſe, which he had named, was fourteen, as really they were. 2*dly*, That in every one of theſe ſeveral Intervals, they were under a ſeveral and diſtinct Manner of Government, and the End of each Interval produced ſome Alteration in the State; in the firſt they were under *Judges* and *Prophets*, in the ſecond under *Kings*, and in the third under *Haſmonæan Prieſts:* The firſt fourteen brought their State to Glory in the Kingdom of *David*; the ſecond to Miſery in the Captivity of *Babylon*; and the third to Glory again in the Kingdom of *Chriſt*. The firſt begins with *Abraham*, who received the Promiſe, and ends in *David*, who received it again more clearly. The ſecond begins with the Building of the *Temple*, and ends in the Deſtruction of it. The third begins with their peeping out of Miſery in *Babel*, and ends in their accompliſhed Delivery by *Chriſt*.

Ver. 19. Λάθρα ἀπολῦσαι αὐτὴν, *to put her away privily*;] that is, to give her a Bill of Divorce privately into her Hand, or into her Boſom, before two Witneſſes only; this he was minded to do, ſaith the Text, *becauſe he was a juſt Man*, that is, a ſtrict Obſerver of the Rites of his Nation, ſaith (k) Mr. *Selden*, who held it infamous to retain an Adultereſs; and this was all he could do, for tho' the Law required, that a married Woman found lying with a Man, ſhould die, *i. e.* be ſtrangled, ſay the *Jews*; and an eſpouſed Virgin for the ſame Crime was to be ſtoned, *Deut.* xxii. 22, 23, 24. yet neither was *Joſeph* certain that ſhe was guilty of this Crime after the *Eſpouſals*, nor had he two Witneſſes of the Fact, without which ſhe could not be ſubject to the Puniſhment by the *Jewiſh Canons*, though ſhe might be divorced after Eſpouſals, without Proof, by Witneſſes or otherwiſe, of ſuch Defilement: Thus in the Judgment of Dr. *Lightfoot*, and Mr. *Selden*, δίκαιος ὢν *a juſt Man*, here retains its proper Signification. See Note on *Rom.* iii. 26. p

Ver. 23. Ἡ παρθένος ἐν γαστρὶ ἕξει· *a Virgin ſhall be with Child, and ſhall bring forth a Son:*] That the *Hebrew Alma*, is duly rendred παρθένος, *a Virgin*, we prove againſt the *Jews*, (1.) From the Authority of their own *Septuagint*, who ſo rendred it above 300 Years before St. *Matthew* wrote his Goſpel. (2.) From the Derivation of the Word *Alma* from עלם, to *hide*, or *cover*; for Virgins, according to the Cuſtom of the *Eaſtern* Nations, were kept in ſecret Apartments from the Company of Men as *Recluſes*; whence, by the Author of the Books of the *Maccabees*, they are ſtiled αἱ κατάκλειστοι τῶν παρθένων, *the Virgins that were ſhut up*, 2 Macc. iii. 19. And by *Philo* θαλαμευομέναι παρθένοι, *the Virgins kept in Chambers.* Orat. in Flacc. p. 757. A. And, (3.) This Promiſe is made as a Sign or Miracle, to confirm the Houſe of *David* in God's Promiſe, made to him of the Perpetuity of his Kingdom: Now, what Sign or Miracle could it be, that a Woman ſhould be with Child after the ordinary Manner? Where is the Sign or Wonder in this? Had no more been intended, what need was there of thoſe Words, *the Lord himſelf ſhall give you a Sign?* What need of that ſolemn Notice, *behold!* There being nothing new or ſtrange in all this? q

Ibid. Καὶ καλέσουσι τὸ ὄνομα αὐτῦ Εμμανουήλ· *and they ſhall call his Name Emmanuel.*] Here is,

1*ſt*, A Verb perſonal put for an imperſonal, *i. e. they ſhall call his Name*, for, *he ſhall*

(i) *Hegeſip. apud Euſeb. Hiſt. Eccl. l.* 3. *c.* 19, 20.

(k) *Ux. Heb.* l. 3. c. 23.

be

be called: So *Gen.* xvi. 14. therefore קרא *the Pit was called.* Exod. xv. 23. therefore קרא, *the Name of the Place was called Marah.* Iſa. ix. 6. ויקרא *and his Name ſhall be called Wonderful.* So alſo, *Jer.* xxiii. 6. *this is the Name* אשר יקראו *by which he ſhall be called:* See *Ainſw.* in *Gen.* xvi. 14. and *Neh.* ii. 7. *Iſa.* xliv. 7. *Mic.* ii. 4. *Amos* iv. 2, 4. So in the *New Teſtament*, Luke xii. 20. *Thy Soul ſhall be required of thee*, ἀπαιτῶσι. Chap. xvi. 9. δέξωνται ὑμᾶς, *you may be received.* See Dr. *Ham.* there. Note,

2*dly*, That in the Scripture-phraſe *to be called, and to be*, is the ſame Thing; ſo, *my Houſe ſhall be called an Houſe of Prayer*, Iſa. lvi. 7. *i. e. is*, or *ſhall be ſo.* Luke xix. 46. Iſa. ix. 6. *His Name ſhall be called Wonderful*, i. e. *he ſhall be a wonderful Perſon.* And *Jer.* xxiii. 6. *he ſhall be called the Lord our Righteouſneſs, i. e.* he ſhall be ſo. This being ſo, 'tis no Objection againſt the Application of theſe Words to *Chriſt*, that he did not bear this Name, if really he was *God with us*, which is the Import of it. And (l) *Philo* having ſaid, Ἰησοῦς δὲ Σωτηρία τοῦ Κυρίου, *that the Word Jeſus ſignifies the Salvation of God*; he that is called *Jeſus*, muſt in Effect be called *Emmanuel.*

Object. And whereas the *Jews* farther object, that this Promiſe, being made to *Ahaz* as a Sign, muſt have Relation to a Child born in his Time, and therefore not to our *Jeſus* born above 700 Years after his Death.

Anſw. This Objection is founded on a Miſtake; this Promiſe, or Sign being not given to *Ahaz*, who refuſed to aſk a Sign, *Iſa.* vii. 12. but *to the Houſe of David*, according to the following Words, *Hear ye now, O Houſe of David, the Lord himſelf will give you a Sign:* Now the Houſe of *David* being then in great Danger of being cut off and extinguiſhed, *ver.* 2. becauſe the Kings of *Iſrael* and *Syria* were come againſt them; the Promiſe of a *Meſſiah*, who was to be of the Seed of *David*, and to ſit upon his Throne, was a great Security that the Houſe of *David* ſhould not be extinguiſhed, and ſo a proper Remedy againſt thoſe Fears. It is enquired farther, whether this Name given to *Chriſt*, be any certain Argument of his Divine Nature, as it ſeems to be, for *Chriſt* is called אל גבור, *the mighty God*, Iſa. ix. 6. Now he who is properly called *El*, and is alſo really *Emmanu, with us*, he muſt infallibly be that *Emmanuel*, who is *God with us.* But to this the *Socinians* anſwer, That God is ſaid to be *a God with us*, when he gives us ſome ſpecial Tokens of his Grace and Favour to us, as *Joſh.* i. 5. *Jer.* i. 8. *Acts* xviii. 10. *Rev.* xxi. 3. Since then Chriſt came to be our *Jeſus*, to *ſave us from our Sins*, and give us Life eternal, he may well on that Account be called *Emmanuel*, ſeeing God by ſending him to us for theſe great Ends, was in the moſt ſignal Manner, preſent with us: And therefore it is firſt ſaid, *His Name ſhall be called Jeſus, for he ſhall ſave his People from their Sins*; and then 'tis added, that *this was done that it might be fulfilled, which was ſpoken by the Prophet, his Name ſhall be called Emmanuel.*

They add, that Divine Names are given to Things and Places on the Account of Things done or to be done there; the Place in which *Abraham* offered *Iſaac*, is called *Jehovah Jireh*, the *Lord hath ſeen*, Gen. xxii. 14. the Place where *Jacob* wreſtled with God *Penuel*, *Gen.* xxxii. 30. the Place in which God appeared to him, *Bethel*, Gen. xxviii. 19. the Altar which *Moſes* built, *Jehovah Naſſi*, Exod. xvii. 15. the City of *Jeruſalem*, *Jehovah ſhammah*, *the Lord is there*; Ezek. xlviii. 35. This Divine Name therefore, ſay they, might in like manner be given to Chriſt; becauſe of the great Things God deſigned to do by him for us.

Ver. 25. Ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, *till ſhe had brought forth her firſt-born Son.*] The Perſon that firſt opens the Womb being in Scripture ſtiled the Firſt-born, whether any other Birth did follow or not; as in thoſe Words, *ſanctify to me all the Firſt-born*, i. e. *whatſoever openeth the Womb*, Exod. xiii. 2.—xxxiv. 19. it cannot from this Word be gathered, that the Bleſſed Virgin had any other Off-ſpring. S

But then it is not ſo eaſy to anſwer to the Argument taken from theſe Words, *He took unto him Mary his Wife, but he knew her not till ſhe had brought forth her Firſt-born*; for to *know his Wife* in the Scripture Phraſe, ſtill ſignifies to *cohabit* with her as a Wife. See *Gen.* iv. 1, 17, 25.—xxxviii. 26. *Judge* xix. 25. 1 *Sam.* i. 19. 2*dly*, *Joſeph* was a juſt Man, and tenacious of the *Jewiſh* Rites; wherefore it being certain, that (m) the Marriage Duty was by the Law, and by the *Canons* of the *Jews*, to be paid by the *Huſband* to the *Wife*, *Exod.* xxi. 10. and the *Angel* having commanded him to take her as his Wife, without any Intimation that he ſhould not perform the Duty of an Huſband to her, it is not eaſy to conceive he ſhould live twelve Years with her he loved ſo well, and all that while deny that Duty, which by the Law was not to be diminiſhed when the Wife was leſs beloved: And whereas it is ſaid, that the Words ἕως οὗ, *he knew her not until*, &c. do not imply he knew her afterwards; becauſe the like Expreſſion is uſed, when it cannot be concluded that was done afterwards, which was ſaid not to be done till then; it ſeemeth evident, that ſcarce any of the Places cited ſeem truly parallel to this. For, 1. Moſt of them ſpeak of a Thing not done afterwards; becauſe it could not be done as when it is ſaid, *Michal had no Child till the Day of her Death*, 2 Sam. vi. 23. *Samuel came not to ſee Saul till the Day of his Death*, 1 Sam. xv. 35. So *Job* xxvii. 5. *Iſa.* xxii. 14. Or, becauſe the Cauſe ceaſed afterwards, as when 'tis ſaid, *Gen.* viii. 7. *The Crow returned not*

(l) *De Mut. Nom.* p. 823. E.

(m) *Vide Seld. de uxor.* l. 3. c. 4. G.

till

till the Waters were dried up; there was no Reaſon for his returning afterwards: And when *Chriſt* ſaith, *Matth.* xxviii. *ult. I will be with you*, (teaching all Nations) *to the End of the World*, i. e. to the End of teaching them. So when God ſaid to *Jacob*, Gen. xxviii. 15. *I will be with thee, I will not leave thee till I have done that which I have ſpoken to thee of*; if that refers to the Bleſſing promiſed to his Seed, *that it ſhould inherit the Land of Canaan*, he could not leave him afterwards, he being long before that with God, and ſo it is an Inſtance of the firſt Kind; or, if it refers to his being with him going down to *Padan Aram*, till he had brought him ſafe from thence; then the Reaſon of that Promiſe ceaſed after his Return: Or, laſtly, becauſe the Reaſon of the Thing ſtill remains, as when 'tis ſaid of the Sepulchre of *Moſes*, *No Man knoweth of it to this Day*, Deut. xxxiv. 6. For the ſame Reaſon, no Man doth, or without a Revelation, will know of it for ever; whereas, certain it is, that it was not impoſſible in the Nature of the Thing, for *Joſeph* to know his Wife after ſhe had brought forth her Firſt-born. And 2*dly*, The Reaſon why he ſhould know her at all, being, becauſe ſhe was his Wife, that Reaſon ceaſed not after the Birth of her Firſt-born; nor did ſhe conceive any ſecond Son of the *Holy Ghoſt*; and ſo the Reaſon why he knew her not till ſhe had brought forth her Firſt-born, remained not. I therefore conclude with (n) St. *Baſil*, that till ſhe had brought forth her Firſt-born, her Virginity was neceſſary, that a Virgin might conceive, and bear a Son, τὸ δὲ ἐφεξῆς ἀπολυπραγμόνταλον τῷ λόγῳ τοῦ μυστηρίου καταλείψομεν, *but what ſhe was afterwards let us leave undiſcuſſed, as being of ſmall concern to the Myſtery.*

CHAP. II.

1. NOW when Jeſus was born in Bethlehem of Judea, in the Days of Herod
a the King, behold there came [a] Wiſe Men
b from (*Arabia in*) [b] the Eaſt of Jeruſalem.
c 2. Saying, [c] Where is he that is born King of the Jews, for we have ſeen his Star
d (*being*) in the Eaſt, and [d] are come (*thence*) to worſhip him.

3. When Herod the King had heard theſe Things, he (*knowing that the Jews were then expecting Meſſiah their King to rule over them, and throw down all other Kingdoms,*) was troubled, and all Jeruſalem with him.

4. And when he had gathered all the Chief Prieſts, and Scribes of the People together, he demanded of them where (*i. e. in what Place*) Chriſt (*their expected Meſſiah, and King,*) ſhould be born.

5. And they ſaid unto him, (*he is to be born*) in Bethlehem of Judea: for thus it is written by the Prophet (*Micah*; *ſaying, ch.* v. 2.)

e 6. [e] And thou Bethlehem in the Land of Judah, art not (*to be reputed*) the leaſt among the Princes (*or thouſands*) of Judah: for out of thee ſhall come a Governor, that ſhall rule my People Iſrael; (*and this ſhall render thee truly great.*)

7. Then Herod, when he had privily called the Wiſe Men, (*he*) enquired of them diligently, what (*was the exact*) time (*at which*) the Star appeared (*to them?*

8. And (*having done this,*) he ſent them to Bethlehem, and ſaid (*to them,*) Go, and ſearch diligently for the young Child, and when ye have found him, bring me word again, (*Gr. tell me of it*) that I may come and worſhip him alſo; (*tho' his Intention was not to worſhip, but to deſtroy him,* ver. 16.)

9. When they had heard the King (*ſay*
f *this,*) they departed, and [f] lo, the Star, which they ſaw (*or had ſeen, being*) in the Eaſt (*of Judea,*) went before them till it came, and ſtood over (*the Houſe*) where the young Child was; (*i. e. till coming over the Houſe where the Child was, it ſtood ſtill*)

10. (*And*) when they ſaw the Star (*again thus conducting them to, and then ſtanding over the Houſe where the Child was,*) they rejoiced with exceeding great Joy (*for the Divine Conduct.*)

11. And when they were come into the Houſe, they ſaw the young Child with Mary his Mother, and (*they*) [g] fell down, and g
worſhipped him: And when they had opened their Treaſures, they preſented to him Gifts, (*viz.*) Gold, and Frankincenſe, and Myrrh.

12. And being warned of God in a Dream, that they ſhould not return to Herod, they (*in obedience to the Divine Command,*) departed into their own Country, another (*and more private*) way.

13. And when (*or after*) they were departed, behold the Angel of the Lord appeareth to Joſeph in a Dream, ſaying (*to him,*) Ariſe, and take the young Child, and his Mother, and flee into Egypt, and be thou there until I bring thee Word (*that thou with ſafety mayeſt return:*) for Herod will ſeek (*after*) the young Child to deſtroy him.

14. And when he aroſe (*from his Bed,*) he took the young Child and his Mother by night, and departed into Egypt:

15. And was there until the Death of Herod, that (*by his abode there*) it might be fulfilled which was ſpoken of the Lord by the Prophet (*Hoſea, ch.* xi. 1.) ſaying, [h] Out of h
Egypt have I called my Son.

16. Then [i] Herod, when he ſaw that he i
was mocked of the Wiſe Men, was exceeding wrath, and ſent forth (*his Officers,*) and (*they having received Commiſſion from him ſo to do,*) ſlew all the Children that were in Bethlehem, and (*in*) all the Coaſts thereof, from two Years old and under, according (*or even*) to the Time, which he had diligently enquired of the Wiſe Men.

(n) Fol. 1. p. 509.

17. Then

k 17. Then was [k] fulfilled (*by another more eminent Completion,*) that which was ſpoken by Jeremy the Prophet, ſaying, (*ch.* xxxi. 15.)

18. In Ramah (*near to Bethlehem,*) was there a Voice heard (*of*) Lamentation and Weeping, and great Mourning, Rachael weeping for her Children, and would not be comforted, becauſe they are not; (*i. e. becauſe they were dead.*)

19. But when Herod was dead, behold an Angel of the Lord appeareth in a Dream to Joſeph, (*being then*) in Egypt,

20. Saying (*to him,*) Ariſe, and take the young Child, and his Mother, and go (*back*) into the Land of Iſrael: for they are (*he is*) dead which ſought the young Child's Life.

21. And he (*accordingly*) aroſe, and took the young Child and his Mother, and came into the Land of Iſrael.

22. But when he heard that Archelaus did reign in Judea in the Room of his Father Herod, he was afraid to go thither: Notwithſtanding (*Gr. but*) being warned of God in a Dream (*ſo to do,*) he turned aſide into the Parts of Galilee, (*where Herod Antipas was ſeated, from whom there was leſs Apprehenſion of Danger.*)

23. And he came and dwelt in a City called Nazareth, that it might be [l] fulfilled, l
which was ſpoken by the Prophet, he ſhall be called (*by way of reproach,*) a Nazarene.

Annotations on Chap. II.

a Ver. 1. ΜΑ΄ΓΟΙ, *Wiſe Men.*) Tho' the *Greek* Word ſignifies *Magicians*, yet ſeeing in the *ancient* Times, that Word was not appropriated to that evil Senſe which now it bears, but generally ſignified Men of Wiſdom and Learning, ſkill'd in the Knowledge of Things Natural and Divine; and more eſpecially, in that Sort of Learning which relates to the Sun, Moon, and Stars, as we learn from (a) *Porphry*, (b) *Apuleius*, (c) *Dio Chryſoſtomus*, and others: And, ſeeing the *Evangeliſt* ſeems to have given them that Name, not as a Note of Infamy, but as an honourable Title; therefore doth our Tranſlation ſtile them *Wiſe Men*, ſuch as the old *Greeks* named σοφοὶ, the *Sages* of their Time. The *Arabians* of the *Eaſt*, eſpecially the Sons of *Teman*, being renowned for Wiſdom, 1 *Kings* iv. 30. *Jer.* xlix. 7.

As for the Dignity and Number of theſe Men, the Tradition of the *Roman* Church ſaith, that for Number they were *three*, and all of *Royal* Dignity: Hence in their Office for *Epiphany*, they apply that of the *Pſalmiſt* to them, *The Kings of Arabia and Saba ſhall bring Gifts:* But had they been of ſo great Quality, we cannot reaſonably think the *Evangeliſt* would have omitted a Circumſtance of ſo great Moment, both for their Honour and our Lord's; we alſo ſhould in Likelihood, have had ſome Mention of their *Royal* Train and Equipage, and all *Jeruſalem* would have been moved as much to ſee them come, as they were at the hearing their Queſtion: *Herod* would likely have received them with more reſpect, and not have let them go alone to *Bethlehem*; much leſs would he have laid upon them his Commands to return back and give him an Account of the Child found. This therefore is an Inſtance of the Uncertainty and Vanity of the Traditions of that *Church*.

Ibid. Ἀπὸ ἀνατολῶν, *from the Eaſt.*] Hence b
the Opinion of ſome, that the Wiſe Men came from *Chaldea*, a Country renowned for *Magicians* and *Aſtrologers*, may be confuted; becauſe the *ancient Prophets*, who foretold the Deſtruction of *Jeruſalem* by the *Chaldeans*, tell us, that they lay not *Eaſt*, but *North* of *Jury*, and came from thence upon them. Hence they are called, *the Families of the North*, and *an evil breaking out of the North*, Jer. i. 14, 15. *A People coming out of the North-Country*, Jer. vi. 22. See Joel ii. 20. It is therefore more probable they came from *Arabia*, which was, ſaith (d) *Tacitus*, *the Bound of Judea Eaſtward:* And hence, in the *Scripture*, the *Arabians* are ſometimes called *the Men of the Eaſt*. So *Judg.* vi 3. *The Children of the Eaſt came up againſt them*, that is, the *Arabians*. Job i. 3. *This Man was the greateſt of all the Men in the Eaſt*. Moreover, the Gifts, which theſe Men offered, were the native Commodities of *Arabia*; *the Gold of Sheba in Arabia*, Pſal. lxxii. 15. Frankincenſe and Myrrh of the ſame Place, according to that of the Poet, *Molles ſua thura Sabæi*. Add to this, that much of *Arabia* was in the Land of *Canaan*; whence *David* and *Solomon*, to whom the Promiſe of having the Land of *Canaan* was made good in its full Extent, dilated their Dominions over theſe Countries, even to *Euphrates*; and they, who lived there, were of the Seed of *Abraham*. Now it is more likely, theſe firſt Fruits of the *Gentiles*, ſhould be brought to do Homage to the King of the *Jews*, from a Country which did as much to *David* and *Solomon*, the Types of *Chriſt*, than from a foreign Nation, and to conceive, that they were of the Seed of

---

(a) Παρὰ μὲν τοῖς Πέρσαις οἱ περὶ τὸ θεῖον σοφοὶ—καὶ τύτῳ θεραπολεῖς Μάγοι μὲν προσαγορεύονται· *Porphyr. de abſt.* l. 4. §. 16.

(b) Μαγεία — ἔστι δὲ τῦτο θεῶν θεραπεία· *Plato apud Apul. Apol. p.* 290.

(c) Μάγος ἔν ὁ θεραπευτὴς τῶν θεῶν, ἢ ὁ τὴν φύσιν θεῖος. *Dio. Orat.* 36. F. 449. *Vide Briſſon. de Regno Perſarum. l.* 2. *à p.* 178. *ad* 186. *Laert. in Proem.*

(d) *Terræ fineſque quæ ad Orientem vergunt Arabiâ terminantur. Hiſt. l.* 5. *Ed. Lipſ. p.* 617.

Abraham rather than of another Race. Nor is it to be wondered, that the *Magi* ſhould be ſaid to come from the *Eaſt*, ſince (e) *Porphyry* informs us, that *Pythagoras* went into *Arabia* to acquire Wiſdom: And *Grotius* here cites *Ptolemy*, ſaying, That *Arabia* was Magorum ſinus, *the Receptacle of the Magi:* And (f) *Pliny* ſaith, *This Art*, toto terrarum orbe, plurimiſque ſæculis valuit, *obtained thro' many Ages in the whole World*; *that it prevail'd in moſt Nations*, & in oriente regnum (l. regum) regibus imperet, *and in the Eaſt ruled over Kings of Kings.* See *Examen Millii* here.

c Ver. 2. Πῦ ἐſτὶν ὁ τεχθεὶς Βασιλεὺς τῶν Ἰουδαίων, εἴδομεν γὰρ αὐτοῦ τὸν ἀſτέρα; *Where is he that is born King of the Jews, for we have ſeen his Star?*] Here the Enquiry is, How theſe Men could know this was *his Star*, or that it ſignified the Birth of a King? Moſt of the (g) *Ancients* Anſwer, That they learn'd this from theſe Words of *Balaam*, Numb. xxiv. 17. *There ſhall come a Star out of Jacob, and a Scepter ſhall ariſe out of Iſrael, and ſhall ſmite thro' the Princes of Moab, and deſtroy all the Children of Seth*; *and Edom ſhall be a Poſſeſſion to him:* But evident it is, that theſe Words ſpeak not of a Star that ſhould ariſe at any *Prince*'s Birth; but of a *King*, which ſhould be glorious and ſplendent in his Dominions, as Stars are in the Firmament, and who ſhould vanquiſh and poſſeſs thoſe three Nations as *David* did. Moreover, from this Text, they might have as rationally expected to have ſeen a *Scepter* as a *Star*; it being as expreſly ſaid, *a Scepter ſhall ariſe out of Iſrael*, as that a *Star ſhall come out of Jacob.* Add to this, that we know of no Record in which this *Prophecy* was preſerved, but the Books of *Moſes*, which theſe Nations neither read nor believed. Others do therefore ſay, theſe wiſe Men were by a Revelation, or by an *Angel*, told the meaning of this Star: And one among the *Ancients*, cites an *Apocryphal* Hiſtory, ſaying, (h) *This Star appeared in the Form of a Child, holding a Croſs in his Hand*; *and telling them, that Chriſt was born, and that they ſhould go to Jeruſalem to worſhip him.* But theſe Conjectures are all ſufficiently confuted by this one Conſideration, That the *Wiſe Men* give not this as the Reaſon of their coming, that *they had ſeen an Angel, a Viſion*, or had *a Revelation* of this Matter, but that *they had ſeen a Star.* For the true Reſolution therefore of this Queſtion, let it be conſidered, That (i) *Tacitus* and (k) *Suetonius* inform us, That *thro' the whole Eaſt it was expected, that about that time a King was to ariſe out of Judea, who ſhould rule over all the World.* Nor could it well be otherwiſe, ſince from the time of the *Babylonian Captivity*, we find the *Jews* diſperſed throughout all the *Provinces* of the *Perſian* Monarchy, *Eſth.* iii. 8. and that in Numbers ſufficient to gather themſelves together, and to defend themſelves againſt their Enemies in thoſe Provinces, *Eſth.* ix. 2, 16. and many of the People of the Land became *Jews*, *Eſth.* viii. 17. And after their Return into their Land they increaſed ſo mightily, as that they were diſperſed throughout *Africa*, *Aſia*, and many *Cities* and *Iſlands* of *Europe*; and as *Joſephus* ſaith, wherever they dwelt, they made many *Proſelytes* to their Religion. See the Note on *Jam.* i. 1. and on 1 *Pet.* i. 1. Theſe *Wiſe Men* therefore living ſo near to *Judea*, the Seat of this Prophecy, and converſing with the *Jews*, *i. e.* among them who were every where expecting the Completion of it at that time; they being alſo ſkill'd in *Aſtrology*, and ſeeing this Star or Light appearing in *Judea*, might reaſonably conjecture, that it ſignified the Completion of that celebrated *Prophecy* touching the King of *Jury*; over the Centre of which Land, they being in the *Eaſt*, then ſaw it hang. And ſure it was a better way to read this Leſſon to them, by ſetting this Light upon the very Place where the *King* that it betokened was born, rather than in the *Eaſt* Part of Heaven, where it might ſeem to denote ſomething among the *Indians*, or other *Eaſtern* Nations, rather than among the *Jews.* The learned Dr. *Allix* ſaith, the *Jews* believed that there were Prophets in the Kingdom of *Saba* and *Arabia*, they being of the Poſterity of *Abraham*, by *Ketturah*, as you may learn from the Note of the *Biſhop of Ely*, on *Gen.* xxv. 2, 3. and that they propheſied, or taught ſucceſſively in the Name of God, what they had received by Tradition from the Mouth of *Abraham.* And ſo when *Solomon* was exalted to the Kingdom, theſe *Sabæans* ſaid, perhaps he is the *Meſſiah*, and therefore came to him; for this he cites *Beriſchith Rabba Moſes Haddarſan*, Chap. xxv. B. Now if this Tradition continued with them to theſe Times, as in all likelihood it might, ſeeing, as *Philoſtorgius* relates, ἐκ ὀλίγου πλῆθος Ἰουδαίων αὐτοῖς ἀναπέφυρται, *a conſiderable Number of the* Jews *was mixed with them*; here is a more plauſible Account, both of the Coming of the *Arabian Magi*, and of their Faith in the *King Meſſiah.* What this Star was, ſee Note on *ver.* 9, 10.

Ibid. Καὶ ἤλθομεν προσκυνῆσαι αὐτῷ, *and are come to worſhip him.*] Here the Enquiry is, when they came to *Jeruſalem*, whether within *thirteen Days* after the Birth of *Chriſt*, as the received time of celebrating the *Epiphany* imports, and as moſt *Chriſtians* have from the 5th *Century* ſuppoſed; or, whether d

(e) *In vitâ Pythag.* p. 185. *Cyril. contr. Julian. l.* 10.
(f) *L.* 30. *c.* 1. (g) *Orig. Hom.* 13. *in Numb. lit M. Ambr. l.* 2, *c.* 15. *Iren. l.* 3. *c.* 9. *Tertul. adv. Marc. c.* 28.
(h) *Auctor operis imperfecti in Matthæum.*
(i) *Pluribus Perſuaſio inerat antiquis ſacerdotum literis contineri eo ipſo tempore fore ut valeſceret Oriens, profectique Judeâ rerum potirentur. Tacit. Hiſt. l.* 5. *p.* 621.
(k) *Percrebuerat Oriente toto vetus & conſtans opinio, eſſe in fatis, ut eo tempore Judeâ profecti rerum potirentur. Suet. in vitâ Veſp. c.* 4.

they

they came only in the ſecond Year of *Chriſt*'s Age, as ſome conjecture from theſe Words, *ver.* 16. *Herod ſent forth, and ſlew all the Children that were in Bethlehem, and all the Coaſts thereof from two Years old, and under, according to the time that he had diligently enquired of the Wiſe Men.* For reſolution of this Queſtion, obſerve, That it ſeems evident from comparing St. *Matthew* and St. *Luke*, that the *Wiſe Men* came within forty Days after our *Saviour*'s Birth; for St. *Matthew* expreſsly ſaith, they found Chriſt at *Bethlehem*; whereas St. *Luke* informs us, that *when the forty Days of his Mother's Purification were accompliſhed, they brought the Child to Jeruſalem to preſent him to the Lord*; and after that we never read of their Return with him to *Bethlehem*, and therefore have no Reaſon to preſume they did ſo, *Luke* ii. 22. But on the contrary we are told, that *when they had performed all things according to the Law of the Lord, they returned into Galilee to their own City Nazareth*, ver 39. *Arabia* then being ſo near unto *Judea*, that much of it belonged to the Land of *Canaan*, the *Wiſe Men* having alſo their ſwift Dromedaries to ride upon, and the ſame cauſe to ſay as did the *Shepherds*, when the Light ſhone from Heaven upon them, *Let us now go and ſee this thing which is come to paſs*, Luke ii. 15. I ſee no Reaſon why theſe *Wiſe Men* might not come within the Compaſs of theſe Days to *Jeruſalem*, and ſo no certain ground to think this *Feſtival* hath been miſplaced by the *Church*.

Object. Againſt this it is ſaid, That *immediately after theſe Wiſe Men's departure, the Angel appeared to Joſeph*, ver. 13. *and diſpatch'd them to Egypt*; which could not be before the Time of *Mary*'s Purification, for then they went up to *Jeruſalem*, Luke ii. 22. and ſo not to *Egypt*; nor after their return from *Egypt*, could they go up to *Jeruſalem* for this end; for the Text ſaith expreſsly, that *Joſeph* then was *afraid to go into Judea*, and therefore receded to *Nazareth*; nor could they go up to *Jeruſalem* after the Departure of the *Magi*, for that had been to caſt themſelves into *Herod*'s Hands at *Jeruſalem*.

Anſw. But (*1ſt*,) the Text doth not ſay, That the *Angel* appeared to *Joſeph immediately after the departure of the Wiſe Men*, but only that ἀνεχωρησάντων αὐτῶν, he did ſo, *they being returned*, leaving the Time indefinite: Seeing therefore there is a neceſſity of ſaying, the *Angel* appeared a conſiderable time after their departure, I therefore conjecture, that he appeared to *Joſeph* with this Meſſage, being not at *Bethlehem*, but at *Jeruſalem* or at *Nazareth*, and that thence he fled into *Egypt*.

(*2dly*,) I add, that going to *Jeruſalem* after the *Magi* were departed, when the Days for the Purification of his Mother came, could not be caſting themſelves into the Hands of *Herod*; becauſe he knew nothing of this being the Child they came to worſhip; and ſo, they ſtaying there ſo little time, might be as ſafe there as elſewhere. Nay, had *Herod* known which perſonally was the Child they worſhipped, why ſhould he ſlay all the young Children at *Bethlehem* without diſtinction? As to the ſecond Objection from *ver.* 16. ſee what may be anſwered to it in the Note there.

But after all, I confeſs there is one Circumſtance that ſeems to make it probable, that the *Angel* ſpake to *Joſeph* to depart from *Bethlehem* into *Egypt*; whence it muſt follow, that after the Purification of the *Virgin Mother*, they returned to *Bethlehem*, viz. that *Herod*'s ſeeking to deſtroy the Child, is aſſigned as the Cauſe of this Flight. Now we find not, that he ever made or deſigned any other attempt to deſtroy him, than by ſlaying the young Children at *Bethlehem*. But to this the Anſwer is eaſy; That *Simeon* having made ſuch an honourable mention of this Child at his Appearance in the Temple, as of the *Lord*'s *Chriſt*. ver. 26. And *Anna* the *Propheteſs* ſpeaking of him as ſuch, *to all that looked for Redemption in Jeruſalem*, ver. 38. where perhaps *Herod* ſtaid for the Anſwer of the *Wiſe Men*; this muſt render *Chriſt*'s ſtay at *Jeruſalem*, or in *Herod*'s Juriſdiction, very dangerous; and ſo might give occaſion to the Meſſage of the *Angel* to *Joſeph*, to depart thence quickly with him into *Egypt*, leſt *Herod* hearing this Fame of him, ſhould attempt to ſlay him. Moreover, *Herod* might have enquired, what Children might have been born in *Bethlehem* in the Time of the *Enrolment*, whoſe Parents lived elſewhere, and ſo might have come to the Knowledge of this ſuppoſed Son of *Joſeph*; and this might make it neceſſary that he ſhould fly with him into *Egypt*.

Ver. 6. Καὶ σὺ Βεθλεέμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· *And thou Bethlehem in the Land of Judah, art not the leaſt among the Princes of Judah.*] Theſe Words are cited from *Micah*, v. 2. where, according to the Original, they run thus, *Thou Bethlehem Ephratah, tho' thou art little among the thouſands of Judah.* And to make them agree perfectly with St. *Matthew*'s Verſion, obſerve,

1ſt, That *Bethlehem Ephratah* and *Bethlehem Judah*, are both Names of the ſame Town, as appears from theſe Words, *And Rachel died, and was buried in the way to Ephratah, which is Bethlehem*; and it is called *Bethlehem Judah*, Judg. xvii. 7. xix. 2. in theſe Words, *And the Husband of Naomi was a Man of Bethlehem Judah*, Ruth, i. 1. Yet of *Booz*, who married *Ruth*, to raiſe up Seed unto him, it is ſaid, *Do thou worthily in the Houſe of Ephratah*, Ruth, iv. 11. and it was ſo named to diſtinguiſh it from another *Bethlehem* in the Tribe of *Zebulon*, mentioned *Joſhua*, xix. 15. Here alſo *David*'s Father lived, and he himſelf was born, 1 *Sam.* xvii. 12. *John* vii. 42. Note,

2dly, That *the Thouſands of Judah*, and the *Princes* or *Governours* of *Judah* are in Senſe the ſame; for *Thouſands* are mentioned in alluſion to the Cuſtom of the *Iſraelites* of dividing their Tribes into *Thouſands*, over every one of which *Thouſands* was a *Prince*,

or Chief, *Exod.* xviii. 25. 1 *Sam.* x. 19. So that to ſay, *among the Thouſands* or *Princes* is all one. Note,

3*dly*, That the *Hebrew* Word צעיר, which is rendered *little*, *Micah*, v. 2. ſignifies alſo *great*, or of great Note and Eſteem. Hence *R. Tanchum* renders the Place thus, *Thou ſhalt be Chief*, *Prince* or *Ruler* among the Thouſands of *Judah:* So קרו מצעירה, *the little Horn*, Dan. viii. 9. is render'd by the LXX κέρας ἰσχυρὸν, and by the *Arabick*, Cornu forte, *a ſtrong horn*. So *Jer.* xlviii. 4. צעיריו *his little ones*, is in the *Chaldee*, Sultanum, *his Rulers*; And, *Zach.* xiii. 7. הצערים is rendered by the LXX. ποίμενες See MSS. *Alex.* by the *Syriac*, *Superiours*.

Ver. 9. Καὶ ἰδοὺ ὁ ἀςὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς· *And behold, the Star which they ſaw in the Eaſt went before them, till coming over the Place where the Child was, it ſtood.*] Hence it is evident, this Star could not be one of the heavenly Orb, but only ſome new and extraordinary Appearance, ſeated only in the Air: (1*ſt*,) Becauſe it actually did, and was deſign'd to ſhew the Place of *Chriſt*'s Nativity, the very Houſe of his Abode, which no celeſtial Star could do; becauſe they never hang over one Country more than another, and much leſs over any certain Place. (2*dly*,) Beccauſe it moved ſo as they do not, by Intervals, moving ſometimes, and ſometimes ſtanding ſtill; whereas they move perpetually, their Motion alſo is from *Eaſt* to *Weſt*, whereas the Motion of this Star was from *North* to *South*. It therefore ſeems probable this ſeeming Star appearing to the *Wiſe Men* in the *Eaſt*, might only be that *glorious Light* which ſhone upon the *Bethlehem Shepherds* when the *Angel* came to impart unto them the Tydings of our *Saviour*'s Birth; for that this Light was exceeding great, is clear from that Expreſſion which ſtiles it *the Glory of the Lord*; that it was a Light from Heaven hanging over their Heads, the *Greek* aſſures us; that *emicuit ex alto*, *It ſhone upon them from on High*, the *Latin* ſaith. Now we know that ſuch a Light at a great Diſtance appeareth like a Star, or at leaſt after it had thus ſhone about the *Shepherds*, it might be lifted up on high, and then formed into the Likeneſs of a *Star*. This Body of Light, or another like it, when they journyed to *Jeruſalem*, was formed into the Likeneſs of that *Star* they had formerly ſeen, and went before them in the *Air* to *Bethlehem*, and then ſunk down ſo low as to point out the very Houſe where the Babe lay. And if this ſhould be ſo, the Star the *Wiſe Men* ſaw muſt have appeared to them the very Day of *Chriſt*'s Nativity; for of the Light appearing to the *Shepherds*, St. *Luke* informs us, *Chap.* ii. 8, 11. that it was then ſeen the very Day and Night of Chriſt's Nativity.

Ver. 11. Καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ προσήνεγκαν αὐτῷ δῶρα, χρυσὸν, καὶ λίβανον, καὶ σμύρναν, *and falling down they worſhipped him, and when they had opened their Treaſures, they preſented to him Gifts, Gold, Frankincenſe and Myrrh.*] Of the Import of the Word προσκυνεῖν, *to worſhip*, and that it doth as well ſignify civil, as religious Worſhip, even when it is performed by Proſtration, ſee the Notes on *Matth.* viii. 2. But though this Word will do us no Service againſt the *Socinians*, it is worthy our Obſervation, that the *Chriſtians* from the Beginning, either from this Adoration, or the Gifts offered, did collect even then that *Chriſt* was God, or at the leaſt that both were fitly given to him, as being truly God, whatever the *Wiſe Men* might think of him. Thus (l) *Juſtin Martyr* teacheth that Chriſt being God, could not receive the *Holy Ghoſt* as wanting him, or his Aſſiſtance; and ſaith, of this we have a Teſtimony from the *Magi* of *Arabia*, who, *as ſoon as the Child was born, came and worſhipped him.* (m) *Irenæus* ſaith, the *Wiſe Men* by the Gifts they offered, *ſhewed who he was that was worſhipped; offering Myrrh, becauſe he was to die for Mankind; Gold, becauſe he was a King, whoſe Kingdom ſhould have no End; and Frankincenſe, becauſe he was God.* (n) *Tertullian* ſaith, they honoured him with theſe Gifts, quaſi Deum & Regem, *as a God and King:* And when *Celſus* laughed at the *Wiſe Men* as προσκυνοῦντες ἔπι νήπιον, ὡς Θεὸν, *worſhipping Chriſt whilſt an Infant, as God*; (o) *Origen* anſwers, *that they brought Gifts to him compounded, as it were of God and Man; Gold, as an Enſign of his Kingly Power; Myrrh, as to one that was to die; and Frankincenſe, as to a God.* It alſo may deſerve to be obſerved that *Kimchi* on thoſe Words of *Eſaiah* lx. 6. *All they of Sheba ſhall come, they ſhall bring Gold and Incenſe*, &c. ſaith, *They ſhall bring them for an Offering to the King Meſſiah.*

Ver. 15. Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου, *out of Egypt have I called my Son.*] This is cited from *Hoſea* xi. 1. and not from *Numbers* xxiv. 8. for the Words in *Numbers* are the Words of *Balaam*, whom the *Evangeliſt* would not cite by the honourable Name of a *Prophet* without any Diſtinction from the *Prophets* ſent by God to the *Jews*; nor doth he ſay as *Hoſea* doth word for word, *I have called my Son out of Egypt.*

2*dly*, Note that it cannot be truly ſaid, that theſe Words are by St. *Matthew* mentioned as belonging to *Chriſt* only by way of Application, or Accommodation, though the *Holy Ghoſt*, who ſpake them by the *Prophet*, intended not they ſhould be again fulfilled in

(l) Ὑπὸ τῶν Ἀραβίας Μάγων οἵπινες ἅμα τῷ γενηθῆναι τὸ παιδίον ἐλθόντες προσεκύνησαν αὐτῷ, *Dial. cum Typh. p.* 315. C.

(m) *Per ea quæ obtulerunt munera oſtendiſſe quis erat qui adorabatur; Myrrha quidem quod ipſe erat qui pro mortali humano genere moreretur; Aurum vero, quoniam Rex cujus Regni finis non eſt; Thus vero, quoniam Deus*, l. 3. c. 10.

(n) *Adv. Marcion*, l. 3. c. 12. *Adv. Jud.* c. 9. p. 196.

(o) *Orig. contra Celſ. p.* 45. Φέρονται μὲν δῶρα ἃ συνθέτῳ τίνι ἐκ θεοῦ καὶ ἀνθρώπου ὡς βασιλεῖ τὸν Χρυσὸν, ὡς δὲ τεθνηξομένῳ τὴν σμύρναν, ὡς δὲ Θεῷ τὸν λιβανωτόν. p. 46. See *Caten. in Matth.* p. 18.

him; for this cannot anſwer what is here ſaid by St. *Matthew*, that Chriſt was called out of *Egypt*, *that it might be fulfilled which was ſpoken of the Lord by the Prophet*; for certainly theſe Words can import no leſs than that the Calling of Chriſt out of *Egypt*, was by God intended as a Completion of theſe Words, and that till he was called thence, they had not their full and ultimate Completion. Note,

3*dly*, That *Iſrael* was a Type of *Chriſt*, as being by God called *his Son*, *his Firſt-born*, Exod. iv. 22. and God bearing the Relation of a *Father* to *Iſrael*, Jer. xxxi. 9. hence *Iſrael* is put for *Chriſt*, Iſa. xlix. 3. in theſe Words, *Thou art my Servant, O Iſrael, in whom I will be glorified*; and what is in the *Hebrew*, *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth*, Iſa. xlii. 1. is in the *Chaldee*, *My Servant the Meſſiah*; and in the *Greek*, *Jacob my Servant, and Iſrael mine Elect*: Now as a *prophetical* Prediction is then fulfilled when what was foretold is come to paſs; ſo a *Type* is then fulfilled when that is done in the *Antitype*, which was done in the *Type* before. Note,

4*thly*, That the Words run in the Time paſt, out of *Egypt have I called*; and that not only becauſe this is the Way of *prophetical* Predictions, to ſpeak of thoſe Things as already done, which ſhall be as certainly accompliſhed, as if they were already done; but becauſe they had already been fulfilled in the *Type*. Note,

5*thly*, That St. *Matthew* cites only theſe Words of *Hoſea*, *Out of Egypt have I called my Son*, as Words to be fulfilled in *Chriſt*, and not any more, making *Iſrael* a Type of *Chriſt* only in this Regard, that they were called out of *Egypt*, as he was to be ſo; ſo that it doth not hence follow that any other Words in this *Prophecy* are to be referred to *Chriſt*, and ſo no Argument taken from the following Words, which do not belong to him, can be of any Validity to prove that theſe do not, which here the *Holy Ghoſt* applieth to him. Nor is it any Objection againſt what hath been ſaid, that the *Jews* could not underſtand this Intendment of theſe Words, for they were not concerned to underſtand it till the Completion of theſe Words in *Chriſt*; and then ſure they who abounded with *myſtical* Interpretations of the Law and the *Prophets*, could not reaſonably object againſt this Application of theſe Words to God's calling his own Son out of *Egypt*. The *Jews* have no Cauſe to blame the Evangeliſt for aſcribing theſe Things to the *Meſſiah*, which in their literal Senſe, belong alſo to the People of *Iſrael*, it being the Manner of their Nation ſo to do. So the Author of *Midraſh Tehillim*, on *Pſal.* ii. 7. ſaith, *The Myſteries of the King Meſſiah are declared in the Law, the Prophets, and the Hagiographa. In the Law, as it is written*, Exod. vi. 22. *Iſrael is my Son, even my firſt born.* Hence *R. Nathan* in *Schemoth Rabba*, on thoſe Words ſpeaks thus; *As I made Jacob my firſt born, as I ſaid*, Exod. iv. 22. *So have I made the Meſſiah my firſt born; as it is ſaid*, Pſal. lxxxix. 28. *I will make him my firſt born, higher than the Kings of the Earth.* And ſince God delivered this People out of *Egypt*, with reſpect to the *Meſſiah*, who ſhould be born of them, thoſe Places, which do immediately reſpect the People of *Iſrael*, may well be thought to have a farther Reſpect to that *Meſſiah*, who was to be born of them.

Ver. 16. *Then Herod* ——— *ſent forth, and ſlew all the Children that were in Bethlehem, and in all the Coaſts thereof*, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν ἠκρίβωτε παρὰ τῶν Μάγων, *from two Years old and under, according* (or even) *to the Time that he had diligently enquired of the Wiſe Men.*] Hence ſome infer that it muſt have been above a Year after our *Saviour's* Birth, that the *Wiſe Men* came to *Jeruſalem*, or that they gave an Account to *Herod* of the Appearance of the Star; for why elſe ſhould *Herod* ſlay the Children *from two Years old and under?* And why is he ſaid to have done this *according to the time that he had learnt exactly from the Wiſe Men?* But this ſeems not certain from theſe Words; for (1*ſt*,) διετίζειν is only to *live a year*; thus of ſome *Waſps* (p) *Ariſtotle* ſays ὐ διετίζουσι, *they live not a whole Year*, but all die in the Winter, and the like he ſaith of the Fiſh *Polypus*; and in *Heſychius* and *Phavorinus*, he is διετὴς *who lives* δι' ὅλου τοῦ ἔτους, *a whole Year*; and if ſo, theſe Words may be rendered *from a Year Old and under*; even ſo much under as κατὰ τὸν χρόνον *even to the Time of the Appearance of the Star*, of which Time he had diligently enquired; and if the Words will admit of this Conſtruction, it is evident they afford no Semblance of an Argument, that the *Wiſe Men* came above a Year after our *Saviour's* Birth. But let διετὴς ſignify two Years, yet if κατὰ τὸν χρόνον refer not to it, but only to the Word κατωτέρω *under, even ſo far under as to*, or *according to the Time of the Star's appearing*, we cannot from theſe Words collect, how long it was after *Chriſt's* Birth before theſe *Wiſe Men* came to *Jeruſalem*. There is little Account to be given of the Actions of a Tyrant, who ſlew three of his own Sons, and 'tis reaſonable to conceive he would endeavour to make ſure Work, and ſo might be induced to ſlay all born in *Bethlehem*, a Year before and more, even to the Time of the Star's appearing to declare the Birth of this King; thus though the *Jews* had told him from the Oracle, that *Chriſt* was to be born in *Bethlehem*, he is not content to ſlay the Infants there, but ſhed their Blood *in all the Coaſts thereof*.

It is much admired why *Joſephus*, who relates his Murder of ſome Youths when he was only Governour of *Galilee*, and the Cry of their Mothers for Juſtice againſt him for it, ſhould yet ſay nothing of the

(p) *Hiſt. Anim. l.* 9. *c.* 41. *c.* 37.

Slaughter

Slaughter of theſe Infants. But (q) *Joſephus* being only born in the firſt Year of *Caius*, and the thirty eighth of *Chriſt*, and writing his Hiſtory of the *Jewiſh* Wars in the (r) fifty ſixth Year of his Age, and this Slaughter of theſe Infants being not likely to be preſerved in the *Jewiſh* Records, it is not ſo much wonderful, that he who writ ninety four Years after the Fact was done, ſhould make no mention of it. It is ſufficient that it is preſerved in (ſ) *Macrobius*, who ſaith, that *when Auguſtus had heard, that among the Children, which under two Years old Herod the King had ſlain in Syria, his own Son was one, he paſſed this Joke upon him, It is better to be Herod's Hog than his Son*; though it muſt alſo be confeſſed that *Macrobius* is miſtaken in the Circumſtances of this Story.

k V. 17. Τότε ἐπληρώθη τὸ ῥηθὲ ὑπερ Ἱερεμίε τ῀ Προφήτ῀, λέγοντ῀, 18. Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, &c. *then was fulfilled that which was ſpoken by the Prophet Jeremiah, ſaying, A Voice was heard in Rama, Rachel weeping for her Children, and would not be comforted, becauſe they were not.*] Here note (1*ſt*,) that it is not here ſaid as *v.* 15. ἵνα πληρωθῇ, *this was done that it might be fulfilled*, but τότε ἐπληρώθη, i. e. *then that happened which gave a more full completion to thoſe Words of Jeremy*, and ſo a greater Occaſion to *Rachel* to weep for her Children than before, which the Providence of God foreſeeing, his *Spirit* might have a Reference to it in theſe Words. For (1.) *Rachel* being dead ſo long before the Captivity, ſhe may as well be introduced weeping here, as there. (2.) The Slaughter of the *Bethlemites* might well be ſtiled, the Slaughter of *her Children*, ſhe being buried there, *Gen.* xxxv. 19. and the *Bethlemites* being deſcended from her Huſband and her own Siſter. (3) The Slaughter of the Innocents being not reſtrained to *Bethlehem*, but extended *to all the Coaſts round about*, and *Ramah* being in the Tribe of *Benjamin*, which ſprang from *Rachel*, and not far from *Bethlehem*, the Voice of her weeping may be well ſaid to be heard in *Rama*.

2*dly*, Note, that this Weeping for her Children was, ſaith the *Prophet*, *chi ainnu*, *becauſe they were not*, Jer. xxxi. 15. Now the import of this Phraſe is this, *they were dead*, or taken away from the Land of the Living, *Gen.* v. 24. xlii. 13. *Pſal.* xxxix. 13. civ. 35. *Jer.* x. 20. xlix. 10. *Lam.* v. 7. Accordingly though the *Jews* then undoubtedly had embraced the Doctrine of the Immortality of the Soul, yet ſaith the Son of *Sirach*, Chap. xvii. 28. *Praiſe periſheth*, ἀπὸ νεκρ῀, ὡς μηδὲ ὄν῀ *from the dead, as not being*; and in that very *Chapter* in which (t) *Joſephus* aſſerts the perpetual Duration of the Soul, he ſaith, We have received from God our Being, καὶ τὸ μηκέτι εἶναι πάλιν ἐκείνῳ δίδομεν, *and to him we render again our not being*; that is, as the Context ſhews, we return that Soul, which he hath given us; and this being not literally true of her own Children gone into *Captivity*, from which, ſaith God, they ſhall come again to their own Borders, *v.* 16, 17. Why ſhould it be thought ſtrange that ſo literal a Completion of theſe Words ſhould alſo be referred to by the *Holy Ghoſt?*

Ver. 23. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν Προφητῶν, ὅτι Ναζαραῖος κληθήσεται, *he dwelt in his own City Nazareth, that it might be fulfilled, which was ſpoken by the Prophets, he ſhall be called a Nazarene.*] Here note, l

1*ſt*, That, becauſe that is here ſaid to be fulfilled, which was ſpoken by the *Prophets*, τὸ ῥηθὲν, not that, which was written, ſome here think it enough to ſay, there was among the *ancient Prophets* a Belief that the *Meſſiah* ſhould be a *Nazarene*, and that this was delivered down by Tradition. But I cannot acquieſce in this; for (1.) the Foundation of this Criticiſm is falſe, the Phraſe τὸ ῥηθὲν being uſed thirteen times in this *Goſpel*, and but once elſewhere in the *New Teſtament*; and it is always uſed of that which is written. It is twice ſo uſed in this Chapter, *v.* 15, 17. once *Chap.* i. 22. See *Chap.* iv. 14. viii. 17. xii. 17. xiii. 35. xxi. 4. xxii. 31. xxiv. 15. xxvii. 9. and *Mark* xiii. 14. (2.) How comes any one to know that any ſuch Tradition was delivered by the *ancient Prophets* to the *Jews*, when they themſelves know nothing of it; and therefore upon this Account accuſe St. *Matthew* as citing what was no where to be found? Nor find I any of the *ancient Chriſtians*, who mention this ſuppoſed Tradition; but either ſay the *Apoſtle* refers to ſome Writings of the *Prophets*, which were then extant, but are now loſt, or to ſome Writings not put into the *Canon*, or ſome Interpretations of their Writings. Let it be therefore noted from St. *Jerom*,

2*dly*, That St. *Matthew* doth not cite any particular *Prophet* for theſe Words, as he had done *Chap.* i. 22. and here *v.* 15, 17. and in the other Places above cited, but only ſaith, this was ſpoken by the *Prophets* in general, (u) pluraliter autem Prophetas vocans oſtendit, ſe non verba de Scripturis ſumpſiſſe, ſed ſenſum, *and thereby ſhews he took not the Words from the Prophets, but the Senſe only.* Note,

3*dly*, That all the Interpretations, which refer this to *Chriſt*'s being called Netzer, *the Branch*, *Iſa.* xi. 1. *Jer.* xxiii. 5. or the *Holy one*, or one *ſeparated from the Faults of Mankind*, fail in this, that they give no Account how this was fulfilled by Chriſt's being at *Nazareth*; he being as much the Branch, the Holy one when he was born at *Bethlehem*, and before he went to *Nazareth*, as after.

4*thly*, Note therefore, that ὁ Ναζαραῖος, *the Nazarite*, was a Name of Infamy put upon *Chriſt* and *Chriſtians*, both by the unbelieving *Jews* and *Gentiles*. There was among the *Jews* a celebrated Thief, called *Ben Nezer*,

(q) *De vitâ ſuâ ab initio.* (r) *Antiq.* l. 20. cap. *ult.* (ſ) *Cum audiviſſet* (Auguſtus) *inter pueros quos in Syria Herodes Rex Judæorum infra bimatum juſſit interfici, filium quoque ejus occiſum, ait, Melius eſt Herodis porcum eſſe, quam filium. Saturn*, l. 2. cap. 4. p. 279. (t) *De bell. Jud.* l. 3. c. 25. p. 852.
(u) *Joſeph. Antiq.* l. 14. c. 8. p. 475.

and in Alluſion to him they gave this Name to *Chriſt*. So *Abarbinel* ſaith, the little Horn mentioned, *Dan.* vii. 8. is *Ben Nezer*, that is, *Jeſus of Nazareth*. And this Title of *Nazaræan*, both the *Jews*, and the Enemies of *Chriſtianity*, gave always by way of Contempt to our *Jeſus*, and that becauſe he was ſuppoſed to come out of this very City; yea his very going to dwell there, was one Occaſion of his being contemned, deſpiſed, and rejected by the *Jews*. Thus when *Philip* ſaith to *Nathanael*, *We have found Jeſus of Nazareth of whom Moſes ſpake: Nathanael* anſwers, *Can any good thing come out of Nazareth?* John i. 47. and when *Nicodemus* ſeemed to favour him, the *Sanhedrim* ſpake thus to him, *Search and look, for out of Galilee ariſeth no Prophet*, John vii. 52. Note,

5thly, That moſt of the *Prophets* ſpeak of *Chriſt* as of a Perſon that was to be reputed vile, and abject, deſpiſed, and rejected of Men. Thus the *Pſalmiſt* ſaith of him, *For thy ſake have I ſuffered Reproach, Shame hath covered my Face,* מוזר היותי. *I was an Alien to my Brethren, and a Foreigner to my Mother's Sons; for the Zeal of thine Houſe hath eaten me, and the Reproaches of them that reproached thee fell on me*, Pſal. lxix. 9, 10. *Iſaiah* ſaith of him, *Ch.* liii. 3. *He was deſpiſed, and rejected of Men, he was deſpiſed, and we eſteemed him not*. Here then is a plain Senſe of theſe Words; the *Angel* ſent him to this contemptible Place, that he might thence have a Name of *Infamy* and Contempt put upon him, according to the frequent Intimations of the *Prophets*.

At the Cloſe of this Chapter, I think it proper to conſider two new Opinions of Mr. *Whiſton* who in his Harmony of the Goſpels aſſerts,

1ſt, That *Herod ſlew the Infants at Bethlehem the ſame Day that he cut off his Son Antipater*; that is, ſaith *Joſephus*, but five Days before his Death.

2dly, That *Joſeph fled into Egypt, and returned thence before the Purification of the Virgin Mary in the Temple at Jeruſalem*. Now the ſecond Opinion is demonſtratively falſe; for the *Virgin Mother* coming to *Jeruſalem* with her Offering, *when the Days of her Purification were accompliſhed*, Luke ii. 23, — 34. muſt come thither before her Flight into *Egypt*, or not at all, ſeeing at their Return from *Egypt* into the Land of *Iſrael*, St. *Matthew* hath expreſly told us, that *Joſeph was afraid to go into Judea*, Chap. ii. 22. And that by a Divine Admonition, he was diverted from any Thoughts of doing ſo, and ἀνεχώρησε returned, or went back into *Galilee to his own City Nazareth:* and how abſurd is it to imagine, that after his own Fears, and the Divine Admonition to the contrary, he ſhould go on, not only into *Judea* where *Archelaus* then reigned, *ver.* 24. but even to *Jeruſalem*, where he continued till he took his Journey to *Rome?* Nor is *Joſeph* bid to return back into *the Land of Judea*, but into the Land of *Iſrael*, Matth. ii. 20. that is, as that Meſſage is farther explained, *ver.* 22, 23. *into Galilee to his own City Nazareth.*

Object. But it is ſaid, that he could not paſs from *Egypt* to *Nazareth* but through the Land of *Judah*.

Anſw. The Way from *Peluſium* to *Nazareth* was by *Gaza*, *Azotus*, *Joppa*, and ſo on by the Sea-ſide till you turn up to *Nazareth*. Now though in the Diviſion of the Tribes, *Gaza* was added to the Tribe of *Judah*, they did not poſſeſs it, but it was in *Samuel*'s Time a City of the *Philiſtines*, 1 Sam. vi. 17. and was afterwards by *Pompey* made a free City, and annexed to *Syria*; and tho' he in his Journey might paſs thro' either the City, or the Deſert, he might not hear that *Archelaus* reigned till he got to *Azotus* in the Tribe of *Dan*, and ſo might fear to go into *Judea*.

Object. St. *Luke* ſaith, *Chap.* ii. 39. That *when thay had performed all things according to the Law of the Lord, they returned into Galilee into their own City Nazareth.*

Anſw. 1ſt, This Place ſeems rather to confute than to eſtabliſh this Aſſertion, as ſhewing that when the Days of her Purification were accompliſhed, they brought him not out of *Egypt*, but from *Bethlehem* to preſent him to the Lord; for, *ver.* 15. the Shepherds go to *Bethlehem* to ſee him; and, *ver.* 21. he is circumciſed ſtill at *Bethlehem*; and then immediately it follows, *ver.* 22. that *they brought him to Jeruſalem to preſent him to the Lord*; *i. e.* they brought him from *Bethlehem* to *Jeruſalem*; no other Place of his abode, nor any intimation of his Removal thence before, being mentioned.

Anſw. 2dly, St. *Luke* having brought them up from *Nazareth* to *Bethlehem* to be enrolled, he here informs us, that after this Purification they returned not to *Bethlehem*, as ſome have imagined, to abide there, but that their future abode was their own City, in which they formerly had dwelt, but that nothing happened between this Purification and their ſettled abode there, or that they fled not after from thence into *Egypt*, he ſaith not. All therefore that St. *Luke* ſaith may be true, tho' *Joſeph* fled after this *Purification* from *Jeruſalem*, or from *Nazareth* into *Egypt*; but what St. *Matthew* ſaith cannot be true, if *Joſeph* came with him from *Egypt* to *Jeruſalem* before he went to *Nazareth*. In fine, as St. *Luke* ſaith nothing of their going any whither after the Purification of the Virgin, but to *Galilee*, ſo he ſays nothing of their going any whither after Chriſt's Circumciſion, but to the *Temple* at *Jeruſalem* at the Purification; ſo that the Argument from St. *Luke*'s Silence can be no ſtronger for their Flight into *Egypt* before, than after the Purification.

Object. 3. Had this Flight and Slaughter been deferred till after the Purification, that was a thing ſo publick, and attended with ſuch publick Circumſtances in the Temple, that it was not poſſible for *Herod* to be ignorant of it.

Anſw. 1ſt, He who makes this Objection ſhould have conſidered, That he earneſtly contends that *Herod* was not then at *Jeruſalem*, but at *Jericho* under the Extremity of his numerous Diſtempers, and ſo there was no

no fear of his being inſtantly advertiſed thereof what was done in the Temple; but to wave this, I anſwer, That *Herod*, tho' he was then at *Jeruſalem*, neither repaired to the Temple, into which he could have no Admittance, nor troubled himſelf with any thing done there, unleſs 'twere done in a riotous, ſeditious manner, and much leſs with the Talk of one old Man and Woman, not regarded that we read of, by any but *Joſeph* and the *Virgin Mother*. We find another Story publiſhed by the Shepherds, of the Appearance of Angels, declaring that *one Chriſt the Lord was born in that very City of David*, which made all the People *wonder at the things which they had ſpoken*, and yet *Herod* takes no notice of it.

Anſw. (2*dly*,) *Herod* knew nothing either before or after, that this was the Child the *Magi* came to worſhip; for then, why ſhould he ſlay all the young Children about *Bethlehem* without diſtinction, and ſo they ſtaying there ſo little time, might be as ſafe there as elſewhere; tho', laſtly, the Poſſibility that theſe things might come to his Ear, or that his Curioſity might move him to enquire what Children were born at *Bethlehem* during the Time of the Taxation, and removed thence to other Places, was perhaps the Occaſion of the Angel's being ſent to *Joſeph* to haſten his Flight from *Jeruſalem*, or *Nazareth* into *Egypt*. For whereas ſome imagine, that the Text of St. *Matthew* ſeemeth to imply, that the Angel appeared to *Joſeph* immediately after the Departure of the wiſe Men; and therefore whilſt he was at *Bethlehem*, the Text doth not enforce this Inference, for it ſaith only that ἀναχωρησάντων αὐτῶν, *they being returned*; he did ſo, leaving the time indefinite. See *Woltzogenius* on *Matth.* ii. p. 105, 106, 107.

Arg. 2. Moreover, (b) *Joſephus* ſaith expreſly, that *Herod* had ſent Meſſengers to *Rome* concerning the Conſpiracy of *Antipater* before the Diſciples of *Judas* and *Matthias* attempted to pull down his Eagle; for which, after Examination and Impriſonment for ſome time at *Jericho*, they ſuffer Death upon the third of *March*, *Old Stile*, and that theſe Meſſengers returned with Letters from the *Emperor* but five Days before his Death. Now can any Man imagine, they ſhould ſpend nine Months in ſuch a Journey to *Rome* and back again, which even in Winter might be perform'd in leſs than two? And yet this evidently muſt be done, if *Herod* died not till the 25th of *November* following, and yet died in five Days after their return.

It therefore is highly probable, and will appear ſo to any one, who reads *Joſephus* carefully, that *Herod* died ſome time before the Paſſover, which that Year happen'd on the 5th of *April*, in which Interval *Archelaus* might do all that was requiſite to celebrate his Father's Funeral, and yet come to *Jeruſalem*, as (c) *Joſephus* ſaith he did, a little before the Paſſover; now if his Father died the 25th of *November*, he muſt ſpend four full Months in celebrating his Funeral; which ſure muſt ſeem incredible to any, who conſiders that he was ἴχων τάχος, *intent upon the quickeſt performance* of his Journey to *Rome* for Confirmation of his Royal Dignity. For tho' in hereditary Kingdoms, where the Succeſſor is proclaimed the ſame Day that the King dies, and hath no Competitor, theſe Funeral Solemnities may be deferred for ſome conſiderable time; yet ſeeing the Validity of that Will, which made *Archelaus* King, depended abſolutely upon the Pleaſure of the *Emperor*, and a Competitor was ready, and appeared as quick as he at *Rome*, to conteſt the Matter with him by vertue of a former Will, it cannot reaſonably be thought that *Archelaus* would make ſo long a ſtay before he took his Journey to *Rome*.

Object. Againſt this Argument it is objected, That the Funeral could not be performed in ſo ſhort a time, becauſe the very Journey from *Jericho* to *Herodion* was, ſaith *Joſephus*, 200 *Stadia*, that is 25 Miles; and, ſaith the ſame *Joſephus*, they went only eight *Stadia*, i. e. one Mile *per diem*, and ſo muſt be 25 Days in going to *Herodion*.

Anſw. 1*ſt*, This Objection is upon this Account highly improbable, that it muſt either find them a Town at every Mile's End, ſufficient to contain ſo great a Concourſe as then attended on the Corps of *Herod*, or make them lodge many Days in the open Field, or Wilderneſs, in the Winter time, provided *Herod* died on the 25th of *November*.

Anſw. 2. 2*dly*, It is built upon a falſe Foundation; for tho' (d) *Joſephus* doth expreſly ſay, that *Herodion* was 200 *Stadia* diſtant from *Jericho*, *i. e.* the Caſtle of *Herodion* was at that diſtance from it; he doth not ſay they went but one Mile a Day; but only that (e) ἦσαν δὲ ἐπὶ Ἡρώδου στάδια ὀκτώ, *they came* (*viz.* the firſt Day) *within eight Stadia of Herodion*; *i. e.* they came to the Town there built by *Herod*, which was eight *Stadia* from the Caſtle, it being, ſaith he, a large Town like a City, from which there was an Aſcent of 200 Marble Steps to the Mammea, or place of his Interment. This being ſo, I am of the Opinion of (f) *Kepler*, Dr. *Allix*, and *Langius*, that all that *Joſephus* mentions after the Eclipſe, till the Death of *Herod*, may be compriſed within 20 or 22 Days, which is the interval betwixt the 13th of *March* and the 5th of *April*, *New Stile*; eſpecially if we conſi-

(b) *Antiq.* l. 17. c. 8. (c) *Antiq.* l. 17. c. 11. (d) *De B. Jud.* l. 1. c. 21. p. 774. E.
(e) *Antiq.* l. 17. c. 10. p. 600. E.
(f) *Omnia illa quæ Joſephus de morbo Herodis ab illa Eclipſi uſque ad mortem ejus recenſet, commodiſſime intra* 20 *dies etiam itinere ad Thermas ſimul incluſo fieri potuerunt.* Kepl.

der

der that (g) *Euſebius* ſaith, that what was done after the 13th of *March*, was done παραύτικα παραχρῆμα, by the Divine Vengeance very ſuddenly, till the time of his Death.

Arg. 3. 3*dly*, We are aſſured from (h) *Joſephus*, that it was after the Diſeaſe of *Herod* had been ſome time upon him, that *Judas* and *Matthias* moved their Scholars to cut down the Eagle *Herod* had placed upon the great Porch of the Temple, as being contrary to their Laws, judging this time of *Herod*'s Diſtemper καιρὸς ἐπιτηδειότατος, *the fitteſt time* for the Enterpriſe; and that they moved this the more confidently, upon a Report that *the King was dying*; that when he ſent to the principal Men of the *Jews* to aſſemble about this Matter, he was carried to them in a Bed, ἀδυναμία τοῦ σῆναι, *being ſo weak that he was not able to ſtand*; that inſtantly after the 13th of *March*, he lay under ſuch a complex of Diſeaſes that all Men thought he could not live long, a violent inward Fever burning up his Bowels, attended with a *Boulimia*, or perpetual Voracity, which muſt needs feed his Fever, Ulcers in his Bowels, Cholick Paſſions, an Aſthma, Convulſions in all Parts, a Putrefaction in his *Scrotum* breeding Worms, ſo that he ſtank alive; and when preſently he went to the hot Baths at *Callirhoes*, he had there a *Deliquium*, and was for ſome time dead, and had no Hopes left of Life, and was, ſaith *Joſephus*, ἀπίων τοῦ βίου, even *departing* when he ſhut up the *Jews* in the *Hippodromium* at *Jericho*. Now can any Man think he ſhould live above eight Months after this, and keep the *Jews* ſhut up there all that time, as he muſt have done if he had lived till the 25th of *November* following? eſpecially if we conſider that the next thing *Joſephus* mentions of him, is, that he endeavoured to ſtab himſelf with a Knife, and then kills *Antipater*; who hearing this, attempted to eſcape from Priſon, and in five Days after dies. Now is it reaſonable to conceive, that an Angel ſhould be ſent to command *Joſeph* to fly into *Egypt* but ſeven Days, as Mr. *Whiſton*'s Computation hath it, before the Death of *Herod* (when his whole Body was full of Torment, and his Heart of Grief, and his Head full of other Employments,) to avoid *Herod*'s future Attempts to ſlay the Child, when he might have been as ſecure any where in the Land of *Iſrael* for ſo ſhort a time, and could ſcarce get thither before his Death?

Mr. *Whiſton* indeed ſaith in anſwer to this, that there is no time ſet for the Duration of the Diſeaſe of *Herod*; but in Oppoſition to this, (i) *Joſephus* expreſly affirms, that he did εἰς νόσον ἐμπίπλειν *fall into his Diſeaſe* after the time that he had ſent his Meſſengers with Letters to *Rome* concerning the Condemnation of *Antipater*; and that upon the Receipt of an Anſwer to them, he kill'd *Antipater*, and five Days after died: Allowing them two Months for the going, and return of his Meſſenger, he muſt die within two Months and five Days after he fell ſick, and ſo could not live from the 13th of *March*, when his Diſeaſe increaſed, till the 25th of *November*.

Arg. 4. 4*thly*, According to Mr. *Whiſton*'s Opinion, *Herod* muſt be near eight Months at *Jericho* before he died; for he went thither, ſaith *Joſephus*, ſoon after the Slaughter of *Judas*, and *Matthias*, with their Diſciples, and there continued till his Death; and yet the Hiſtory of St. *Matthew*, eſpecially according to his Suppoſition, that it relates to what happened only two Weeks and a few Days before the Death of *Herod*, plainly proves the contrary; for he informs us, that *the Wiſe Men came to Jeruſalem*, adding that at their coming thither, *Herod was troubled, and all Jeruſalem with him*; that he enquired *of the chief Prieſts, and Scribes*, whoſe Reſidence was there, *where Chriſt ſhould be born*; and of the *Wiſe Men*, then at *Jeruſalem*, *what time the Star appeared to them*; and this, ſaith Mr. *Whiſton* in his Harmony, *p.* 159. *was a Conſultation at Jeruſalem.* From thence therefore he ſends them to *Bethlehem*, when therefore he bids them bring *him word again when they had found the Child*, muſt he not bid them bring him word to *Jeruſalem*, the Place where he conſulted with them? Muſt he not there expect them? When therefore being fruſtrated of his Expectation of their Return thither, ἐξαπέστειλεν, *he ſends forth his* Officers to ſlay the Infants of *Bethlehem*; muſt he not ſend them from *Jeruſalem*; And is not all this ſufficiently intimated in their Divine Warning, μὴ ἀνακάμψαι, not *to return back* to the Place from whence they came to *Bethlehem?* How therefore could it be that the *Wiſe Men* ſhould come to him at *Jeruſalem* but two or three Weeks before he died? or, Why doth he now deny that *Herod* was then at *Jeruſalem*, when he ſent forth to ſlay the Infants? Why alſo doth he ſay in Contradiction to his former ſelf, *I believe the famous and unexampled Summons of all the chief of the Jews a little before* Herod *died in* Joſephus, *was the very ſame Summons mention'd in St.* Matthew *for the Enquiry of the Place where the King of the Jews was to be born upon the coming of the* Magi, *and that by conſequence the Summons was to* Jericho, *and not to* Jeruſalem? Which is as great an Inſtance of a Man reſolved to ſay any thing though never ſo improbable, δουλεύειν ὑποθέσει, to ſerve an *Hypotheſis*, which otherwiſe muſt fall, as can be offer'd: He is the firſt, and I believe will be the laſt, who ever entertained ſuch a vain Imagination. For, (1*ſt*,) That the *Wiſe Men* came to *Jeruſalem*, and that at their coming thither *Herod was troubled, and all Jeruſalem with him*, the Text ſaith expreſly: And can it then be reaſonably ſaid, that *Herod* was not then at *Jeruſalem*. (2.) The Men ſhut up in the *Hippodromium* were the ἐπίσημοι καὶ ἀξιόλογοι ἀφ' ἑκάστης κώμης, *the Nobles of every Village* (who were then at Court;) nor was there one Word ſaid unto

(g) *Hiſt Eccl.* l. 1. c. 8. (h) *Antiq.* l. 17. c. 8. (i) *Ib.* c. 9.

them when they were thus ſhut up. The Men convened in St. *Matthew* were only *High Prieſts* and *Scribes*, whoſe Reſidence was at *Jeruſalem*, and Enquiry is made of them where *Chriſt ſhould be born.* (2*dly*,) When (k) *Herod* was dead, *Salome* and *Alexas* ſent theſe Men home, ἐπὶ τὰς ἀγρὰς, *into the Fields*, or *Villages*, *to mind their own Buſineſs*, whereas the *High Prieſts* had no Buſineſs to do there. And, (3*dly*,) *Herod* ſhut them up, ἤδη τελιοτῶν, καὶ ἀπίων τὸν βίον, *when he was a dying, and ready to depart this Life*, ſaith *Joſephus:* And was this a time for him to ſay to the Wiſe Men, *Bring me word of the Child, that I may come and worſhip him?* In a word, there is not one Word of St. *Matthew*'s Story in *Joſephus*, or of the Story of *Joſephus* in St. *Matthew*; and can it then be reaſonable to think they relate to the ſame thing? To conclude, this new Opinion confounds the general Doctrine of the Fathers from *Origen* to *Theophylact*, that *Herod* fell into that Diſeaſe, which ſo tormented him *ob cædem infantum, for the Slaughter of the Infants*, ſeeing, according to this Opinion, he muſt have lain long under theſe Torments, and had been ready to expire with them, before he did this Fact, it being done, ſaith this Opion, but five Days before his Death. To come now to conſider what Mr. *Whiſton* offers to confirm his Opinion?

1*ſt*, He ſaith, that in the ancient Account of the *Jewiſh* Feaſts and Faſts, *viz.* in the *Megillah Taanitz*, we find the ſeventh Day of the Month *Chiſleu*, which anſwers to our 25th of *November*, recorded for an Anniverſary Holy-day, becauſe *Herod the King*, who hated the *Wiſe Men*, *died on that Day.*

Anſw. Dr. *Allix* in his Anſwer to Biſhop *Uſher* concerning the true Date of the Death of *Herod*, ſaith, That *had Biſhop* Uſher *ſeen this Book, he would never have cited it; for it is not the* Megillah Taanitz *mentioned by the* Miſnah, *but a late fabulous, ignorant Author, not known to, and much leſs credited by the Jews, who do not follow, or agree with him in this Matter, and who mentions a Feaſt in the Month* Chiſleu *not known to the Jews, not extant in their Kalendar publiſhed by Mr.* Selden, *nor by* Buxtorf, *among their occaſional Feaſts; and which would never have been permitted by* Herod's *Family, who governed till the Deſtruction of* Jeruſalem.

Mr. *Whiſton* ſaith farther, that this is wonderfully confirmed by the Circumſtances of *Herod* juſt before his Death; and *by the Words of* Auguſtus *concerning his Barbarity to his Children recorded by* Macrobius, it appearing by *Joſephus, that Herod was in a ſtrange Fury and Rage but a few Days before his Death.*

Anſw. Here the Point in diſpute is ſo plainly, and ſo fully given up, that if Mr. *Whiſton* will abide by his own Words, it muſt be at an end: for it is evident from the Words of *Joſephus*, that *he fell into this Rage,* or ἐξηγρίωσεν ἀκράτω τῇ ὀργῇ, *was exaſperated to the utmoſt Rage, upon ſuſpicion of the Contempt of the Jews; and that he was confirmed in this Suſpicion by the following Attempt of the Diſciples of* Judas *and* Matthias; who thereupon are taken by one of (l) *Herod*'s Captains, examined by *Herod*, then ſent to *Jericho*, and after Conſultation with the chief Men of the *Jews*, they are ſlain on the 13th of *March.* If therefore *Herod* fell into his Rage but *a few Days*, yea even *juſt* before his Death, 'tis certain that he muſt die ſoon after this 13th of *March*, as indeed he did, and therefore could not live till the 25th of *November*, that is, eight Months after. He therefore elſewhere contradicts himſelf, *i. e.* ſaith, *p.* 154. That *Herod burnt theſe Men alive ſome conſiderable time before his Death*; tho' it is plain from *Joſephus*, that he did it *after that Rage*, which, ſaith he, happen'd *juſt*, or a *few Days* before it.

2*dly*, To proceed to the Words of (m) *Macrobius*, they run thus, When *Auguſtus had heard that among the Children within two Years old, which* Herod *King of the* Jews *had commanded to be ſlain in* Syria, *his own Son was killed*; he ſaid, *It is better to be* Herod's *Hog than his Son.* It is obſervable here:

1*ſt*, That as *Strauchius* ſaith, There are not wanting Men who look upon this Story of *Macrobius* as a *meer Fiction*; as alſo doth *Grenobius* in his Notes upon theſe Words; (1*ſt*,) Becauſe no *R. Hiſtorian* whatſoever, before *Macrobius*, who lived almoſt 400 Years after *Auguſtus*, nor any Chriſtian Writer, tho' both *Hiſtorians*, *Commentators*, and *Homeliſts*, ſpeak largely of the Cruelty of *Herod* towards the Infants of *Bethlehem*, make any mention of this Jeſt, which gives juſt Reaſon to ſuſpect it is a Fiction; like to that other in *Philo*'s Book of *Chronology*, that *Herod had then a Son of two Years old begot by one* Salome *of the Line of* David, *whom he then ſlew.* Or, 2*dly*, We may ſay with (n) *Grotius*, That *Macrobius* finding that the *Chriſtians* kept the Solemnity of *Innocents Day*, when, ſaith *Origen*, *Horum memoria, ut dignum eſt, in Eccleſia celebratur, the Memory of theſe Infants is deſervedly celebrated in the Church*, he out of Error applied the Jeſt of *Auguſtus* to it.

2*dly*, Theſe Words contain no Teſtimony of *Auguſtus* about this Matter; he only ſays, *It is better to be* Herod's *Hog than his Son*; and this he might ſay rather upon Occaſion of *Herod*'s ſlaying his two Sons, *Alexander* and *Ariſtobulus*, againſt his Advice, to which Dr. *Allix* refers this Speech, than his ſlaying *Antipater*; which being done with his Per-

---

(k) *Joſeph. Antiq.* l. 17. c. 10. p. 630. *B.*

(l) *Antiq.* l. 17. c. 8.

(m) *Cum audiviſſet Auguſtus inter pueros quos in Syria Herodes Rex Judæorum infra bimatum juſſit interfici, Filium quoque ejus occiſum; ait melius eſt Herodis porcum eſſe, quàm Filium.* Saturnal. l. 2. c. 4.

(n) *Videtur Macrobius errore quodam duas Hiſtorias ejuſdem temporis miſcuiſſe.* Grot.

miſſion,

miſſion, he had no juſt Occaſion to paſs this Jeſt upon him for doing that which he himſelf allowed. Moreover, *Antipater* being ſlain by *Herod* but five Days before his Death, *Auguſtus* could not hear of it till he heard alſo of his Death, and then it ſeems too late to paſs this Jeſt upon him; whereas *Alexander* and *Ariſtobulus* being ſlain long before, might give a juſt Occaſion for it. And he who contradicts the full Aſſertion of ſo many Fathers of the Second and Third Century, ſaying, That our Saviour was baptized *when he began to be* 30 *Years* old, as St. *Luke* alſo doth; may permit us to queſtion the Authority of *Macrobius* as to the Occaſion of a Jeſt made 400 Years before, and mention'd by him alone.

3*dly*, It is evident, that if any Son of *Herod*'s was ſlain *inter pueros*, *among the Infants of Bethlehem*, it could not be *Antipater*, he being neither ſlain among them, nor near *Bethlehem*, but alone at a Caſtle far diſtant from it. Nor, 2*dly*, could he be ſlain at the ſame time with theſe Infants; for it plainly appears from *Joſephus*, that *Antipater* was ſlain ſoon after the Eclipſe, which happen'd on *March* 13. the Infants, ſaith Mr. *Whiſton*, were ſlain *Nov.* 20. *Antipater* was ſlain not long before the Return of *Archelaus* to *Jeruſalem*, the five Days of his Father's Life, and his Funeral Solemnity only intervening; and, yet we learn from (o) *Joſephus*, that *Archelaus* came thither, ἐνστάσης τῆς τῶν ἀζύμων ἑορτῆς, *the Paſſover being then at hand.* Laſtly, The Infants were ſlain whilſt *Herod* was at *Jeruſalem*; for thence he ſent forth to ſlay the Children at *Bethlehem*, whereas he had left *Jeruſalem*, and was gone to *Jericho* before he ſlew *Antipater*; though therefore it might ſo happen that *Auguſtus* might hear of the Relation, or diſcourſe of both theſe Acts of Cruelty at the ſame time; it is impoſſible that they ſhould happen both at the ſame time.

See *the Appendix to this Chapter at the End of* this Goſpel.

CHAP. III.

1. IN thoſe Days (*viz. in the fifteenth Year of Tiberius*, *Luke* iii. 1.) came John
a the Baptiſt preaching in the [a] Wilderneſs of Judea, (*and about Jordan*, *Luke* iii)
b 2. And [b] ſaying, Repent ye, (*and amend your Lives*,) for the Kingdom of Heaven (*i. e. of the Meſſiah*) is at hand; (*that ſo ye may be prepared to receive the Bleſſings of that Kingdom.*)

3. (*And this he did according to what was foretold of him*; for this (*John*) is he that was ſpoken of by the Prophet Iſaias, ſaying, (*Chap.* xl. 3.) The Voice of one crying in
c the Wilderneſs (*ſhall be this*,) [c] Prepare ye the Way of the Lord, make his Paths ſtraight; (*and of whom God by Malachi had ſaid*, Chap. iii. 1. *Behold, I will ſend my Meſſenger, and he ſhall prepare the Way before me*, Mark i. 2.)

4. And the ſame John, (*who thus cried*,)
d had his [d] Raiment of Camel's Hair, and a Leathern Girdle about his Loins, (*as Elias*,
e *whom he repreſented, had*,) and his [e] Meat was Locuſts and wild Honey.

5. Then (*after notice of his proclaiming the Approach of the Meſſiah*,) went out to him Jeruſalem, and all Judea, and all the Region round about Jordan:
f 6. And were baptized of him, [f] confeſſing their Sins, (*and promiſing the Reformation of their Lives.*)
g 7. But, when he ſaw many of the [g] Phariſees, and Sadducees, come to his Baptiſm, he ſaid unto them, Oh! Generation of Vi-
h pers, [h] who hath warned you to (*make uſe of this means to*) flee from the Wrath to come, (*if indeed you would eſcape it?*)
i 8. [i] Bring forth therefore (*then*) Fruits meet for Repentance.
k 9. And [k] think (*it*) not (*ſufficient*) to ſay within yourſelves, we have *Abraham* to our Father; for I ſay to you, that God (*rejecting you*,) is able of theſe Stones [l] (*before your Eyes*,) l
to raiſe up (*ſuch who believing as he did, ſhall be accounted by him*) Children unto Abraham.

10. And (*to engage you ſo to do, conſider that*) now alſo is the Axe laid to the Root of the Tree; therefore every Tree that bringeth not forth good Fruit, is (*to be*) hewn down, and caſt into the Fire.

11. I indeed baptize you (*only*) with
m [m] Water, (*calling you by this Rite*) to Repen- m
tance, but he that cometh after me is mightier than I, (*being one*) whoſe [n] Shoes I am not n
worthy to bear, (*i. e. whoſe Servant I am not worthy to be*,) he ſhall baptize you (*who believe in him*) with the Holy Ghoſt, and with Fire, (*i. e. appearing in the Emblem of Fire.*)

12. (*And he is one*) whoſe [o] Fan is in his o
Hand; and he will throughly purge his Floor, and he will gather the Wheat, (*the ſincerely Penitent*,) into his Garner, but the Chaff, (*the Wicked and the Unbelievers*) he will burn with unquenchable Fire.

13. Then, (*while John was thus preaching and baptizing*,) cometh Jeſus from (*Nazareth of*) Gallilee to Jordan, unto John, to be baptized of him.

14. But John, (*being a Prophet full of the Spirit from his Mother's Womb*, Luke i. 15. *and by the Afflatus of that Spirit knowing who he was*) [p] forbad (*or would have hindred*) him p
ſaying, I have need to be baptized of thee (*with the Holy Ghoſt*,) and comeſt thou to me (*to receive my Water Baptiſm?*)

15. And Jeſus anſwering, ſaid unto him, Suffer it to be ſo now, for thus it [q] behoveth q
us to fulfil all Righteouſneſs, (*i. e. to own every righteous Inſtitution of God*;) then he ſuffered him.

16. And Jeſus when he was [r] baptized, r
went up ſtraightway out of the Water, and

(o) *De Bello Jud.* l. 2. c. 2.

lo the Heavens were opened to him, and (*both*) he (*and John Baptiſt*, John. i. 32.)
f ſ ſaw the Spirit deſcending like (*as*) a Dove
t (*deſcends*,) and ſ lighting upon him.

17. And lo a Voice (*was heard*) from Heaven, ſaying, u This is my beloved Son, in u
whom I am well pleaſed.

Annotations on Chap. III.

a Ver. 1. Ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, *preaching in the Wilderneſs of Judea.*] Ἔρημος, a *Wilderneſs* among the *Jews*, did not ſignify a Place wholly void of Inhabitants, but a Place in which they were fewer, and their Habitations more diſperſed, than in Villages and Cities; hence we read of ſix *Cities* with their Villages in the *Wilderneſs*, Joſh. xv. 61, 62. that *Nabal* dwelt in the Wilderneſs of *Paran*, 1 Sam. xxv. 1, 2. and *Joab* had his Houſe in the *Wilderneſs*, 1 Kings ii. 34.

b Ver. 2. Μετανοεῖτε ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν, *Repent ye for the Kingdom of Heaven is at hand.*] Of the Repentance here mentioned, ſee *ver.* 8. But to treat here more largely of the *Kingdom of Heaven* mention'd here, and elſewhere frequently in the *Goſpels*, let it be noted,

Firſt, That the Kingdom *of Heaven* and the Kingdom *of God* ſignify the ſame Thing, as will be evident from the Variation of the Word: *Bleſſed are ye poor, for yours is the Kingdom of Heaven*, Matth. v. 3. *The Kingdom of God*, Luke vi. 20. *The Kingdom of Heaven is at hand*, Matth. iv. 17. *The leaſt in the Kingdom of Heaven is greater than John*, Mat. xi. 11. *In the Kingdom of God*, Luke vii. 28. To you it is given *to know the Myſteries of the Kingdom of Heaven*, Matth. xiii. 11. *Of the Kingdom of God*, Mark iv. 11. So *Matth.* xix. 14. and *Mar.* x. 14. The Reaſon ſeems to be, becauſe this Kingdom is erected by the *God of Heaven*; and in *Scripture* Phraſe it is the ſame to be from God and to be *from Heaven*, Matth. xxi. 25. Luke xv. 18. And שמים *Heaven* is the Name of God, *Dan.* iv. 26. and among the *Rabinical* Writers frequently. See *Buxt. Lexi. Talmud. in Voce.* Note,

2*dly*, That the Kingdom of Heaven in the Goſpel ſometimes unqueſtionably ſignifies *that heavenly Kingdom in which all pious Perſons ſhall enjoy endleſs Felicity* with God as their Reward in Heaven: As when 'tis ſaid, *Bleſſed are they who are perſecuted for Righteouſneſs ſake, for theirs is the Kingdom of Heaven*; Matth. v. 10. i. e. *Great is their Reward in Heaven, v.* 12. *Not every one that ſaith to me Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the Will of my Father*, Matth. vii. 21. To the reſt I will ſay *in that Day, I know you not*, &c. *v.* 22, 23. *It is better to enter into the Kingdom of Heaven with one Eye, than having two Eyes to be caſt into Hell*, Mark ix. 46, 47. See *Matth.* xiii. 40, 43.—xxv. 34, 46. *Luke* xii. 32, 33. Note,

3*dly*, That it very frequently in the Goſpel ſignifies *the Coming of the Meſſiah to erect his ſpiritual Kingdom*, or that *evangelical State and Government of the Church he was to ſet up, with the Benefits belonging to them, who ſhould by Faith in him become Members of this Kingdom, and would be governed by his Laws*; this is undoubtedly the Import of the *Phraſe*, (1*ſt*,) when the Kingdom of God is ſaid to be *at hand*, as here and *Matth.* iv. 17.—x. 7. *Luke* x. 9. that the *Kingdom of God is near*, Luke xxi. 31 that it was *preſently to be manifeſted*, Luke xix. 11. that it was *among the Jews*, Luke xvii. 21. that it was *come to them*, Mat. xii. 28. that devout Men expected it, *Mark* xv. 43. that the *Phariſees* aſked *when the Kingdom of God would come*, Luke xvii. 20. and when *Chriſt* ſaid, *There are ſome ſtanding here, who ſhall not taſte of Death till they ſee the Kingdom of God come with Power*, Matth. xvi. 28. Mark ix. 1. Luke ix. 27. (2*dly*,) When it is ſaid that *Jeſus preached the Goſpel of the Kingdom of God*, Mark i. 14. that from the *Days of John the Baptiſt the Kingdom of God was preached*, Luke xvi. 16. that *Chriſt preached the Goſpel of the Kingdom*, Matth. iv. 23.—ix. 35. that he preached *the Kingdom of God*, Luke iv. 43. and ſpake to them *of the Kingdom of God*, Luke ix. 11. that he ſent his *Apoſtles to preach the Kingdom of God*, v. 2. and told the *Jews* the *Kingdom of God ſhould be taken from them*, Matth. xxi. 43. (3*dly*,) This Senſe it alſo bears in almoſt all the *Parables* which ſpeak of the *Kingdom of God*, as *Matth.* xiii. 11, 31, 33, 44, 45, 47. *Chap.* xviii. 1, 3, 4. —xx. 1.—xxii. 2.—xxv. 1. (4*thly*,) It ſeems to bear this Senſe when it is ſaid *the leaſt in the Kingdom of Heaven is greater than John the Baptiſt*, Matth. xi. 11. that the *Kingdom of Heaven ſuffers Violence, and the Violent take it by Force*, ibid. *v.* 12. that *to the Diſciples was given to know the Myſteries of the Kingdom of Heaven*, Matth. xiii. 11. ſee *v.* 19, 52. to thee will I *give the Keys of the Kingdom of Heaven*, Matth. xvi. 19. when the Mother of *Zebedee*'s Children aſks for her two Sons that they might *ſit on his right and left Hand in his Kingdom*, Matth. xx. 21. This is that Kingdom which the *Scribes* ſhut Men out from, *Matth.* xxiii. 13. which the *Scribe* was not *far from*, Mark xii. 34. and of which it is ſaid, *Bleſſed is he who ſhall eat Bread in the Kingdom of God*, Luke xiv. 15.

4*thly*, In other Places I am yet doubtful whether it refer to the Times of the preaching of the Goſpel, and the erecting of *Chriſt*'s Kingdom, or to the firſt and higher Senſe of the Kingdom of Heaven, as it imports the Kingdom into which the Righteous ſhall enter at the great Day of Recompence, *viz. Matth.* v. 3, 19, 20.—vi. 33.—viii. 11.—xix. 12, 24. *Mark* x. 14, 15, 23, 24, 25. *Luke* xviii. 29.—xxii. 29, 30.

Ver. 3. Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, *Prepare ye the Way of the* c
Lord

Lord, make his Paths ſtraight.] From theſe Words compared with *Mark* i. 2. *Mal.* iii. 1. ſome prove that Chriſt is God, even the ſame in Eſſence with the God of *Iſrael*, becauſe the Way of which *Iſaias* ſpeaks, *Chap.* xl. 3. is דרך יהוה or the *Way of Jehovah*, the Path which he requires to be made ſtraight is the Path τῦ Θεῦ ἡμῶν, *of our God.* And it is the God of *Iſrael* who ſaith, Behold *I ſend my Meſſenger before my Face*, or before me, *Mal.* iii. 1. Now this Meſſenger is by *Chriſt* himſelf declared to be *John* the *Baptiſt*, Matth. xi. 10. and he is ſaid to be ſent πρὸ προσώπȣ σȣ, *before the Face of Chriſt to prepare his Way*, ibid. and *Luke* vii. 27. *Mark* i. 2. this therefore, ſay ſome, is an evident Proof that *Chriſt* is one God with the Father, and that in *Chriſt* God came, and was manifeſted in the Fleſh. But to this the *Socinians* anſwer two Things, which ſeem to leſſen the Force of this Argument, *viz.*

1*ſt*, That the *Baptiſt* was ſent before the Face of God, but not of God only, but of *Chriſt* alſo, for he was ſent to call the People to *Repentance towards God*, and ſo he went before God *to turn many of the People to the Lord their God*, Luke i. 16, 17. He was alſo ſent to bear witneſs to *Chriſt*, *that all Men might believe in him*, Joh. i. 7. and ſo *he went before the Face of Chriſt to prepare his way.*

2*dly*, They add, that this *Meſſenger* may well be ſaid to go before the Face of God, as being ſent before the Face of this great *Prophet*, and Ambaſſador of God, who therefore ſuſtained his Perſon, and was his Image and Repreſentative in a more excellent Manner than any *Prophet*, or any *Angel* mentioned in the *Old Teſtament*; yea, ſay they, *God was in Chriſt reconciling the World to himſelf*, 2 Cor. v. 19. which ſhews that *Chriſt* in a more perfect Manner repreſented him, ſo that the Meſſenger ſent before *Chriſt*'s Face, might well be ſaid to be ſent *before the Face of God.* For if he, who perſecutes the Members of *Chriſt*, perſecutes *Chriſt* himſelf, *Acts* ix. 4. he that *deſpiſeth Chriſt's Meſſengers*, deſpiſeth him, and he that deſpiſeth him, deſpiſeth alſo him that ſent him, *Luke* x. 16. and he that lied to the *Apoſtles* lied to God, *Acts* v. 4. and if he that received them, received him, *Matth.* x. 40. and he that ſhews an Act of Charity to his Members, ſhews it to him, *Matth.* xxv. 40. then in like manner he that goes before God's great *Prophet* and *Ambaſſador*, may be ſaid to go before God alſo. Theſe Anſwers muſt be confuted before we can depend upon the Strength of this Argument. See alſo Note on *Luke* iii. 4, 5.

d Ver. 4. Εἶχε τὸ ἔνδυμα αὐτῦ ἀπὸ τριχῶν καμήλȣ καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτῦ, *&c. And this John had his Raiment of Camels Hair, and a Leathern Girdle about his Loins*, &c.] It is very true as *Cteſias*, (a) *Apolloninus*, and (b) *Ælian* declare, that ſome Garments made of *Camels Hair* were very ſoft and fine, and therefore worn by *Prieſts* and *Noblemen*; theſe, ſaith *Paulus Venetus*, in *Tartary* are called *Zambilottes*, *lib.* 1. *cap.* 63. and by us *Chamblets*; but doubtleſs the Garment of the *Baptiſt* was made ex villis, *of the long and courſe Hair* of *Camels*, that he might in Habit, as well as in Spirit and Office, reſemble *Elijah*, who was an *hairy Man*, and *girded with a Girdle of Leather about his Loins*, 2 Kings i. 8.

Ibid. Ἡ δὲ τροφὴ αὐτῦ ἦν ἀκρίδες καὶ μέλι ἄγριον, e *and his Meat was Locuſts and wild Honey.*] That ſome Locuſts were clean Meat we learn from theſe Words, *Lev.* xi. 22. of *theſe ye may eat, the bald Locuſt after his kind.* That *Locuſts* were a common Meat, not only in the *Eaſtern* and the *Southern* Parts, but even in *Paleſtine* it ſelf, is fully proved by *Bochartus Hieroz.* part. 2. lib. 4. c. 7. *Euſtath. in Dionyſ. p.* 37. and by *Ludolphus* in his *Æthiopick Hiſtory*, and in his Diſſertation *de Locuſtis:* ſo that vain are all the *Criticiſms* to change the Word ἀκρίδες.

Ver. 6. Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐ- f τῦ, ἐξομολογȣμένοι τὰς ἁμαρτίας αὐτῶν. *And were baptized of him in Jordan, confeſſing their Sins.*] In the River *Jordan*, *Mark* i. 5. ſee Note on *v.* 16. Of this Confeſſion of Sins, *Maldonate* owns it could not be *auricular* Confeſſion, becauſe that was not yet inſtituted: Moreover it was a Confeſſion of them not to *John*, but unto God, much leſs was it a Confeſſion of all their Offences made ſecretly in the Ears of *John*; for how could one Man have ſufficed for that Work, when all *Judea and Jeruſalem went out unto him?* But only a *general* Confeſſion that they were ſenſible of their Sins, and ſo repaired to his *Baptiſm*, profeſſing their Repentance for them; and ſuch were the Confeſſions we meet with in the *Old Teſtament*, *Ezra.* ix. *Neh.* ix. *Dan.* ix. and that made by the *High Prieſt* on the Day of *Atonement of all the Iniquities of the Children of Iſrael*, Lev. xvi. 21. 'Twas a Confeſſion not of thoſe who had been *baptized* concerning Sins committed after *Baptiſm*, but of thoſe who were to be baptized: And laſtly, it was not a Confeſſion required of them by the *Baptiſt*, but made freely of their own accord; in all which Circumſtances it differs from the *auricular Confeſſion* of the *Church* of *Rome.*

Ver. 7. Ἰδὼν δὲ πολλȣς τῶν Φαρισαίων καὶ Σαδ- g δȣκαίων ἐρχομένȣς ἐπὶ τὸ βάπτισμα αὐτῦ. *And ſeeing many of the Phariſees and Sadduces coming to his Baptiſm*, &c.] That theſe *Phariſees* and *Sadduces* not only came to the place of *Baptiſm*, but alſo actually were baptized by *John*, is proved. (1.) Becauſe as much is ſaid of them here, as of the *Multitude*, Luke iii. 7. *they came to be baptized*, and of the *Publicans*, v. 11. ἦλθον βαπτισθῆναι, *they came to be baptized.* And the ſame Admonitions and Words are ſpoken to the Multitude there, *v.* 7, 8. as to the *Phariſees* and *Sadduces* here. Now the Multitude and *Publicans* were actually baptized; only obſerve that many of them are ſaid to come to his *Baptiſm* not comparatively, as if but few re-

(a) *Mirab.* cap. 20.

(b) *Hiſt. Animal.* l. 17. cap. 34.

fuſed,

fuſed, for St. *Luke* ſaith, *Chap.* vii. 30. that *the Phariſees and Lawyers rejected the Counſel of God towards them, being not baptized of John*; but abſolutely, they being not a few who were baptized. Now from this Example of the *Baptiſt* admitting this Generation of Vipers to his *Baptiſm* upon their Profeſſion of Repentance, and a Deſire to eſcape the Wrath to come, we may learn that ſuch Profeſſors may be admitted to the *Sacrament*, as have been very bad, upon the like Profeſſion, provided we do warn them as the *Baptiſt* did theſe Men, that as they do make Profeſſion of Repentance and Amendment, ſo they would be as careful to *bring forth Fruits worthy of Repentance.*

h Ibid. Τὶς ὑπέδειξεν ὑμῖν, *who hath warned you to flee from the Wrath to come?*] This is not, as Mr. *Cler.* conceives, a Negative, or Declaration that *none had warned them to do this*, for doubtleſs the *Prophets* of the *Old Teſtament*, and their own Conſciences muſt warn them to avoid impendent Wrath: But 'tis a *Who, of Admiration*, like that of St. *Paul* to the *Galatians*, *Who hath bewitched you!* Chap iii. 1. where ſure he did not intend to ſay *that no Man had done it*. See the like, *Iſa.* xlii. 19. xlix. 21. liii. 1. lx. 8. lxiii. 1. *Matth.* xxi. 10. *Luke* v. 21. ix. 9. *Rev.* xiii. 4. and is as if he ſhould have ſaid, *How wonderful is it that ſuch Men ſhould do things ſo alien from their Temper and Inclinations!*

i Ver. 8. Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας. *Bring forth therefore Fruits worthy of Repentance.*] *i. e.* A change of the Mind from the Approbation or Good-liking of Sin, as ſeeing in it ſomething we conceive deſirable, to the Averſion, and Alienation of the Mind from it, as being convinced of the Vileneſs and the deſtructive Nature of it; and this is properly μετάνοια Repentance, and to be thus affected is ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοὸς ἡμῶν, *to be renewed in the Spirit of our Mind*, Eph. iv. 23. and becauſe hence naturally follows a Change of the Will, and the Affections from Love, to the hatred of Sin, and ſo from chuſing, to the refuſal of it: Hence it is well defined by *Phavorinus*, ἡ πρὸς τὸ κρεῖσσον ἐπιστροφὴ καὶ γνησία ἀπὸ πλαισμάτων ἐπὶ τὸ ἐνάντιον ἀγαθὸν ἐπιστροφή, *a Converſion from our evil Ways to the contrary Good, or to that which is better*; and becauſe where theſe ruling Faculties are truly thus affected, we ſhall *ceaſe to do Evil*, and *learn to do well*, *Iſa.* i. 16, 17. ſo that *if we have done Iniquity we will do it no more*, Job. xxxiv. 32. therefore it is ſtiled μετάνοια ἀπο νεκρῶν ἔργων, *Repentance from dead Works*, Heb. vi. 1. and *Repentance to Salvation* is ſtiled ἀμεταμέλητος, 2 *Cor.* vii. 10. i. e. *ſuch as is not reverſed* by any voluntary returning to, or *relapſing* into our former Sins. And ſeeing God is unchangeably Holy and Righteous, and muſt for ever hate Iniquity with a perfect Hatred, 'tis certain from his very Nature that he cannot be reconciled to, or have Communion with the Sinner till he ceaſe from Sin, and a Change is wrought in his Converſion from Sin to Righteouſneſs; for a Change there muſt be either in God, or Man: Now ſince God's Nature is *immutable*, it cannot be in him, and ſo of neceſſity muſt be in Man. Now it is evident both from Reaſon and Experience, that Confeſſion of Sins, a preſent Sorrow for them, and Diſpleaſure againſt them, and a warm Reſolution to forſake them, is neither neceſſarily, nor always attended with this Change, and ſo that theſe alone cannot be *Fruits meet for Repentance*; and oh! how neceſſary was this Admonition for the Men of that Age, who, as Dr. *Lightfoot* notes, placed their Repentance in a meer *oral Confeſſion of their Sins*, as the *Schoolmen*, and ſome *Latin Fathers* did in a meer Groan; ſaying, *Si ingemueris ſalvaberis.* And I wiſh this Note were not as neceſſary for too many of our Age.

k Ver. 9. Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς πατέρα ἔχομεν τὸν Ἀβραάμ· *And begin not to ſay within your ſelves, we have Abraham to our Father.*] There ſeems no neceſſity of making δοκέω here or ἄρχομαι, *Luke* iii. 8. an *expletive*; for the Senſe runs clearly thus, when you are called to *bring forth Fruits, meet for Repentance*, begin not to obſtruct the Efficacy of this Admonition with thoſe Thoughts ſo common among you, that you are ſecure from Wrath by being the *Children of Abraham.* How prone they were to ſuch vain Imaginations you may learn, Note on *Rom.* ii. 13. and from theſe Words of (a) *Juſtin Martyr*, calling the *Jews* to Repentance, and deſiring them not to be deluded by their *Rabbins* and *Maſters*, who told them, that tho' they continued in their Sins, yet if they knew God ὃ μὴ λογίζηται αὐτοῖς ὁ κύριος ἁμαρτίαν, God *would not impute their Sin to them.* And conceiving that *being Abraham's Seed, tho' they continued in their Diſobedience to God, and in Infidelity, the Kingdom of Heaven ſhould be given to them.*

l Ibid. Ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ, *for God is able out of theſe Stones to raiſe up Children to Abraham.*] I ſee no Reaſon for the Interpretation of (b) *Clemens Alexandrinus* here *out of theſe Stones*, that is, ἐκ τῶν λίθοις πεπιστευκότων ἐθνῶν, *out of the Gentiles who worſhipped Stones*, or that of *Jerom* on the Place, Lapides Æthnicos vocat propter cordis duritiem, *He calls the Heathens Stones for the hardneſs of their Hearts*, tho' almoſt all the *Ancients* concur with them; unleſs perhaps it might be thought he pointed to the *Heathen Soldiers* ſtanding there; the Senſe ſeems rather to be this, that God who raiſed *Adam* from the Earth, and Children to *Abraham* from the *dead Womb of Sarah*, can from theſe *Stones* create ſuch Perſons, whoſe Faith ſhall render

(a) Ὑπολαμβάνοντες ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς, τῆς καλὰ σάρκα, τῶν Ἀβραὰμ ὄσι, κἂν ἁμάρτωλοι ὦσι, καὶ ἄπιστοι, καὶ ἀπειθεῖς πρὸς τὸν Θεὸν, ἡ βασιλεία ἡ αἰωνιος δοθήσιται. Dial cum Tryph. p. 369. c. 370. D.

(b) *Protrept.* p. 3.

them

them more truly, and acceptably *the Sons of faithful Abraham* than you are. See the Note on *Luke* xix. 40.

m Ver. 11. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν, *I indeed baptize you with Water to Repentance*, &c.] They ſeem to be much miſtaken, who think the *Baptiſm of John* was for Subſtance the ſame with that which afterwards *Chriſt* did inſtitute to admit *Diſciples* into the *Chriſtian Church*; for (1.) *John* neither did nor could baptize Diſciples *in the Name of the Holy Ghoſt*, as the *Apoſtles* did; becauſe *the Holy Ghoſt was not yet given*, John vii. 39. and much leſs could he baptize them *with the Holy Ghoſt*, as here he ſaith *Chriſt* would, and yet *Chriſt* makes both theſe *Baptiſms* neceſſary to our Entrance into the Kingdom of God, *John* iii. 5. (2.) *John* did not baptize in the Name of *Chriſt*, for had he done ſo, there could have been no doubt, *whether he himſelf were the Chriſt*, or not, *Luke* iii. 15. Nor any Occaſion for that Queſtion, *Why baptizeſt thou, if thou be not the Chriſt?* John i. 25. He only admoniſhed thoſe he baptized in general, that *they ſhould believe in him that was coming after him.* So that he baptized only thoſe, who as yet believed not in *Chriſt*; whereas the *Baptiſm* inſtituted by *Chriſt* was in his Name, and belonged only to them who believed in him: And laſtly, St. *Paul* baptizes them again, who had before received the Baptiſm of *John* to fit them for the Reception of the *Holy Ghoſt*, Acts xix. 6, 7.

n Ibid. Οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, *whoſe Shoes I am not worthy to carry*;] *i. e.* whoſe Servant I am not worthy to be. See Note on *John* i. 27. and *Grotius* here.

o Ver. 12. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ· *Whoſe Fan is in his Hand, and he will throughly purge his Floor, and burn the Chaff with unquenchable Fire.*] That which we render here *a Fan* from *Vannus*, is, ſay *Heſychius* and *Phavorinus*, a *Sieve*, in which they ſeparate the Wheat from the Chaff. It is, ſay *Didymus* and *Euſtathius*, [*In Iliad.* V.] τὸ λικμητικὸν *a winnowing Inſtrument*, by which they ſhake the Grains together, ἀναχωρίζοντες τοῦ ἄχυρα, *ſeparating them from the Chaff.* Now the Wheat or other Grain thus cleanſed, was put into the Granary; to the Chaff they put Fire to prevent the Winds blowing it back into the threſhing Floor, and that Fire burnt on till it had conſumed it, without being quenched; and to this Practice do theſe Words refer.

p Ver. 14. Ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν. *But John forbad him.*] To the Queſtion how the *Baptiſt* knew him to be the *Chriſt* before the *Spirit* deſcended on him, it is anſwered by almoſt all the *Commentators* on the Goſpel of St. *Matthew*, that *John* the *Baptiſt* being a *Prophet filled with the Holy Ghoſt from his Mother's Womb*, Luke i. 15. knew by the *Afflatus of* that *Holy Spirit*, that he, who then came to him, was the Perſon on whom the *Holy Ghoſt* ſhould deſcend ſo plentifully, and on whom he ſhould abide, that he might impart him to others, ſuch Matters being frequently imparted to *Prophets* by an immediate intimation of the *Holy Spirit.* So *Simeon* being told that *he ſhould not die till he had ſeen the Lord's Chriſt*, Luke ii. 26. had an *Afflatus* declaring to him that our Lord was that *Chriſt*, *v.* 27, 32. So *Anna* the *Propheteſs* being one of them who expected his coming, by a like *Afflatus*, was moved *to ſpeak of him* as the promiſed *Meſſiah*, *v.* 38. So *Samuel* being told by God, that *on the morrow a Man ſhould come to him to be the Captain over his People Iſrael*, 1 Sam. ix. 15 when *Saul* appears, hath another *Afflatus* reſembling that of the *Baptiſt's* here, *viz. Behold the Man of whom I ſpake to thee*, *v.* 17. and on whom thou may'ſt expect to ſee the Signal promiſed. Thus though *Moſes* knew before from the Mouth of God, and many other antecedent Evidences that he was by him deſigned to bring his People out of *Egypt*, yet God ſpeaks thus to him, *This ſhall be a Sign to thee, that I have ſent thee, when thou haſt brought forth the People out of Egypt, ye ſhall ſerve God upon this Mountain*, Exod. iii. 12. In a word, the *Baptiſt* being to preach, when he baptized with Water, that another ſhould baptize them with the *Holy Ghoſt*, God tells him, that of this he ſhould ſee an Evidence, by the viſible deſcent of the *Holy Ghoſt* upon him, who from his fulneſs was to impart this Spirit to all true Believers; and when our *Saviour* came to be baptized, tells him again, this was that very Perſon.

q Ver. 15. Οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην, *for ſo it becomes us to fulfil all Righteouſneſs.*] *i. e.* to own every divine Inſtitution, and ſo to ſhew my readineſs to comply with all God's righteous Precepts, and to juſtify God and approve his Counſel, *Luke* vii. 29. and celebrate his Wiſdom in ſending thee to prepare his, and my Way, by calling Men to Repentance, and by ſo doing to fit them for the Bleſſings of my Kingdom, and the avoiding of the Wrath to come. So the *Apoſtolical Conſtitutions* (l. 7. c. 22.) ſay, that *Chriſt* was baptized, *not that he needed any Purgation*, ἀλλ ἵνα καὶ Ἰωάννῃ ἀλήθειαν προσμαρτυρήσῃ, καὶ ἡμῖν ὑπόδειγμον παράσχηται, *but to teſtify the Truth of St. John's Baptiſm, and be an Example to us.*

r Ver. 16. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· *And Jeſus being baptized came up ſtraightway out of the Water.*] The Obſervation of the *Greek Church* is this, that he, who aſcended out of the Water, muſt firſt deſcend down into it: (c) *Baptiſm therefore is to be perform'd not by ſprinkling, but by waſhing the Body*; and indeed it can be only from Ignorance of the *Jewiſh Rites* in *Baptiſm* that this is queſtioned; for they, to the due Performance of this *Rite*, ſo ſuperſtitiouſly required the *Immerſion of the whole Body in the Water*, that if any Dirt hindred the Water

(c) Ἀνέβη ἀπὸ τοῦ ὕδατος, δῆλον δὲ ὅτι κατέβη, ἐδεῖ γὰρ κατάδυσις καὶ ὁ βαπτισμός. Hieron. Patriarch. cap. περὶ μυστηρίων.

from

from coming to any part of it, the *Baptiſm* was not right, and if one held the baptized by the Arm, when he was let down into the Water, another muſt after dip him, holding him by the other Arm that was waſhed before; becauſe his Hand would not ſuffer the Water to come to his whole Body. See *Lightfoot* here on *v.* 6. and *Selden de Jure Nat. & Gent.* l. 2. c. 2. p. 14. Note alſo that the *Divines* hence infer, that *Baptiſm* may rightly be received by, and adminiſtred to, a Subject uncapable of many of the chief Ends of it, provided he be capable of ſome other End for which it was alſo deſigned. For *Chriſt* being *without Sin*, could neither repent nor promiſe Amendment of Life, being *the Wiſdom of the Father*, he could be taught nothing; being the *Chriſt*, he could not profeſs he would *believe in him that ſhould come after him*, that is in himſelf: He therefore was baptized, to teſtify that he owned the *Baptiſt*, as one commiſſioned by God to do this Office; and, (2*dly*,) that by this *Rite* he might profeſs his Willingneſs *to fulfil all Righteouſneſs*; and, (3*dly*,) that by this *Rite* he might be initiated to his *prophetical Office*, and conſecrated to the Service of God; tho' therefore ſay they, *Infants* can neither be taught nor believe, nor give *the Anſwer of a good Conſcience at Baptiſm*, yet may they be baptized. (1.) That they may by this Ceremony be obliged to obſerve the Laws of that *Jeſus*, into whoſe Name they are baptized, even as the circumciſed Infant by vertue of that Rite, became *a Debtor to obſerve the whole Law of Moſes*, Acts xv. 5. Gal. v. 3. (2.) That by this *Rite*, they might enter into Covenant with God, and become *fœderate* Children of God, of which they are declared capable by *Moſes*, Deut. xxix. 11. And ſo when by their Parents that *Circumciſion* was neglected, they are ſaid to have *broken God's Covenant*, Gen. xvii. 14. And ſeeing *Parents* might conſecrate their Children to God's Service from the Womb, as in the Caſe of *Sampſon*, *Judg.* xiii. 5. and of *Samuel*, 1 *Sam.* i. 11, 22, 28. why might not God appoint that this might be done to Children, by that only Rite which he inſtituted under the *Old* and the *New Covenant*, for entring any into the Number of his *fœderal Servants?* And,

(3.) By this Rite to conſign unto them a *Right to the Kingdom of Heaven*, and to a *bleſſed Reſurrection*; of which, if *Infants* of believing Parents are not capable when dying in their Infancy, they are loſt for ever. Now they all being the Off-ſpring of *Adam*, and therefore all obnoxious to Death by reaſon of his Sin, *Rom.* v. 12. they cannot be delivered from this Death but by the Grace of God, which *Chriſt* hath purchaſed, and promiſed to them only, who are made ſome way Members of his Body, and Children of God: why therefore ſhould we not conceive they ſhould obtain this Favour by that Baptiſm, which is alone appointed by *Chriſt* for making any one a *Member of his Body*, 1 Cor. xii. 13. and entring any one into the *Kingdom of God?* John iii. 5.

Ibid. Καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, *and he ſaw the Spirit of God deſcending as a Dove.*] See the Note on *Luke* iii. 22.

Ibid. Καὶ ἐρχόμενον ἐπ' αὐτὸν, *and lighting upon him.*] Here the *Socinians* object thus:

Object. If Chriſt had been God as well as Man, he could not have needed this Deſcent of the *Holy Spirit* upon him, as being able by the *Divinity* reſiding in him, to do all thoſe Things for which the *Holy Ghoſt* can be ſuppoſed to deſcend upon him: "What "is it, ſaith *Crellius*, that the *high God* "could not do himſelf? or, What help could "the *Holy Spirit* give unto him? If you ſay, "his human Nature needed the Aſſiſtance of "this *Holy Spirit*, how can that be; ſeeing "it is ſuppoſed to be perſonally united to "the Divinity, and to have the whole *Fullneſs of the Godhead dwelling in it?* Or, Why "ſhould *Chriſt* be rather ſaid to caſt out "Devils *by this Spirit of God*, than by his "Divine Nature; or to be *endowed with* "*Wiſdom*, *Counſel*, *Knowledge*, *Fortitude*, *and* "*the Fear of the Lord by the Spirit*, and not "by his *Divine Nature?*" *Woltzogen* upon the Place, and *Crellius de uno Deo Pat.* B. 1. §. 2. cap. 33.

Anſw. In anſwer to this Objection it is to be obſerved, *Firſt*, that the moſt *ancient Fathers* have taken Notice of it, as a ſpecious Objection againſt the received Doctrine of the *Divinity of Chriſt*, and have attempted to return divers Anſwers to it; which is a Demonſtration, that the Doctrine, That *Chriſt* was truely God, was then received by the *Church of Chriſt*. *Trypho* in his *Dialogue* with *Juſtin M.* aſks this very Queſtion of the *Socinians*, *Why Jeſus Chriſt whom* Juſtin *owned to be God, ſhould have the Spirit reſting on him*, ὡς ἐνδεὴς τούτων ὑπάρχων, *as needing his Aſſiſtance?* (e) *Juſtin M.* replies, That he accurately and prudently made this Inquiry; this being a juſt Cauſe of doubting in this Caſe; and then he tells him, That *the Graces of the Holy Spirit* mentioned, *Iſa.* xi. 2. *did not deſcend upon him, as if he needed them; but to teſtify they were to reſt upon him, and be accompliſhed in him; ſo that theſe prophetical Graces ſhould no longer be in the Jewiſh Church.* (f) *Irenæus* ſpeaking of the ſame thing, ſaith, As to *that Nature* by which *Chriſt the Word of God was Man, the Spirit reſted on him, and he was anointed to preach the Goſpel*; ſecundum autem quod Deus erat, *but as he was God he knew all Men, and what was in Man*, John ii. 24, 25. Now hence the Anſwer to this Argument is this, That *Chriſt* as *God* could not need this Unction of the *Holy Spirit*, but as he was to execute the *prophetick Office*, it was needful for him; becauſe a *Prophet* be-

(e) Ταύτας τὰς καληριθμημένας τοῦ πνεύματος δυνάμεις οὐκ ὡς ἐνδεοῦς αὐτῷ τούτων ὄντος φήσιν ὁ λόγος ἐπιλελυθῆναι ἐπ' αὐτὸν, ἀλλ' ὡς ἐπ' ἐκεῖνον ἀνά παυσιν μελλόσων ποιεῖσθαι, τελέσιν, ἐπ' αὐτῷ πεῖρας ποιεῖσθαι τοῦ μηκέτι ἐν τῷ γένει ὑμῶν καλὰ τὸ παλαιὸν ἔθος προφήτας γεννήσασθαι. Dial. cum Tryp p. 314. B. C.

(f) Lib. 3. c. 10. p. 254.

ing

ing not to ſpeak *in his own Name*, but *in the Name of God*, and what he had ſuggeſted to him by *the Spirit of God*, this *prophetick Office* was to be performed not by the Divine Nature of our Lord, but by the *Afflatus* of the Holy Spirit. See to this effect the Diſcourſe in the Preface to St. *John*. It was alſo needful for the Execution of his *prieſtly Office*, that he by the Spirit ſanctifying him from the Womb, might offer himſelf a Lamb without Spot to God, *Heb.* ix. 14. So that in all the Actions relating to his *prophetick Office*, the *Divinity* of *Chriſt* muſt be ſuppoſed *quieſcent*, and *Chriſt* muſt be ſaid to perform his Miracles, to confirm the Doctrine, which he delivered, *by the Spirit of God* by which alſo he was aſſiſted to *ſpeak the Words of God*, John iii. 34. And ſeeing all the *Orthodox* allow, That the *Divinity* was *quieſcent* in *Chriſt* till he was 30 Years old, why may they not allow it was *quieſcent* alſo after, in all the Actions relating to the Execution of his *prophetical Office* here on Earth?

(g) *Duoditius* indeed exclaims not againſt this *Hypotheſis*, but againſt the Words of *Irenæus*, That Chriſt ſuffered ἡσυχάζοντος τοῦ λόγου, *the Divine Nature being quieſcent*, as if the λόγος or Divine Nature muſt be then *a deſerter of the human Nature*, as not aſſiſting it in his Agonies, calling this, a *portentous and impious Opinion*. But this is only a vain Exclamation; for that *Chriſt* did not ſuffer becauſe he wanted Power to repel his Enemies, or to deliver himſelf from Death; but becauſe he was willing to give up his Life an Offering for Sin, and to obey his Father's Command, *to lay down his Life for the Sheep*, John x. 18. and ſhed his Blood for the Redemption of Mankind, is evident from this, That he who by a *Word ſtruck back his Adverſaries to the Earth*, and by *a Touch healed the Ear of Malchus*, John xviii. 6. Luke xxii. 51. He that had Power to *reaſſume his Life when he had laid it down*, John x. 18. muſt ſure have Power to preſerve his Life, if it had pleaſed him ſo to do: Shall we then ſay, *Chriſt* was a deſerter of himſelf, becauſe he was not pleaſed to do this? Does he not ſay, *he could call for twelve Legions of Angels to deliver him?* Matth. xxvi. 53. Muſt we then call him a deſerter of himſelf, becauſe he did not do it? Is it not plainly ſaid, *he had the Father dwelling in him*, John xiv. 10. and had *the Spirit without Meaſure?* John iii. 34. Shall we then ſay, the *Father* and the *Spirit* deſerted him; becauſe they, after all his Cries, permitted him to ſuffer on the Croſs? If not, why ſhould we ſay, the *Divine Nature* did deſert him; becauſe it permitted him, according to the Predictions of the *Prophets*, and the Counſel and Decree of the *Father*, to ſuffer for the Salvation of Mankind, and would not reſcue him from that Death on which depended our Redemption, Sanctification, and Salvation? *Heb.* ix. 13. x. 9.

Ver. 17. Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς ἐν ᾧ εὐδόκησα. *This is my beloved Son in whom I am well pleaſed.*] Here Note, (1*ſt*,) That this is introduced with an ἰδοὺ *behold!* as being ſpoken in the Audience of the *Baptiſt*, that he might teſtify this of him, that he was the Son of God. Note, (2*dly*,) That this Voice was directed to *Chriſt* himſelf; and therefore, *Mark* i. 11. *Luke* iii. 22. the Words run thus: *Thou art my beloved Son, in thee I am well pleaſed*; i. e. thou art the Perſon ſanctified by this Deſcent of the *Holy Ghoſt* upon thee to declare my Will to the World, according to the Prophecy concerning him, *Iſa.* xlii. 1. and whoſe Words and Doctrine it therefore concerns all Men to hear and obey, *Matth.* xvii. 5. as a Perſon highly favoured by me, and commiſſioned to teach what he delivers in my Name.

CHAP. IV.

a 1. THEN was Jeſus led up of the [a] Spirit, (*with which he was filled*, Luke iv. 1. *farther*) into the Wilderneſs, to be tempted of the Devil; (*that we by his Example might learn how to reſiſt Temptation.*)

2. And when he had (*by a miraculous Aſſiſtance*) faſted forty Days and forty Nights, (*and was, during that Time, inviſibly tempted of the Devil*, Mark i. 13. Luke iv. 2.) he b was [b] afterwards an hungred.

c 3. And when the [c] Tempter came unto him, he ſaid, (Gr. *and the Tempter coming (then viſibly) to him ſaid,*) If thou beeſt (*indeed*) the Son of God, command that theſe Stones be made Bread, (*to ſatisfy thy preſent hunger.*)

4. But he anſwered and ſaid, It is written, (*Deut.* viii. 3. *that*) Man ſhall not live by Bread alone, but by every Word, which proceedeth out of the Mouth of God; (i. e. *by any other thing, which he ſhall appoint for his Nouriſhment.*)

5. Then (*when this Temptation ſucceeded not*) the Devil taketh him up into the Holy City, and ſetteth him upon a Pinnacle of the Temple,

6. And ſaith unto him, If thou be the Son of God, caſt thy ſelf down: For it is written, (*Pſal.* xci. 11.) He ſhall give his Angels charge concerning thee, (*to keep thee*) and in their Hands they ſhall bear thee up, leſt at any time thou daſh thy Foot againſt a Stone, (*incur any Damage.*)

7. Jeſus ſaid unto him, it is written again, (Gr. *again it is written*) Thou ſhalt not [d] tempt, d (i. e. *diſtruſt,*) the Lord thy God, (*as I muſt do, if after a Voice from Heaven, ſaying to me, Thou art my beloved Son*, Mark i. 11. *I ſhould require any farther Experiment of that matter.*)

8. [e] Again the Devil (*being baffled in this e ſecond Aſſault,*) taketh him up into an exceeding high Mountain, and (*there*) ſheweth him (*in a Landſkip*) all the Kingdoms of the

(g) Inter Epiſt. Socin. p. 512.

World, and the Glory of them, (*in a moment of Time*, Luke iv. 5.)

9. And (*he*) ſaith unto him, All theſe Things will I give thee, if thou wilt fall down and worſhip me, (*for they are given to me, &c.* Luke iv. 6, 7.)

10. Then ſaid Jeſus unto him, Get thee hence, Satan; for it is written, (*Deut.* vi. 13.)
f Thou ſhalt [f] worſhip the Lord thy God, and him only ſhalt thou ſerve.

11. Then the Devil (*having ended all his Temptations,*) leaveth him (*for a ſeaſon*, Luke iv. 13.) and behold Angels came and miniſtred to him (*Food.*)

12. Now when Jeſus heard that John was caſt into Priſon, he departed (*from Judea*) into Galilee, (*to avoid the Envy of the Phariſees*, John iv. 3. *and to continue the preaching interrupted by John's Confinement.*)

13. And leaving Nazareth, (*by reaſon of their Infidelity*, Luke iv. 29.) he came and dwelt in Capernaum, which is upon the Sea-coaſt, in the Borders of Zabulon and Nephthali:

g 14. That it might be [g] fulfilled, which was ſpoken by Iſaias the Prophet, ſaying, (*Chap.* ix. 1, 2.)

15. The Land of Zabulon, and the Land of Nephthali, by the Way of the Sea beyond Jordan, (*which is called*) Galilee of the Gentiles,

16. (*Are*) the People which ſat in Darkneſs, (*but afterwards*) ſaw great Light; and to them which ſat in the Region and Shadow of Death, Light is ſprung up.

17. From that Time Jeſus began to preach, and to ſay (*to the People,*) Repent (*ye*) for the Kingdom of Heaven is at hand; (i. e. *from the Time of John's Impriſonment, he began to preach upon that Subject*, ver. 23.)

18. And Jeſus walking by the Sea of Galilee [h] ſaw two Brethren, Simon, (*afterwards*) h called Peter, and Andrew his Brother, caſting a Net into the Sea (*to waſh it*, Luke v. 2. *for they were Fiſhers.*)

19. And he ſaith unto them, Follow me, and I will make you (*to become*) Fiſhers of Men, (*by gaining them to the Faith, or bringing them within the Net of the Goſpel.*)

20. And they ſtraightway left their Nets, and followed him.

21. And going on from thence, he ſaw other two Brethren, (*viz.*) James the Son of Zebedee, and John his Brother (*returned now to, and*) in a Ship with Zebedee their Father, mending their Nets, and he called them.

22. And they (*alſo*) immediately left the Ship, and their Father, and followed him.

23. And Jeſus went about all Galilee, teaching in their Synagogues, and preaching the Goſpel of the Kingdom, (*ſhortly to be erected*) and healing all manner of Sickneſs (*es*) and all manner of Diſeaſe (*s; which were*) among the People.

24. And his Fame went throughout all Syria; and they brought to him all ſick People that were taken with divers Diſeaſes and Torments, and thoſe which were poſſeſſed with Devils, and thoſe which were Lunatick, and thoſe that had the Palſy, and he healed them.

25. And there followed him great Multitudes of People, from Galilee, and from Decapolis, and from Jeruſalem, and from Judea, and from beyond Jordan.

Annotations on Chap. IV.

a Ver. 1. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. *Then was Jeſus led up of the Spirit into the Wilderneſs, to be tempted of the Devil.*] By the Spirit, *i. e.* by that *Holy Spirit*, with which he was filled, *Luke* iv. 1. Now doubtleſs, there muſt be ſome very great and good Ends, why the *Holy Spirit* ſhould thus move our Lord to repair into the Wilderneſs for that End, amongſt which, ſaith *Theophylact*, this was one, *to teach us, that when by Baptiſm we have conſecrated our ſelves to God's Service, we muſt expect Temptation:* And, (2*dly*,) To teach us in our Lord's Example, how we may beſt and moſt effectually reſiſt them even by an unſhaken Faith, 1 *Pet.* v. 9. and *by the Sword of the Spirit, which is the Word of God*, Eph. vi. 17.

b Ver. 2. Ὕστερον ἐπείνασε, *And when he had faſted forty Days and forty Nights, he was afterwards an hungred.*] Hence we may learn how vain a thing it is, to inſtitute or to pretend to keep a Faſt of forty Days in imitation of this Example of our Lord; for it is certain that ſo great, and ſo long Abſtinence is inconſiſtent with the Frailty of our Natures, and ſo can be no Duty; 'tis alſo certain, that our *Saviour* felt no Hunger all this while; for *he was* only *hungry afterwards*, ſaith St. *Matthew*, and ſo his Faſting was miraculous. Moreover, his Faſt was not intended to chaſtiſe, or to ſubdue that Body, which never was irregular, or to prepare him for thoſe ſpiritual Duties, which *by the Unction of the Holy Ghoſt* he was abundantly fitted for; and upon theſe Accounts, can give no *Preſident* to our Faſts, which ſhould afflict the Body, and are intended for the Ends afore-mentioned. To conclude, hence our Obligation to a more than ordinary Temperance for forty Days, is to place *Morality in Numbers*, and to introduce an endleſs Heap of *ſuperſtitious Follies*; for by like Reaſon, we muſt deem our ſelves obliged to ride upon an *Aſs*, in token of our *Humility*, or to renounce our Title to our Temporal *Eſtates*, and throw away our Money, to be like him, who had not where to lay his Head, nor could procure Sixpence without a Miracle. Better here is the Note of *Theophylact* and others, that *we are then eſpecially to expect Temptations when we are alone, and when we are in Streights, and Exigencies, from which we ſee no ordinary Way of Deliverance*; which was the Caſe of *Chriſt*, he being hungry in the Wilderneſs, and fed at laſt only by *Angels* miniſtring to him.

c Ver. 3. Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν, *And the Tempter coming to him, ſaid,* &c.]

From this, and the firſt Verſe, *where Chriſt* is ſaid *to be led into the Wilderneſs to be tempted of the Devil*, the *Socinians* raiſe two Objections againſt the *Divinity* of *Chriſt*.

Object. 1. If *Chriſt* were God why ſhould he be thus tempted? Was it to ſhew, that God was able to ſuſtain, and overcome the Temptations of the *Devil?* Could there be any Doubt of this? If it be here ſaid, that he was only tempted as he was Man; they ſtill reply, That ſeeing his *Human Nature* was perſonally united to the *Divine*, it muſt be ſtill ſuperfluous to ſhew, that even his Human Nature, thus ſtrengthened and aſſiſted, ſhould be able to reſiſt and baffle the Aſſaults of *Satan*; nor will his doing this by a *Divine Aſſiſtance*, afford us any Comfort, who can expect no like Aſſiſtance when we do grapple with the *Tempter*.

Anſw. To this I anſwer, That the *Ancient Fathers* were not ignorant of this Objection, made, as it ſeemeth, by the *Ebionites*, the *elder Brethren* of the *Photinians*, and *Socinians*. And therefore (a) *Irenæus* in anſwer to them, lays this for the Foundation, That never any of the Sons of *Adam* were ever in the *Scriptures* called *God, or Lord*, but he who, Præter omnes qui tunc fuerunt homines, Deus, & Dominus & Rex æternus, & unigenitus, & verbum incarnatum prædicatum & à Prophetis, & Apoſtolis, adeſt videre omnibus, qui vel modicum veritatis attigerint, *of all Men then in being, was only by the Prophets and Apoſtles declared to be God and Lord, and the eternal King, and the only Begotten, and the Word made Fleſh, as they who have little Inſight into the Truth may eaſily perceive: And theſe Things*, ſaith he, *the Scriptures would not teſtify of him*, ſi ſimiliter ut omnes, homo tantum fuiſſet, &c. *had he been only a Man as others were, but becauſe he had an excellent Generation from God the Father, and another in the Womb of the Virgin*; the *Scriptures* teſtify of him both, *that he was one without Form, and ſubject to Sufferings, one that rid upon the Foal of an Aſs, had Gall and Vinegar given him to drink, was deſpiſed of the People, and humbled himſelf to Death*; and alſo, *that he was the Holy Lord, the Wonderful Councellor, the Mighty God*, Iſa. ix. 6. *coming upon the Clouds to be Judge of all Men.* And having premiſed theſe Things he anſwers thus to the Objection of the *Ebionites*; That (b) *as he was Man, that he might be tempted, ſo he was the Word, that he might be glorified; the Word being quieſcent, that he might be tempted, crucified, and die.* Which Words being preſerved and cited by *Theodoret*, ſhew, That the latter *Fathers* approved of this Solution of this Difficulty. Among the Reaſons aſſigned of our Lord's Temptation, this is one, *viz.* the Conſolation of his Members conflicting with the Adverſary of their Souls, and that upon theſe two Accounts. (1.) That he *ſuffered being tempted, that he might afford ſuitable Help to us when we are tempted*, Heb. ii. 17, 18, — iv. 15, 16. And, (2) That we have the ſame Spirit in us which was in him, and who *is greater than he that was in the World*, 1 John ii. 14. — iv. 4. and ſo may combat him with the ſame Weapons, and overcome him with the ſame Aſſiſtance, by which he in his Human Nature did it. Now this Ground of Comfort will be wholly taken from us, if *Chriſt* did only overcome him by Virtue of that Nature by which he was ἀπείρας κακῶν, *uncapable of being vincible by Temptation.* But, if with *Irenæus* we affirm, That the Divinity was then *quieſcent*, and that he overcame him by Virtue of the Spirit given to him, we, who have the ſame *Unction from the Holy One*, may alſo hope to do it by his Aid: And, ſince even the moſt *Orthodox* do grant, that the Divinity in *Chriſt* was ſo *quieſcent* for the Space of 30 Years, as to afford no *Specimen* of its Reſidence in him, why might it not be *quieſcent* alſo in theſe Things, which did particularly relate to his *Prophetick* Office here on Earth, and to that *Grand Exemplar* in which we ſtand obliged to follow his Steps. In a word, That our Lord could not be overcome of *Satan*, was the Reſult of the Union of the *Human Nature* to the *Divinity*; that he repelled all his Aſſaults, might be, becauſe he was anointed, and *filled with the Holy Ghoſt*.

Object. 2. But the *Socinians* do ſtill enquire, how a Spirit ſo wiſe and ſubtle as the *Devil* is, ſhould venture to Aſſault, and ſhould aſſay to tempt the *Great God*, eſpecially to ſo vile an Action as to fall down and worſhip him, ſeeing 'tis ſcarce imaginable he ſhould not know it was impoſſible to ſucceed in this Temptation, or that he ſhould attempt a thing he before-hand diſcerned impoſſible to be effected?

Anſw. To this, after a *jocular Reply*, that this Argument depends upon the *Modeſty*, and *other Virtues of the Devil*, *Biſterfield* ſaith thus, That the Malice of the Devil hath oft prevailed upon him, to attempt things very fooliſh and impoſſible; for what could be more ſo, than for a Creature to attempt *to be like God*, or to annul the Truth of the *Prophecies* concerning *Chriſt?* What could be more pernicious to him than the Death of *Chriſt* for the Redemption of Mankind, which yet he by all means did attempt, tho' it was *impoſſible he ſhould be held under the Power of Death?* Acts ii. 24, 25. And hence *Petavius* retorts this Argument upon the Head of *Crellius* thus: Whatſoever *Satan* might conceive of *Chriſt*, he could not but certainly know from the *Scriptures* he was to be *the Redeemer of Mankind*, and the Author of Salvation to them, that he ſhould *bruiſe his Head*, that he ſhould *ſit upon the Throne of David, to rule there for ever*; and knowing this, he could not hope to prevail in his Temptations of *Chriſt*, unleſs he could believe that he was able to reverſe both the *Decrees*, and *Oath* of God: To this the *Fathers* add, (2.) That

(a) L. 3. c. 21. p. 287. (b) Ὥσπερ γὰρ ἦν ἄνθρωπος ἵνα πειρασθῇ, οὕτω καὶ λόγος ἵνα δοξασθῇ, ἡσυχάζοντος μὲν λόγου ἐν τῷ πειράζεσθαι, καὶ σταυροῦσθαι, καὶ ἀποθνήσκειν.

the *Devil* was ignorant of this Myſtery, when he tempted *Chriſt*. Thus *Ignatius* ſaith, that the *Virginity of Mary*, (c) καὶ ὁ τοκετὸς αὐτῆς, and he *that was born of her*, and *the Death of our Lord, were three Myſteries concealed from Satan*, where by ὁ τοκετὸς he cannot underſtand our Lord's Nativity of the Bleſſed Virgin, ſince in that very Section he ſtiles him, Θεὸν ἀνθρωπίνως φανερούμενον, *a God appearing after the manner of a Man:* And (d) *Origen* obſerves, *that* cum ab ipſo diabolo tentaretur, nuſquam confeſſus eſt Dei ſe eſſe filium, *when he was tempted of the Devil he had never confeſſed himſelf to be the Son of God*, And ſince this was ſo great a Myſtery, that even *Angels deſired to look into it*, 1 Pet. i. 12. and learned ſomewhat of it from the *Church*, *Eph.* iii. 10. what wonder is it the *Devil* either ſhould not know, or ſhould doubt of it? All his Temptations ſhew he looked upon our *Saviour*, not as a God, but only as one who might be dear unto him; whence he aſſays to tempt him *with the Glories of the World*. This Argument doth therefore prove, not that our *Saviour* was not truly God, but only that the *Devil* did not then know him ſo to be.

d Ver. 7. Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. *Thou ſhalt not tempt the Lord thy God.*] 'Tis here well noted by Dr. *Hammond*, that to tempt the Lord doth not in Scripture Language ſignify, to *preſume too much on the Divine Goodneſs*, but rather to *diſtruſt his Power, Truth, or Providence, after ſufficient Demonſtrations and Reaſons given for our Encouragement to depend upon them*, and conſequently *to tempt God*, here muſt be, as it relates to *Chriſt*, *to doubt whether he was the Son of God, after the Voice from Heaven had ſaid unto him*, Chap. iii. 17. *Thou art my beloved Son:* So the Phraſe ſignifies throughout the *Old Teſtament*. Thus when the *Jews murmur againſt Moſes for the want of Water*, ſaying, *Thou haſt brought us out of Egypt to kill us and our Children, and our Cattle with thirſt: Moſes* replies, *Why do you tempt the Lord?* Exod. xvii. 2, 3. and calls the Name of the Place *Maſſah*, i. e. *Temptation*, becauſe *they tempted the Lord, ſaying*, (after he had dried up the Red-Sea, and provided *Manna* for them, and gone before them in the Cloud, the Symbol of his Preſence) *is the Lord among us, or not?* Doubting of his Goodneſs to, Protection over them, and Preſence with them, after ſo many ſignal Evidences of theſe Things, and to this relate the Words here cited by our Lord from *Deut.* vi. 16. *Thou ſhalt not tempt the Lord thy God*, i. e. thou ſhalt not queſtion his Preſence with thee, or diſtruſt his Providence, *as ye tempted him in Maſſah.* So again God ſaith, *becauſe theſe Men, which have ſeen my Glory* (in the Cloud) *and the Miracles, which I did in Egypt, and in the Wilderneſs*, (after all theſe Demonſtrations of my Preſence with them, and of my Power and Readineſs to reſcue them from the Hands of their Enemies,) *have tempted me now theſe ten times; therefore they ſhall not* (perſonally) *enter into the Land of Promiſe*, Num. xiv. 22. Now thus they tempted him by not believing God could, and would make good his Promiſe of bringing them into that Land, but thinking they ſhould die by the Sword of thoſe *Giants* which were in that Land, *v.* 2, 3. and therefore God ſpeaks thus, *How long will this People provoke me? How long will it be ere they believe me, after all the Signs, which I have ſhewed among them? v.* 2, 3. And to ſuch Inſtances of their Diſtruſt as theſe, refer thoſe Paſſages of the *Pſalmiſt*; *They tempted God, and limited the Holy One of Iſrael*, not believing that his Power was ſufficient to do thoſe Things, which he had promiſed, and ſhewed that he was able to perform, *Pſ.* lxxviii. 41. for they thus limited and tempted him, becauſe *they remembred not his Hand, nor the Day when he delivered them from the Enemy. How he had wrought his Signs in Egypt, and his Wonders in the Field of Zoan. v.* 42. 43. See alſo *v.* 18, 19, 20. and this being ſpoken of them, when *they turned back into Egypt*, *v.* 41. relates to the tempting of God, mentioned *Numb.* xiv. to the Temptation, mentioned *Exod.* xvii. relates to theſe Words, Pſal. cvi. 14, 15. *Though he had dryed up the Red Sea for them, and ſaved them from the Hand of their Enemies, they ſoon forgat his Works, and luſting in the Wilderneſs, they tempted God in the Deſart:* And to thoſe in Pſal. xcv. 8, 9. *Harden not your Hearts as in the Provocation, in the Day of Temptation in the Wilderneſs, when your Fathers tempted me, and proved me*, Gam. Rahu *though they ſaw my Works*, i. e. How I delivered them at the *Red Sea*, made bitter Water ſweet, and ſent them Bread from Heaven. Whence the *Apoſtle*'s Inference is this, Heb. iii. 12. *Take heed there be not in you an evil Heart of Unbelief.* So *Judith* viii. 12. *who are you that* ἐπειράσατε τὸν Θεὸν, *ye tempt God*, by limiting him to ſuch a Time as *five Days*, as if he could not help you, if he did it not within that Time, *v.* 15. this alſo is the Import of theſe Words of *Ahaz*, Iſa. vii. 12. *I will not aſk a Sign, neither will I tempt the Lord*; as may be gathered by comparing them with the like Words of *Gideon*, aſking a Sign of the Fleece, *Let not thy Anger be hot againſt me* (for being thus ſlow of Belief) πειράσω δὴ ἔτι ἅπαξ, *let me try or tempt thee yet once more*, i. e. Let me have this farther Sign for Confirmation of my weak Faith, *Judg.* vi. 39. This alſo is the conſtant Import of this Phraſe in the New Teſtament. So *Acts* xv. 10. *Now therefore*, (after God hath given ſo full a Diſcovery of his receiving the uncircumciſed *Gentiles*, upon their Faith, into his Grace and Favour, as the Effuſion of the *Holy Ghoſt* upon them, *v.* 8.) *why tempt you God*, (by diſtruſting this Teſtimony of his Favour to them, and deſiring ſtill) *to put this Yoke* (of Circumciſion) *on their Necks?* 1 Cor. x. 9.? *Neither tempt ye Chriſt the Lord*, (by diſtruſting his Readineſs to ſupport you under, and

(c) Ep. ad Magn. §. 19.

(d) Hom. 6. in Lucam.

to

to give an happy Iſſue from your Temptations, *v.* 13.) *as ſome of them* (i. e. the *Jews*) *tempted him*, by ſaying, God had brought them out of *Egypt* to die in the Wilderneſs, becauſe they wanted Bread and Water, *Num.* xxi. 5. *and* (therefore) *were deſtroyed of Serpents*, (*v.* 6.) Thus to *tempt the Spirit of the Lord*, Acts v. 9. is to queſtion, or diſtruſt his Wiſdom, to diſcover what *Ananias* and *Sapphira* had concealed.

e Ver. 8. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος. *Again the Devil taketh him up into an exceeding high Mountain, and ſhews him all the Kingdoms of the World, and the Glory of them.*] Mr. *Clerc* in his Note on the firſt Verſe ſaith, "What is here related may more ſafely be "conceived to have happen'd to *Chriſt* in a "Viſion or Dream, than really; it looks "methinks, very odd, *ſaith he*, that an evil "Spirit ſhould be permitted to have ſuch a "Power over our moſt holy *Saviour*, as to "carry him through the Air; and then "this Proſpect *of the Kingdoms of the whole* "*World* could no more be ſhewed from a "*Mountain* than from a Plain; for what can "be ſeen from a Mountain beſides Woods, "Fields, Rivers, Villages, and Towns, "which are not uſed in any Language to "ſignify *the Kingdoms of the World*, and "*the Glory of them?* This Glory conſiſting "rather in their ſplendid Attire, Guards "and Attendants, and their coſtly Edi-"fices." But this is a vain Dream, and a Viſion of his own Brain, and that which robs us of all the practical Improvement of our Lord's Temptation; for why ſhould *Chriſt* be led into the Wilderneſs to have this Dream, or Viſion? Did he faſt only in a Viſion forty Days, and forty Nights? That ſure was a long Dream or Viſion. Or, Why is it ſaid that he *afterwards was hungry?* Why is it ſaid, *the Devil ſaid to him, the Devil ſet him upon a Pinnacle*, and *upon an high Mountain?* And Luke iv. 13. that *when the Devil had ended all his Temptations, he departed from him for a Seaſon?* Muſt not theſe Words unavoidably import, that either the *Devil* did really thus tempt him, or elſe did frame this Viſion in his Brain? And looks it not far more odd to give the *Devil* Power over the *Phanſy* of our Lord to raiſe ſuch Imaginations in him, and ſuggeſt ſuch Dreams to him, than barely to give him that Power over our Lord's Body, which neither did, nor could do him any Hurt? 2*dly*, As God cauſed *Moſes* to ſee the whole Land of Promiſe from the Top of *Nebo*, either by ſtrengthening his Eyes to ſee it thence, or elſe by repreſenting it to him, as it were in a large Plan, or *Map*, in all the Valleys round about him, ſo might the *Devil* in the Vallies round about that *high Mountain*, upon which *Chriſt* ſtood, make a large Draught of the ſtately Edifices, the Guards, and Attendants of *Kings*, appearing in their Splendor, viſible to the Eyes of *Chriſt*, which Appearance could not be ſo well made unto him, or advantagiouſly ſeen had he been in a Plain.

Ver. 10. Κύριον τὸν Θεόν σε προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.*] From theſe Words, compared with other like *Scriptures*, it appears that *Chriſt* is not a Creature; becauſe the Worſhip and Service due to God alone cannot be duly given to a Creature, that being to own him equal in Dignity with God: And the Sin of *Idolatry* chiefly conſiſting in giving that Worſhip to a Creature, which is due only to the God of Heaven: and therefore *religious Adoration* and Service being here ſaid to be due to God alone, cannot be given duly, or without *Idolatry* to *Chriſt*, provided that he be only a Creature, Seeing then God doth require, *That all Men ſhould worſhip the Son, even as they worſhip the Father*, John v. 23. and *when he brought the Firſt-born into the World, ſaid, let all the Angels of God worſhip him*, Heb. i. 6. and ſeeing this is the *Character of Chriſtians*, that *they ſerve the Lord Chriſt*, Coloſ. iii. 24. 'tis certain that he cannot be a Creature only, but muſt be truly God. f

To this the *Socinians* anſwer, that God alone is to be worſhipped as the firſt and ſupreme Cauſe of all Things, and the chief Cauſe of our Salvation, but yet *religious Worſhip* and Service may be paid to *Chriſt* as the *immediate* Cauſe of that Salvation, which God intended by him to procure, and bring to paſs for us. But as there are no Footſteps of this Diſtinction in the *Holy Scriptures*, ſo there are many Things contained in it which ſeem to contradict it. And 'tis plain the *Devil* here doth not require to be thus worſhipped as the firſt and ſupreme Cauſe of all Things, for he frankly owns that all the Power he had over the Kingdoms of the Earth *was given to him*, and yet our Lord rejecteth his Temptation, not by ſaying, as the *Socinians* do, that he was an *impudent Liar*, no ſuch Power being given to him, but by oppoſing to him this Command, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* Again, all the *Angels* are miniſtring Spirits, *ſent forth to miniſter to them who ſhall be Heirs of Salvation*, Heb. i. 14. and the *Papiſts*, who worſhip them with *religious Adoration*, do it doubtleſs, as they conceive it is to the Glory of that God whoſe Miniſters they are; and notwithſtanding, Muſt we not condemn that *Worſhip* in them? *Moſes* and *Aaron* were intermediate Cauſes of the Preſervation and Happineſs of the *Jews*, whom God by them brought out of *Egypt*; they by their Supplications and Interceſſions, preſerved them many times from preſent Death; and might they therefore pay *religious Worſhip* to them, provided 'twas directed to the Glory of God whoſe Miniſters they were? Might they do this to *Joſhua*, who carried Salvation in his very Name? The *Apoſtles* are ſtiled Συνεργοὶ Θεοῦ, *Workers together with God* for our Salvation, 1 *Cor.* iii. 9. their Doctrine is called the *Savour of Life unto Life*, 2 Cor. ii. 16. and they are ſaid to *ſave thoſe that hear them*, 1 Tim. iv. 16. Muſt we therefore pay *religious Adoration* to them as the *Papiſts* do?

Vain therefore is this Subterfuge by which the *Socinians* endeavour to juſtify their *religious Adoration* of that *Jeſus*, whom they maintain to be a Creature only, and whoſe *Divinity* they deny!

g Ver. 14. Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ. Ἡσαΐου τοῦ προφήτου, &c. *That it might be fulfilled which was ſpoken by Iſaias, the Prophet, ſaying, The Land of Zabulon and Nephthali*, &c.] I ſee here no Reaſon for ſaying with ſome learned Men, that this whole Paſſage of *Iſaiah* is by the *Evangeliſt* applied to *Chriſt*'s preaching in the Borders of *Zabulon* and *Nephthali*, *only by way of Accommodation*, and not in any *myſtical* Senſe intended by the *Holy Ghoſt*; for it is very eaſy to diſcern, that upon Occaſion of our Lord's leaving *Nazareth*, a Town in the lower *Galilee*, in the Tribe of *Zabulon*, and going to *Capernaum* in the higher *Galilee* in the *Tribe* of *Nephthali*, which was called *Galilee of the Gentiles*, as being partly inhabited, ſaith (e) *Strabo*, by *Egyptians*, *Arabians*, and *Phœnicians*, he only takes the Names of theſe Places from *Iſa.* ix. 1. having no farther Conſideration of the Place, than to ſhew they are the People of whom the *Prophet* ſaid, *the People that ſat in Darkneſs had ſeen a great Light*; let this now be underſtood in the *prophetick* Stile, repreſenting Things ſurely to be accompliſh'd in their Seaſon, as done already, of which we have an Inſtance, *v.* 6. in theſe Words, *for unto us a Child is born, to us a Son is given*; and then the Prediction will run thus; the People ſitting in Darkneſs ſhall ſee great Light, and to thoſe who ſit in the Region and Shadow of Death ſhall the Light ariſe, as we know it did, it being in *Chorazin* and *Bethſaida*, ſituated in *Lower Galilee*, that *Chriſt* did his mighty Works mentioned, *Matth.* xi. 21. and it being in *Capernaum* that was *exalted up to Heaven* by his dwelling there, and preaching in their *Synagogues*, v. 23.

h Ver. 18. Εἶδε δύο ἀδελφούς, Σίμωνα, τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν, &c. *He ſaw two Brethren, Simon, ſirnamed Peter, and Andrew his Brother, caſting their Nets into the Sea*, v. 21. Καὶ προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον, &c. *Going thence he ſaw two other Brethren, James the Son of Zebedee, and John his Brother, with Zebedee their Father, mending their Nets, and he calleth them.*] So alſo we read, *Mark* i. from *v.* 16. to *v.* 21. The Hiſtory of *Simon* and *Andrew*'s coming, mentioned *John* i. 41, 42, 43. is plainly different from that of St. *Matthew* and St. *Mark*, and ſo cannot be ſaid to contradict what is here ſaid. For (1.) here *Chriſt* ſees them, and calls them both together, there they hear *Chriſt*, and follow him Home, and *Andrew* after finding *Peter* leads him to *Chriſt*, from *v.* 37. to 42. (2.) Here it is noted, that *Simon* was already ſirnamed *Peter*, there it is ſaid thou ſhalt be called *Peter*, v. 43. there they abide with *Chriſt* only one *Night*, *v.* 40. and that uncalled, here they are called and follow him as his *Apoſtles*, being always with him, *John* xv. 27. As for the Hiſtory *Luke* v. from *v.* 1. to 11th, I conceive it to be the ſame with this in St. *Matthew* and St. *Mark*, becauſe it happened at the ſame Place, at the *Lake of Geneſareth*, Luke v. 1. i. e. at *the Sea of Galilee*, Matth. iv. 18. The ſame Perſons being preſent, and following him, having left all to do it, *v.* 10, 11. *Matth.* iv. 20, 22. But then I place the Story thus; *He ſaw theſe Fiſhermen*, two of them, *viz. Simon* and *Andrew waſhing their Nets*, Luke v. 2. i. e. *Caſting them into the Sea to waſh them*, Matth. iv. 18. and the other two, mending their Nets, where they were broken, *v.* 21. and then he ſpake to them both to follow him. And preſently the Multitude reſorting to him, to hear the Word of God, *Luke* v. 1. He enters into the Ship of *Simon*, and when *Simon* at his Requeſt *thruſt it a little from the Land, he ſat down and taught them*; then ſpeaks he to *Peter*, to *let down his Net into the Sea for that* Draught which filled both the Ships of *Simon*, and of the Sons of *Zebedee*, and ſtruck them all with great Amazement, inſomuch that *Peter* was afraid to follow him, or to be with him; but *Chriſt* bidding him not to fear, they drew their Ships to Land, and leaving both Ships and Fiſhes with *Zebedee*, and others that were with them, *Mark* i. 20. forſaking them all they follow him, *Luke* v. 11. It is no Objection againſt what is ſaid, that in St. *Luke* we find no mention of St. *Andrew*, it being certain from St. *Matthew* and St. *Mark* that *Andrew* was then with *Peter*, though *Simon* only be named by St. *Luke*; becauſe *Chriſt* ſpake only to him. Thus it is eaſy to remove thoſe manifold Diſagreements, which ſome mention betwixt the *Hiſtory* of this Matter in St. *Luke*, and in St. *Matthew* and St. *Mark*. For according to the Series of the Story thus placed, St. *Luke* being to ſupply what was not told by St. *Matthew* and St. *Mark*, begins where they ended, and St. *Mark* having only ſaid in the General that Chriſt came thither *preaching the Goſpel of the Kingdom*, St. *Luke* ſhews how he went on with the Work; and this puts an End to Mr. *Whiſton*'s four firſt Differences. His fifth is grounded on an evident Miſtake; for in St. *Luke* he doth not aſſure them, that from henceforth they ſhould catch Men, but ſaid this only to *Simon* aſtoniſhed at the Miracle, and deſiring Chriſt *to depart from him*, repeating to him in particular, what he had ſaid more generally to all, that he might remove his Fears. The laſt is indeed no Difference, it being the ſame Thing to leave all that were then with them, and all they had there, and follow him, as St. *Luke* ſays they did; and to leave Nets, Ship, Father, and hired Servants to follow him, as in St. *Matthew* and St. *Mark* they did.

V. 24. Καὶ δαιμονιζομένους, *and Men poſſeſſed with the Devil.*] Dr. *Lightfoot* gives two

(e) Lib. xvi. p. 523.

Reaſons, why *Judea* then eſpecially abounded with ſuch Perſons. (*1ſt*,) Becauſe they were then advanced to the very Height of Impiety; the Truth of which Aſſertion *Joſephus* fully proves. See the Note on *Rom.* ii. 1. (*2dly*,) Becauſe they were then ſtrongly addicted to *Magick*, and ſo, as it were, invited evil Spirits to be familiar with them: And it ſeems ſtrange to find Men, at this Diſtance of Time, queſtioning the Truth of that, which neither *Phariſees* nor *Sadduces* then doubted of, or ever did object againſt the Pretenſions of *Chriſt* or his *Apoſtles*, to caſt them out: And both *Joſephus*, and the Acts of the *Apoſtles*, Chap. xix. 13, 14. ſpeak ſo poſitively of *Jewiſh Exorciſts*. See the Preface to the Epiſtles, *p.* 31.

CHAP. V.

a 1. AND [a] ſeeing the Multitudes, he went up into a Mountain, and when he was ſet (*down, as the Jewiſh Doctors did when they taught*, ſee *Luke* iv. 16, 20.) his Diſciples came unto him.

2. And he opened his Mouth, and taught them, ſaying,

b 3. Bleſſed are [b] the poor in Spirit, (i. e. *the humble and lowly minded*) for theirs is the Kingdom of Heaven; (*they are fitted to enter into it here, and to enjoy it hereafter.*)

c 4. Bleſſed are [c] they that mourn (*for their Sins, with that godly Sorrow, which works Repentance not to be repented of*, 2 Cor. vii. 10.) for they ſhall be comforted; (*with the Aſſurance of the Pardon of their Sins, and with the Hope of future Happineſs.*)

d 5. Bleſſed are the [d] meek (i. e. *the Men of a ſweet, quiet, affable and courteous Diſpoſition*,) for they ſhall inherit the Earth; (*enjoying what is needful for them, with the greateſt Quiet and Tranquility, and with moſt Comfort, Satisfaction, and Contentedneſs of Mind.*)

e 6 Bleſſed are they who do [e] hunger and thirſt after Righteouſneſs, (i. e. *are as concerned to be righteous before God, walking in all the Commandments of the Lord blameleſs, as is the hungry Perſon to have Meat, or the thirſty to have drink*) for they ſhall be filled; (i. e. *be ſatisfied with the Enjoyment of it here, and the Completion and Reward of it hereafter.*)

f 7. Bleſſed are [f] the merciful, (*who out of Pity to others under all their Infirmities, Wants, Miſeries, Indiſpoſitions of Soul or Body, are ready not only to forgive, and bear with their Infirmities, but to their Power to relieve, inſtruct, ſupport, comfort, and reclaim them from their evil Ways*;) for they ſhall obtain Mercy, (*at the great Day of their Accounts.*)

g 8. Bleſſed are [g] the pure in Heart, (*they whoſe Hearts are cleanſed from evil Thoughts, evil Concupiſcences, and evil Paſſions*) for they ſhall ſee (*and enjoy*) God, (*here and hereafter.*)

h 9. Bleſſed are [h] the Peace-makers (*who being themſelves of a peaceable Temper, endeavour to promote Peace among others*,) for they ſhall be called (i. e. *ſhall be*, ſee Note on *Chap.* i. 23. *and ſhall be owned as*) the Children of God, (*and as ſuch rewarded.*)

i 10. Bleſſed are they which are [i] perſecuted for Righteouſneſs Sake, for theirs is the Kingdom of Heaven.

11. Bleſſed are ye when Men ſhall revile you, and perſecute you, and ſhall ſay all Manner of Evil againſt you falſly for my Sake.

12. Rejoice and be exceeding glad, for great is your Reward in Heaven, (*who do thus patiently ſuffer for my Name's Sake upon Earth*; *your Caſe being like that of the holy Prophets, who are now in Abraham's Boſom, and ſat down with him in the Kingdom of Heaven*, Luke xiii. 28.) for ſo perſecuted they (*of this Nation*) the Prophets which were before you.

13. Ye are (*deſigned by me to be, as*) [k] the Salt of the Earth (*to preſerve Mens Manners from Corruption, and give a good Savour to their Actions*;) but if the Salt hath loſt its Savour, wherewith ſhall it be ſalted? (*if you in Example and Converſation ſhould become unſavoury, there would be no recovering of you; and ſo it would be with you, as*) it is (*with unſavoury Salt, which is*) thenceforth good for nothing, but to be caſt out and trodden under Foot of Men; (*and ſo you muſt expect to be caſt out by me into outer Darkneſs.*) k

14. Ye [l] are (*appointed to be*) the Light of the World, (*and as*) a City that is ſet on an Hill cannot be hid; (*ſo neither in this eminent Station in which you are placed, can the Light of your Doctrine, or Manners be concealed.*) l

15. Neither (*ſhould you endeavour to conceal them, for*) do Men light a Candle, and put it under a Buſhel? (*ſurely no*) but on a Candleſtick, and (*then*) it giveth Light to all that are in the Houſe.

16. (*Accordingly*) [m] Let your Light ſo ſhine before Men, that they may ſee your good Works, and (*on the Account of them may have Cauſe to*) glorify your Father, which is in Heaven. m

17. (*And tho' I preach a more ſpiritual Doctrine, than is contained in the Letter even of the moral Law, yet*) [n] Think not that I am come to deſtroy (i. e. *to diſſolve or looſe you from the Obligation of*) the Law, and the Prophets; (*for*) I am not come to deſtroy, but to fulfil (*them, to give you the full Senſe and the ſpiritual Import of the moral Law, and alſo to fulfil the Types, and Predictions of the Law, and the Prophets.*) n

18. For verily I ſay unto you, till Heaven and Earth paſs (*away*) one Jot, or one Tittle ſhall in no wiſe paſs from the Law, (*or the Prophets*,) till all be fulfilled, (*which was both typified in the Law, and foretold by the Prophets*;)

19. Whoſoever therefore [o] ſhall break one of theſe leaſt (Gr. *the leaſt of theſe*) Commandments, o

mandments, and ſhall teach Men ſo (*to do*,) he ſhall be called the leaſt in the Kingdom of Heaven; (i. e. *he ſhall not be admitted as a true Member of my Kingdom*,) but whoſoever ſhall do and teach them, the ſame ſhall be called great (i. e. *he ſhall be an eminent Perſon*) in the Kingdom of Heaven.

20. (*And let it not be thought a ſufficient Excuſe that your Scribes and Phariſees thus teach*;) p For [p] I ſay unto you, that except your Righteouſneſs ſhall exceed the Righteouſneſs of the Scribes and Phariſees, (*who by their Traditions exempt themſelves, and others, in many Caſes from the Obſervation of this Law*, Mark vii. 8, 9.) ye ſhall in no wiſe enter into the Kingdom of Heaven.

q 21. [q] Ye have heard that it was ſaid by them of old time, (Gr. *to them of old*) thou ſhalt not kill, (*Exod.* xx. 13.) and whoſoever ſhall kill, ſhall be in Danger of the Judgment, (*Gen.* ix. 6. *Numb.* xxxv. 31. *and are taught by your Scribes, that by this Precept you are not obnoxious to guilt for any Thing but Murther.*)

r 22. But I ſay unto you, [r] that whoſoever is angry with his Brother without a Cauſe, ſhall be in Danger of the Judgment, (*or Anger of God*,) and whoſoever ſhall ſay unto his Brother, Racha, (i. e. *thou art an empty worthleſs Fellow, fit to be whipped, or puniſhed as an idle Drone*) ſhall be in Danger of the Council, (i. e. *of being puniſhed by them, for vilifying, and reviling one of the Seed of Abraham*;) but whoſoever (*from the like Rancour of Spirit againſt his Brother*) ſhall ſay (*to him*) thou Fool, (i. e. *ſhall cenſure him as a profane Perſon, or an Hell-hound*,) ſhall be in Danger of Hell Fire; (*the Portion he aſſigneth to his Brother.*)

ſ 23 [ſ] Therefore if thou bring thy Gift to the Altar, (*to make Attonement for thy Sin*,) and there remembreſt that thy Brother hath aught againſt thee; (i. e. *hath received from thee any Injury of this, or any other kind*;)

24 Leave there thy Gift before the Altar, and go thy Way, (*and*) firſt (*uſe thy Endeavour to*) be reconciled to thy Brother, and then come and offer thy Gift; (*it being not acceptable for the Atonement of thy Sins committed againſt God, till thou haſt thus endeavoured to make Satisfaction for thy Faults committed againſt thy Brother.*

25. *And if there be any Perſon to whom thou art indebted, and who upon that Account may* t *implead thee before the Judge*,) [t] agree with thine Adverſary quickly, whilſt thou art in the way (*to the Judge*) with him, leſt at any Time the Adverſary deliver thee to the Judge, and the Judge deliver thee to the Officer, (*appointed for that Purpoſe*,) and (*ſo*) thou be caſt into Priſon.

26. Verily I ſay unto thee, (*if thou permit Things to go ſo far*,) thou ſhalt by no Means come out thence till thou haſt paid the utmoſt Farthing; (*and ſo will it alſo be if thou neglecteſt to be reconciled to God, and ſo he caſt thee into the infernal Priſon.*)

u 27. [u] Ye have heard that it was ſaid by (Gr. *to*) them of old Time, thou ſhalt not commit Adultery; (*Exod.* xx. 14.)

28 But (*Know this is not all which is forbidden by that Precept; for*) I ſay unto you, whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his Heart.

29. And (*if then*) thy right Eye offend thee (*by thus luſting*,) pluck it out, and caſt it from thee, (i. e. *ſuppreſs all ſuch impure luſtings*;) for it is profitable for thee that one of thy Members ſhould periſh, and not that thy whole Body ſhould be caſt into Hell; (i. e. *it is better for thee to want theſe Delights at preſent, than by enjoying them, to plunge both Soul and Body into Hell.*)

30. And if thy right Hand offend thee, (*by miniſtring to this, or any other Sin*,) cut it off, and caſt it from thee, for it is profitable for thee that one of thy Members ſhould periſh, and not that thy whole Body ſhould be caſt into Hell.

31. [w] It hath been ſaid, whoſoever ſhall w
put away his Wife, let him give her a Writing of Divorcement, (*and this being permitted for the Hardneſs of your Hearts, you think may lawfully be done for any Cauſe*, Matth. xix. 3.)

32. But I ſay unto you, that (*according to the primitive Inſtitution of Marriage*,) whoſoever ſhall put away his Wife, ſaving for the Cauſe of Fornication, cauſeth her to commit Adultery, (*by giving her this Occaſion to go and be married to another*,) and whoſoever ſhall marry her that is (*thus*) divorced, committeth Adultery (*with her.*)

33. Again, [x] ye have heard that it hath x
been ſaid by (Gr. *to*) them of old Time, thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine Oaths; (*Exod.* xx. 7, *Lev.* xix. 12. *and this you think is all that is criminal in Oaths*, (viz.) *to ſwear falſly by the Name of the great Jehovah.*)

34. But I ſay unto you, ſwear not at all, (*in your common Converſation*,) [y] neither by y
Heaven, for it is God's Throne, (*and ſo by ſwearing by it, thou ſweareſt by him who ſits upon it.* Matth. xxiii. 22.)

35 Neither by the Earth, for it is his Footſtool, (*and he that ſweareth by it, ſweareth alſo by him whoſe Footſtool it is*;) neither by Jeruſalem, for it is the City of the great King, (*and he that ſweareth by it, ſweareth alſo by him that dwelleth in it.*)

36 Neither ſhalt thou ſwear [z] by thy Head, z
becauſe thou canſt not make one Hair white or black; (*for the preſervation of that Life, of which the Head is the Fountain, is not in thy power, but depends on him by whom we live; and therefore to ſwear by it, is in effect to ſwear by him who hath the power of Life and Death in his Hands.*)

37. But let your Communication be [aa] yea, yea, nay, nay, (*an ordinary, or at the moſt a redoubled Affirmation, or Negation*,) for whatſoever is more than theſe cometh of Evil; (i. e. *from ſome evil Principle, as want of Reverence of the great Name of God, or from that evil one who is the Enemy to God, and to his Honour.*)

38 [bb] Ye have heard that it hath been ſaid, bb
(*that he who maimeth any body, ſhall reſtore*)

an Eye for an Eye, and a Tooth for a Tooth; (*Exod.* xxviii. 24. *If the maimed Perſon ſhall require the Judge to execute this Puniſhment on the Offender, and will not admit a pecuniary Compenſation*;)

39. But I ſay unto you, that you reſiſt not Evil, (i. e. *oppoſe not Violence to Violence,*) but whoſoever ſhall ſmite thee on the right Cheek, turn to him the other alſo; (i. e. *bear rather that Diſgrace redoubled patiently, than give him Stroke for Stroke*:)

40. And if any Man will ſue thee at the Law, and take away thy Coat, let him have thy Cloak alſo; (i. e. *ſuffer one ſmall and reparable Wrong after another, rather than contend by Law with him.*)

41. And whoſoever ſhall compel thee to go a Mile, go with him twain; (*rather than maintain thy Liberty by forcibly oppoſing his Compulſion.*

cc 42. *And if Men do not uſe Force, but only aſk, or deſire to borrow of thee,*) cc give to him that aſketh of thee, (*what thou haſt to ſpare,*) and from him that would borrow of thee, turn not thou away.

dd 43. dd Ye have heard that it hath been ſaid, thou ſhalt love thy Neighbour, and (*this by the Scribes and Phariſees, is interpreted as a permiſſion, to*) hate thine Enemy.

ee 44. ee But I ſay unto you, love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you, (i. e. *be kindly affected towards your Enemies, and ready to do Good to them for Evil, and the Good you cannot do your ſelves, pray that God would do for them.*)

45. That (*ſo*) you may (*appear to*) be the Children of your Father which is in Heaven, (*by your likeneſs to him*) for he maketh his Sun to riſe on the Evil and on the Good, and ſendeth Rain on the Juſt, and on the Unjuſt.

46. For if you (*reſtrain your*) love (*to*) them (*only*) which love you, what Reward have you? (i. e. *what Reaſon to expect any Reward from God for ſo doing? for,*) do not even the Publicans (*whom you look upon as Men deſerted by God, do*) the ſame?

47. And if ye ſalute (*or kindly treat*) your Brethren only, what do you more than others? do not even the Publicans ſo (*alſo?*)

48. Be ye therefore perfect, (*in your Charity and Mercy to others,*) even as your Father which is in Heaven is perfect; (*and then your eminent good Works will eminently be rewarded by him.*)

Annotations on Chap. V.

Ver. 1. ΙΔΩΝ δὲ τὰς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ, &c. *And ſeeing the Multitude he went up into a Mountain, and ſitting down, his Diſciples came to him.*] Here note, (1.) That *Chriſt* ſeeing the Multitude, taught them; for though his *Diſciples* may be eſpecially concerned in ſome few Verſes of this fifth *Chapter*, yet it is certain from theſe Words in the cloſe of this Sermon, (*the Multitudes were aſtoniſhed at his Doctrine, for he taught them as one that had Authority,*) that the Multitude not only heard, but were taught the Things contained in this Sermon, according to thoſe Words of *Chryſoſtom*, μὴ τοῖς μαθηταῖς μόνον αὐτὸν νόμιζε διαλέγεσθαι, ἀλλὰ καὶ δι' ἐκείνων ἅπασιν.

Moreover it deſerveth to be noted, that the whole Multitude of them, who attended on his Doctrine, and thought well of him, are called his *Diſciples*, and not the twelve *Apoſtles* only; ſo doth St. *Luke* inform us, by ſaying, *he called to him his Diſciples, and out of them he choſe the Twelve*, Luke vi. 13. and *v.* 17. *that the whole Multitude of his Diſciples* were then with him. So *John* vi. 66. *From that time many of his Diſciples went back, and followed no more after him*; and *v.* 67. He ſaid *to the Twelve, Will ye alſo go away?* What therefore was here ſpoken to his *Diſciples*, might alſo be ſpoken to the Multitude. (2.) This Sermon was ſpoken upon the Mount, which he made choice of, ſaith Dr. *Hammond*, that as the Law had been delivered from Mount *Sinai*, ſo might the Preaching of the Goſpel, begin from a Mountain: Say others, that he might be the better heard by his Auditors, inſtructing us by his Example ſo to form this Service, as may be moſt conducing to the Advantage of the Hearers.

The Queſtion here raiſed by *Interpreters*, whether this Sermon be the ſame with that, which we find mentioned *Luke* the ſixth, or only like a Sermon ſpoken at another Time and Place, is of ſome concern for the right underſtanding of the Words; for if the Sermon be the ſame in both, and it were ſpoken only once by Chriſt, though it be ſet down twice by the *Evangeliſts*, the Words of one *Evangeliſt* muſt be interpreted in a Senſe agreeable to the other, or elſe they cannot both be true. Whereas, if our Lord ſpake the Words recorded by St *Luke* at any other Time and Place, than the Diſcourſe, related by St. *Matthew*, was delivered at, we may give different Interpretations to their Words; and that this was ſo ſeems highly probable.

1ſt. Becauſe St. *Luke* omits ſo many Things recorded by St. *Matthew* as Parts of this Diſcourſe, *viz.* all the *fifth Chapter*, from *v.* 13. to 39. the whole *ſixth Chapter*, and *Chap. ſeventh*, from *v.* 6. to 16. that is, he omits the greateſt Part of this Sermon; and therefore it is probable he did not intend to ſet down the ſame Sermon; ſince otherwiſe it muſt be granted that he had performed

what he intended very imperfectly; and alſo added many Woes, of which St. *Matthew* makes no mention.

2*dly*, As for the Time, St. *Matthew* doth ſufficiently inform us that his Sermon was delivered before the Healing of the *Leper*, for *as Chriſt came down from the Mount, the Leper came to him*, Chap. viii. 2. whereas St. *Luke*, tho' he promiſeth to diſcourſe in Order of what Chriſt did, gives us the Story of the *Leper*, Chap. v. 12. and the Hiſtory of *Chriſt*'s Sermon after Chap. vi. 17. Again St. *Luke* reckons *Matthew* amongſt thoſe whom Chriſt had choſen to be of the Twelve, and *v.* 17. he adds, that *Chriſt* went down with them and preached the following Sermon, whereas the Sermon mentioned by St. *Matthew* was preached long before his Calling to be one of Chriſt's Diſciples; for after Chriſt was come down from the Mount, had healed the *Leper*, and the *Centurion*'s Servant, and had done many other Things; *He ſaw a Man ſitting at the Receipt of Cuſtom, named Matthew, and ſaid unto him, Follow me*, Chap. ix. 9. Whence it appears, that he was called long after the Preaching of this Sermon on the Mount, and yet before the Preaching of the Sermon mentioned by St. *Luke*. Laſtly, St. *Matthew*'s Sermon was preached on the Mount by our Lord, calling his Diſciples up to him; whereas St. *Luke* informs us, *v.* 17. that our Lord *came down with his Diſciples from a Mount*, and ſtood in the Plain, and from thence preached what he recorded: wherefore the Difference of theſe Sermons being ſo great, both as to Matter, and to Circumſtance of Time and Place, it ſeems moſt reaſonable to conceive that they were ſeverally ſpoken, and therefore may admit of divers Senſes. Yet ſeeing ſoon after both theſe Sermons we find him entring into *Capernaum*, and healing the *Centurion*'s Servant, *Matth.* viii. 5. *Luke* vii. 1. it may be probably conjectured that he ſpake the Sermon in St. *Matthew*, whilſt he was *ſitting on the Mount*, to his *Diſciples*, and that in St. *Luke*, when he afterwards *came down into the Plain with them*, Luke vi. 17. *in the Audience of all the People*, Luke vii. 1.

b Ver. 3. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· *Bleſſed are the poor in Spirit.*] Here note,

1*ſt*, That by the Poor in Spirit we are not to underſtand, as many *Romiſh Commentators* do, ſuch Perſons as having Riches, and plentiful Poſſeſſions, do voluntarily quit them, and chuſe a State of Poverty, as moſt conducing to the free Exerciſe of Religion, as did ſome *Eremites*, and *Monks* of old, and as the *Mendicants*, or *begging Friars* of that Church pretend now to do; for it is aſſuredly the Duty of all Men, who would obtain this Bliſs, to be *poor in Spirit*; whereas it cannot be the Duty of all *Chriſtians* to turn *Monks*, and *Friars mendicant*, to this End, for then all other *Roman Catholicks* muſt be excluded from the Kingdom of Heaven. Nor,

2*dly*, Doth our Lord here pronounce this Bleſſing on the Poor properly ſo called, that is, on ſuch as have no Riches and Poſſeſſions in this World, as being the moſt likely Perſons to embrace that Goſpel, which calls for the forſaking all that they have, which they, who have but little will be moſt eaſily perſuaded to do, and ſo will be moſt ready to enter into the Kingdom of God. (1.) Becauſe our Lord expreſly limits this *Beatitude* not to the poor in Purſe, or in Externals, but to the poor in Spirit. (2.) Becauſe Chriſt actually pronounces that the Poor he ſpeaks of are bleſſed, and that theirs is the Kingdom of Heaven; which is not true of all, or of the moſt Part of thoſe who, as to Temporals, are poor: for by Experience, we find they are often diſcontented with their State, are apt to ſteal, lie, flatter, and uſe ſordid Arts to get a Penny, and have but little Senſe of Piety, and but little Knowledge of, and leſs Concernment for Religion. And (3.) This Interpretation ſeems to exclude the Rich, who do not actually quit their temporal Enjoyments, from any Intereſt in the Kingdom of Heaven; whereas St. *Paul* only requires them to be *rich in good Works*, that they may lay hold of eternal Life, 1 *Tim.* vi. 18, 19. And therefore,

3*dly*, The moſt received, and beſt Interpretation of this Phraſe, is this, that by the *poor in Spirit*, our Saviour underſtands the Man of a true, humble, lowly Spirit; this being the uſual Expreſſion by which the Scriptures and the *Jewiſh* Writers ſtill repreſent the humble Man, that he is *Shephal Ruach*, i. e. poor, low, or contrite in his Spirit. So *Prov.* xvi. 19. Better is it to be *Shephal Ruach*, of an humble Spirit with the Meek, than to divide the Spoil with the Proud; and *Chap.* xxix. 23. the Pride of Man ſhall humble him, but *Shephal Ruach*, he that is of an humble Spirit obtaineth Glory. So *Iſa.* lxvi. 2. To whom will I look but to the poor in Spirit; which *Chap.* lvii. 15. is *Shephal Ruach*, to the Man of an humble Spirit. Accordingly, in their (a) *Pirke Avoth* they have theſe Inſtructions, *Be thou Shephal Ruach, humble in Spirit towards all Men, he that is Shephal Ruach is worthy of Honour, and the Holy Ghoſt will reſt upon him.* And (b) *great are the humble in Spirit in the Sight of God:* And they who are thus poor in Spirit are bleſſed; becauſe their Humility rendring them teachable, ſubmiſſive, contented and obedient, prepares them to enter into Chriſt's Kingdom, and makes them living Members of his Body? and ſeeing they who are thus holy ſhall be alſo happy, they muſt be alſo meet to enter into the Kingdom of Glory hereafter.

(a) Chap. 4. §. 4. 10. c. 5. 19.

(b) Buxt. Floril. p. 17.

Ver.

c Ver. 4. Μακάριοι οἱ πενθοῦντες, *Bleſſed are they that mourn.*] Here note,

1*ſt*, That by the Mourners here, I do not think it reaſonable to underſtand Men, whoſe Condition in this World is ſad and lamentable, as being deſtitute of all thoſe outward Things which render this Life comfortable, and perhaps alſo under great Afflictions, which ſome conceive to be the Import of theſe Words, becauſe a like Beatitude in St. *Luke* runs thus, *Bleſſed are ye that weep now, for ye ſhall laugh.* For (1.) if this Mourning did only import a Condition ſad and lamentable as to outward Circumſtances, then muſt the Laughter in St. *Luke* oppoſed to it, be only a Promiſe of outward temporal Felicity, which as it is no Goſpel Promiſe, ſo it is far from rendring any Perſon truly bleſſed. (2.) Becauſe either we muſt then pronounce all bleſſed who are in ſuch a lamentable State, which is far from being true, there being many who fall into it by their own Sin and Folly, and many who being in it, are nothing better by it, as to the inward Frame and Diſpoſition of their Spirit; or elſe we muſt reſtrain this to them, who do thus ſuffer for the Name of Chriſt, and for the Sake of Righteouſneſs; and then it will not be the Import of the ſecond, but of the eighth *Beatitude:* Nor,

2*dly*, Do I think, as ſome of the *Fathers* did, that the Mourners here are thoſe who mourn for the Sins of others, for the Iniquities committed by the Profeſſors of *Chriſtianity*, and eſpecially for the Sins committed in the Place and Nation where they live; for though, when Men thus weep out of a fixed Hatred to Sin, from a true Zeal for God, and a ſincere Affection for the Souls of Men, this muſt be highly acceptable in the Sight of God, and therefore Matter of juſt Comfort to them alſo; yet the Word *mourn* is general, and therefore ſeems not fit to be reſtrained unto ſuch Mourners in particular. The Mourner therefore here intended is the Perſon filled with that *godly Sorrow which works Repentance to Salvation not to be repented of*, or not reverſed by our Return again to the like Sins, 2 *Cor.* vii. 10. this Perſon muſt be bleſſed in the Pardon of his Sins, for *bleſſed is he, whoſe Iniquity is forgiven, and whoſe Sin is covered*, Rom. iv. 6, 7, 8. He alſo will be comforted with the aſſured Hope of future Happineſs; this true Repentance being ſtiled, *Repentance unto Life*, Acts xi. 18. *Repentance unto Salvation*, 2 Cor. vii. 10.

d Ver. 5. Μακάριοι οἱ πραεῖς. *Bleſſed are the meek;*] *i. e.* the Men of ſuch a happy Frame of Spirit, as renders them averſe from Wrath, even when they are provoked to it, by the Injuries they have received from others, and from Retaliation, or recompenſing Evil for Evil; but on the contrary, are inclined rather to remit ſomething of their Right, and overcome Evil with Good; and by the Sweetneſs, Friendlineſs, and Affability of their Converſation to reconcile and win their Brother to a Good-liking, and kind Affection to them. The Bleſſing promiſed to theſe meek Perſons is this, that *they ſhall inherit the Earth:* which Words being taken from *Pſ.* xxxvii. 11. cannot admit of that ſtrained Expoſition of ſome of the *Ancients*, who by the Earth underſtand Heaven, as being eminently *the Land of the Living*; for it is evident to a Demonſtration, that *David* did underſtand this of the preſent Earth, or of the Land of *Canaan*; for the Tenour of this whole thirty ſeventh Pſalm is deſigned to ſhew, that wicked Men ſhall by God's Judgements ſuddenly periſh, whilſt righteous Men live eaſily and quietly in the Land of *Canaan*. So *ver.* 9. *Evil doers ſhall be cut off, but they that wait upon the Lord, they ſhall inherit the Earth; for yet a little While, and the wicked ſhall not be, but the meek ſhall inherit the Earth. They that are bleſſed of him ſhall inherit the Earth, and they that are curſed of him ſhall be rooted out.* So *ver.* 34. *Wait on the Lord, and keep his Way, and he ſhall exalt thee,* τοῦ κληρονομῆσαι τὴν γῆν, *to inherit the Earth: when the wicked are deſtroyed, thou ſhalt ſee it.* 'Tis therefore well obſerved by *Chryſoſtom* upon the Place, that, becauſe the *Jews* had been oft taught this Leſſon in the *Old Teſtament*, our *Saviour* addreſſes himſelf to them in the Language they had been accuſtomed to: This Son of *David* repeateth, and confirmeth to them the Promiſe made by *David.* And this I judge to be the moſt natural, and trueſt Expoſition of theſe Words.

But then it muſt be noted, (2*dly*,) that our Saviour doth not here promiſe to advance the Meek unto an Affluence, or great Abundance of Things temporal, to make him great in Power, or rich and wealthy in the World. For a *Man's Life*, i. e. the true Comfort and Satisfaction of it, *conſiſts not in the Abundance of the Things which he poſſeſſeth*, Luke xii. 15. and ſo we have no Reaſon to expect thoſe Things, which are not needful to the Comfort and Satisfaction of our Lives. Experience ſhews that this is not the ordinary Portion of the Meek, and therefore doth ſufficiently inſtruct us, that this is not the Bleſſing promiſed by that God, who cannot lie or fail of the Performance of his Promiſe; and therefore poſitively this Phraſe ſeems rather to import, That Meekneſs is the beſt way to the moſt ſure Enjoyment of theſe Things, as far as they are needful and convenient; and, (2*dly*,) to enjoy them with the greateſt Quiet and Tranquility, without that Strife, Debate, Anxiety and Trouble, which imbitter the Enjoyment of theſe Things, to others; and, (3*dly*,) with the trueſt Comfort, Satisfaction, and Contentedneſs of Mind.

Ver. 6. Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, *&c. Bleſſed are they that hunger, and thirſt after Righteouſneſs.*] The Righteouſneſs here mentioned, is by ſome thought to be the Righteouſneſs of Faith, by which we being juſtified, or freed from the Guilt of Sin, have Peace with God; and this 6

undoubtedly is a fit Matter of our ſpiritual Thirſt and Hunger: but yet I think this cannot be the proper Import of the Words; (1.) Becauſe the Word δικαιοσύνη, *Righteouſneſs*, bears no ſuch Senſe in the Goſpel; but only in the Epiſtles of St. *Paul*; (2.) Becauſe the *Jews*, to whom *Chriſt* ſpeaks, had no Idea of this Righteouſneſs, no Apprehenſion that their *Meſſiah* was to die, and much leſs that they ſhould be juſtified by his Death; and therefore had Chriſt ſpoken of this Righteouſneſs, none of them could have underſtood his meaning, as we may learn from his Diſcourſe on this Subject, *John* vi. for the *Jews* could not underſtand it; wherefore the Righteouſneſs here intended is that inherent Righteouſneſs, which conſiſts in a ſincere Endeavour to practice all thoſe Duties, which God requires at our Hands, and to eſchew that Evil, which he hath forbidden; in which Senſe *Zacharias*, and *Elizabeth*, are ſaid to *be both Righteous before God, walking in all the Commandments of the Lord, blameleſs*, Luke i. 6. and it is repreſented as our Duty, to *ſerve God in Righteouſneſs, and Holineſs before him all the Days of our Life*, *v.* 74, 75. and here 'tis ſaid, that *Except our Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, we can in no caſe enter into the Kingdom of God*, *ver.* 20. To hunger and thirſt after this Righteouſneſs, is to be as ſenſible of the want of it, as fervently deſirous to have it, as induſtrious to obtain it, as reſtleſs and inceſſant till we do enjoy it; as Men uſually are when they are pinch'd with Hunger and Thirſt. And they, who ſtand thus affected to it, ſhall be ſatisfied with it, *i. e.* they ſhall have all the Means and Aids required to make them thus righteous here, and ſhall have the Reward of Righteouſneſs hereafter, and ſo ſhall be bleſſed; for ſeeing it is God himſelf, who by his Word and Spirit, raiſes in them this Diſpoſition towards Righteouſneſs; ſince he inviteth every hungry Soul to eat of this ſpiritual Food, and ſaith to every thirſty Soul, *Come drink of theſe Waters of Life*; ſeeing this Righteouſneſs renders them ſo acceptable, and well-pleaſing in his Sight; and laſtly, ſeeing he hath promiſed them this Satisfaction, they all on theſe Accounts may reſt aſſured, that they ſhall obtain this Food of the Soul. See Note on *John* vi. 27.

f Ver. 7. Μακάριοι οἱ ἐλεήμονες, *Bleſſed are the merciful*;] i. e. they who from an affecting Senſe of a *Sympathy* with others, and a charitable Affection and Good-will towards them, are ready to relieve them, as they are able, under all their Wants; to pity them in their Infirmities; to comfort and ſupport them under their Calamities; and ready to forgive; and to ſhew Mercy to them when they have offended; and to pray to their heavenly Father to give them thoſe Supports and Conſolations we are not able to afford them; and who eſpecially have this Compaſſion for their Souls, by endeavouring to inſtruct the Ignorant; and to reclaim the Wicked from their evil Ways: ſuch merciful Perſons ſhall be bleſſed both in the inward Comforts and Satisfaction they ſhall find ariſing from thoſe Diſpoſitions, which render them ſo like to their heavenly Father, and alſo from that Mercy they ſhall obtain from him at the great Day of their Accounts.

g Ver. 8. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, *Bleſſed are the pure in Heart*] They whoſe Hearts are pure from thoſe evil Thoughts and Reaſoning, thoſe evil Deſires, Luſtings and Affections, thoſe evil Paſſions and Perturbations, and from thoſe evil Intentions, Devices and Machinations, which defile the Soul, are bleſſed; for they are fitted to enjoy Communion with God here, 1 *John* iii. 3. and Happineſs with him hereafter; *Heb.* xii. 14.

h Ver. 9. Μακάριοι οἱ εἰρηνοποιοὶ, *Bleſſed are the Peace-makers*;] *i. e.* (1.) the Men of a peaceable Mind, for as he, that is inclined to Lying, is ſaid *to make a Lie*, Rev. xxii. 15. and he, that is inclined to ſin, ποιεῖν ἁμαρτίαν, *to do, make Sin*, 1 John iii. 8. ſo he, that is diſpoſed to follow after the Things, which make for Peace, may be ſtiled a Peacemaker: (2.) They who endeavour in their Stations, and as Occaſions do preſent themſelves, to preſerve Peace, Love, and Friendſhip, and to prevent Contentions, Quarrellings and Diſcords among Chriſtian Brethren: And (3.) they who labour to promote the Peace and Quiet of the Publick, both in *Church* and *State*, are bleſſed, becauſe they ſhall be called, *i. e.* they are, and ſhall be owned by God, as Sons, by reaſon of their likeneſs to the God of Peace, 1 *Cor.* xiv. 33. 2 *Cor.* xiii. 11. *Philip.* iv. 9. 2 *Theſſ.* iii. 16. See Note on *Chap.* i. 23. and being Sons ſhall be *Heirs of God, Joint Heirs with Chriſt*, Rom. viii. 17. ſuch as ſhall reign with him in Glory; they ſhall be *Sons of the Reſurrection*, Luke xx. 36. and ſhall receive υἱοθεσίαν the Bleſſing conſequent on this Sonſhip, or Adoption, to wit, *The Redemption of their Bodies from Corruption*, Rom. viii. 23.

i Ver. 10. Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, *Bleſſed are they which are perſecuted for the Sake of Righteouſneſs*,] or for Chriſt's Sake, *&c. i. e.* (1.) for perſevering patiently and ſtedfaſtly in the Profeſſion of the Chriſtian Faith: or (2.) for the Performance of that Duty, which they owe to God the *Father*, and our Lord *Jeſus Chriſt*, and to our *Chriſtian* Brother for their Sakes: or (3.) who are perſecuted; becauſe they do not own that as an Article of Faith, or any Part of *Chriſtian* Duty, which God hath not declared to be ſo: for ſeeing this cannot be done without making profeſſion of a Lie, or ſaying we believe what we can ſee no Reaſon to believe, to ſuffer for this Cauſe is evidently to ſuffer becauſe we will not play the *Hypocrites*, or give the Lie to our own Conſciences; and therefore this in St. *Peter*'s Language is to ſuffer *for Conſcience towards God*, and to ſuffer wrongfully or unjuſtly. Yea, ſeeing this

cannot

cannot be done, but we muſt own another Teacher, Lawgiver, and Author of our Faith, beſides the *Lord Chriſt*, our Sufferings for refuſing to do this, are truly Sufferings *for the Sake of Chriſt*; and ſuch as make us happy Sufferers, ſince *Chriſt* hath promiſed them the Bleſſings of this heavenly Kingdom, and hath aſſured them that *great is their Reward in Heaven*; and therefore as their State on Earth under theſe Perſecutions, doth render them conformed to their Head, and like to the holy *Prophets* and *Apoſtles*; ſo ſhall they hereafter be like to them in Glory, *Rom.* viii. 17. 2 *Tim.* ii. 11.

k Ver. 13. Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, *Ye are the Salt of the Earth.*] Sal ſapit omnia, *Salt is given to make Things ſavoury*, according to that Queſtion of *Job*, Chap. vi. 6. *Can that which is unſavoury be eaten without Salt?* And alſo to ſave them from Putrefaction: See Note on *Mark* ix. 49. So that the import of this *Metaphor* is this; ye are appointed by that pure and holy Doctrine, which you are to preach, and by the ſavour of your good Converſation, to purge the World from that Corruption in which it lies, and repreſent them to God as *a Sacrifice of a ſweet ſmelling Savour, holy, and acceptable to God*; but if you your ſelves ſhould loſe the ſavour of your good Converſation, and become putrified Members in my Body, you would be wholly uſeleſs to theſe good Ends; and therefore can expect nothing but to be rejected by me, and caſt off, as *unſavoury Salt* is caſt unto the Dunghil.

l Ver. 14. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου, *Ye are the Light of the World.*] The Effect of Light is to make Things manifeſt, *Eph.* v. 13. and to direct us in the Way in which we are to walk. So that the Import of this *Metaphor* ſeems to be this; I have appointed you to manifeſt to the World my Doctrine, which will diſcover to them what is *the good, and acceptable, and perfect Will of God*, and ſo direct their Feet into the Way that leadeth to eternal Life, and will enable them to *walk as Children of the Light*, and if you do not hide this Light from them, but cauſe it to ſhine forth both in your Doctrine and Chriſtian Converſation, the Light of it is ſo clear and radiant, that it cannot be hid from them.

m Ver. 16. Οὕτω λαμψάτω τὸ φῶς ὑμῶν, *&c.* So (*therefore*) let (*this*) your Light ſhine before Men, that they may (*from your Converſation, as well as from your Doctrine*) ſee your good Works, and (*then they will ſee cauſe to*) glorify your Father which is in Heaven.] Hence note,

1*ſt*, That though *Chriſt*'s twelve *Apoſtles* are chiefly concerned in theſe *Metaphors*, yet are they in ſome meaſure applicable to all *Chriſtians*; for it is the Duty of all *Chriſtians* to *ſhine as Lights in the World*, Philip. ii. 15. And *Chriſt* having ſaid, *He that forſaketh not all he hath, cannot be my Diſciple*; preſently ſubjoins, *Salt is good, but if the Salt hath loſt its Savour, wherewith ſhall it be ſalted?* Luke xiv. 33, 34. Note,

2*dly*, That the good Works here mentioned, muſt be ſuch as by the Light of Nature ſeem good and honourable in the Sight of Men; becauſe they muſt give Occaſion even to *Heathens* to think well of *Chriſtianity*: Theſe Works may therefore be performed to be ſeen of Men, provided we deſire this not for Oſtentation, but for God's Glory, and their Edification; that they diſcerning the Holineſs, Juſtice, and Goodneſs of his Precepts, and the excellent Effects they have on thoſe who embrace them, may thereby be convinced that they are derived from a God, juſt, holy, and full of Kindneſs and Goodwill towards Men.

n Ver. 17. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας· *Think not that I am come to deſtroy* (Gr. *diſſolve*) *the Law or the Prophets.*] Our Lord hath taught us that all the Law and the Prophets are comprehended in theſe two Precepts, *Thou ſhalt love the Lord thy God with all thy Heart*, &c. and *thou ſhalt love thy Neighbour as thyſelf*, Matt. xxii. 40. St. *Paul*, that *he who loves his Neighbour as himſelf*, νόμον πεπλήρωκε, *hath fulfilled the Law*, Rom. xiii. 8. And that *the whole Law* πληροῦται *is fulfilled*, Gal. v. 14. or is perfected, *Jam.* ii. 8. in this, *Thou ſhalt love thy Neighbour as thyſelf*; it is not therefore to be thought that *Chriſt* came to diſſolve the *moral Law*, or any Rules of *Morality* deliver'd by the *Prophets*, but he came rather *that the Righteouſneſs of the Law* πληρωθῇ, *might be fulfilled by us, who walk not after the Fleſh, but after the Spirit*, Rom. viii. 4. And that this is the Law chiefly intended here, may be concluded; (1.) Becauſe *Chriſt* only undertakes the true Interpretation of the Precepts, which reſpect the *moral* Law; in theſe alone can he be rationally conceived to require *our Righteouſneſs ſhould exceed that of the Scribes and Phariſees*, not in the literal Obſervance of the Ritual Precepts, in which they were exactly ſcrupulous, whilſt they neglected *Judgment, Mercy, and the Love of God.* And of them only could he ſay, That *he who brake the leaſt of them, and taught Men ſo to do, ſhould be the leaſt in his Kingdom*, v. 19, 20. Since otherwiſe the Apoſtle *Paul* muſt have been chief in that Number. (2.) As for the *Rituals* of the *Law* and *Prophets*, our Lord declares, *the Law and the Prophets were till John*, Luke xvi. 16. and ſays, the Time was coming, when *neither in Samaria, nor in Jeruſalem ſhould they worſhip the Father*, but ſhould worſhip him every where in a more ſpiritual Manner, *John* iv. 22, 23, 24. Yea, he foretels the Diſſolution of that Temple, and *Jewiſh* Polity, on which their *ritual* and *judicial* Precepts did depend, *Chap.* xxiv. St. *Paul* informs us, that the Law was only given *till the promiſed Seed ſhould come*, Gal. iii. 19. and that he being come, we were no longer under the *Pædagogy* of the Law. That *Chriſtians* were *dead to the Law through the Body of Chriſt*, Rom. vii. 4, 6. that they were *looſed from*

from the Law, that being dead under which they were held, v. 6. that it was evacuated, 2 *Cor.* iii. 11. that they were redeemed from it by *Chriſt*, Gal. iv. 5. and that they ought no more to be ſubject to that *Yoke of Bondage*, or return to thoſe beggarly *Elements*, v. 9. and *Chap.* v. 1. that Chriſt had broken down this *Partition-wall*, and evacuated that Law of Commandments, *Eph.* ii. 14, 15. that he had *blotted out that Hand-writing of Ordinances, and took it out of the way, nailing it to his Croſs*, Coloſ. ii. 14. that it was only to continue *to the Time of Reformation*, Heb. ix. 10. that *the Prieſthood being changed, there was a Neceſſity of the Change of the Law*, Chap. vii. 12. and that there was *a diſannulling of the Commandments going before, becauſe of the Weakneſs and Unprofitableneſs of it*, v. 18. Which Things ſeem inconſiſtent with the Doctrine that *Chriſt* came not to diſſolve that *Ceremonial* Law, from which he freed all *Chriſtians*, and made them dead to it, by his Body, evacuating his *Hand-writing of Ordinances*, and *taking it out of the way*, by nailing it to his Croſs. Nor ſeems it here ſufficient to ſay, This Law was not aboliſhed by *Chriſt*, but vaniſhed by the Maturity of the Time appointed for the Continuance of it, ſeeing it therefore only vaniſhed becauſe *Chriſt* came to evacuate it by his Death and Croſs; and what he came to take away, he came alſo to diſſolve. But, *(3dly,)* Theſe Rites may be conſidered as they were *Typical* of Things future, and were a *Shadow of good Things to come by Chriſt*, Col. ii. 17. Heb. x. 1. The *Prophets* alſo may be looked upon as foretelling his Days, and ſpeaking of the Things he was to do and ſuffer, and of his future Glory, and the glad Tidings of the Goſpel, *Acts* iii. 24. 1 *Pet.* i. 10, 11, 12. of the Converſion of the *Jews* at the Cloſe of the World, the Fall of *Antichriſt*, the coming in of the Fulneſs of the *Gentiles*, and the final Judgment; and in this Senſe, *Chriſt* came not to diſſolve the Law and the *Prophets*, but *to fulfil them*, by exhibiting the *Antitype* and Subſtance, of which theſe *Rituals* were the *Types*, and *Shadows*; and fulfilling theſe *Prophecies*, and taking Care the Truth of theſe Things ſhould not fail; nor ſhould the Law and the *Prophets* ceaſe to have their Force, till theſe Things were accompliſhed; and ſo the Phraſe ἕως πάντα γένηται occurs, importing the Performance of what was *typified* by the Law, and foretold by the *Prophets*. So *Luke* xxi. 32. *This Generation ſhall not paſs away*, ἕως ἂν πάντα γένηται, *till all Things foretold by* me *be done*, Mat. xxiv. 34. Mark xiii. 30. And, *(4thly,)* Many of theſe *ritual* Precepts had a *ſpiritual* Senſe; as the *Circumciſion of the Fleſh* denoted the *Spiritual Circumciſion of the Heart*; the *Reſt of the Sabbath*, a *Reſt remaining for the People of God*, *&c.* on which Account the *Apoſtle* declares, not only that the *Law was holy, juſt, and good*, but that it was alſo *ſpiritual*, Rom. vii. 12, 14. And in this Senſe *Chriſt* came *not to diſſolve the Law, but to fulfil*, eſtabliſh and perfect it, by changing him that was a *Jew outwardly*, to one *inwardly*; and the *Circumciſion of the Fleſh* in the Letter, to the *Circumciſion of the Heart in the Spirit*, Rom. ii. 29. and by circumciſing us, *not with the Circumciſion made with Hands, but with the Circumciſion of Chriſt*, Col. ii. 11. that we might be the *true Circumciſion, who ſerve God in the Spirit*, Phil. iii. 3. And *(5thly,)* By one *Iota*, or *Tittle of the Law*, I underſtand one Precept of it, according to that ſaying of the *Jews*, *'Twere better one Letter of the Law ſhould be razed out*, i. e. *one Precept of it ſhould be violated, than that the Name of God ſhould be openly blaſphemed.* And as for thoſe Words, *till Heaven and Earth paſs away*, they muſt be underſtood only of the *moral* Law, or elſe muſt bear the Senſe, which St. *Luke* gives of them, *Chap.* xvi. 17. *Sooner may Heaven and Earth paſs away*, than God fail of accompliſhing the Things typified by the Law, or foretold by the *Prophets*. Moreover, ſome of theſe *Types* relating not only to *ſpiritual*, but to *heavenly* Things; the Reſt of the *Sabbath* being typical of *the Reſt remaining to the People of God*, Heb. iii. and iv. The *Tabernacle* being a *Shadow of the heavenly Tabernacle made without Hands*, and the Law being *the Shadow of future good Things*, Heb x. 1. And the *Prophets* foretelling thoſe Things, which were not to be compleatly fulfilled till the End of the World, or the Day of Judgment, our *Saviour* might well ſay, *Heaven and Earth ſhall paſs away, but one Jot or Tittle of the Law, ſhall not paſs away till all Things be fulfilled*; ſome of the Things *typified* by the *Law*, and foretold by the *Prophets*, being then only to be fulfilled, when *Heaven* and *Earth* were to paſs away.

Ver. 19. Ὅς ἐαν οὖν λύσῃ, *&c. Whoſoever therefore ſhall break one of theſe leaſt Commandments, he ſhall be called the leaſt in the Kingdom of Heaven:*] Ἐλάχιστος κληθήσεται, *he ſhall be called leaſt*, i. e. he ſhall be unworthy to be reckoned one of the Members of my Kingdom. So, *I am the leaſt of the Apoſtles*, is, *I am unworthy to be called an Apoſtle*, 1 Cor. xv. 9. Note alſo, that *Chriſt* is ſpeaking not of the Precepts of his New Law, but of the Precepts of the *Moral* Law, of which he had diſcourſed in the two preceding Verſes, as is apparent from the illative Particle οὖν, *therefore.* Moreover, it ſeems harſh, either to refer this to the Beatitudes, which ended *ver.* 12. or to the following Precepts, of which *Chriſt* had yet ſpoken nothing. And, *Laſtly*, It is probable that *Chriſt* may here reflect on thoſe *Scribes* and *Phariſees*, who by their Traditions exempted themſelves, and taught others not to obſerve ſome of thoſe *Moral* Precepts, and might hint, that how highly ſoever they were valued by themſelves, or others, for their Skill in the Law, ſuch Teachers of it ſhould be of no Account in his Kingdom.

Ver. 20. Λέγω γὰρ ὑμῖν· *For I ſay unto you, except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees*;] i. e. except

cept (1.) you obſerve all the Precepts of the *Moral* Law, not making any of them void by your *Traditions*, not leaving undone the *more weighty Matters of the Law, Judgment, Mercy and Faith*, as they do, *Mat.* xxiii. 23. not thinking to attone for the Neglect of ſome of them by your Obſervance of the reſt: See Notes on *James* ii. 10. (2.) Unleſs you do obſerve this Law, not only according to the outward Man and in the Letter, but alſo in the *ſpiritual* Senſe, and ſo as to cleanſe your Hearts from thoſe inward Diſpoſitions, which are in God's Sight Violations of it, and *defile the Man*, you will not be fitted to enter into my Kingdom. And that in both theſe Things the legal Righteouſneſs of the *Scribes* and *Phariſees* was deficient, is clear, (1.) From our *Saviour*'s Care to teach them, it was not ſufficient to obſerve what was ſaid to them of old, according to the Letter only, but that they were to regard the higher and ſpiritual Senſe of it, not only not to *kill, but not to be angry without cauſe*, &c. (2.) That Adultery might be committed in the Heart as well as in the outward Action, *ver.* 28. and that *what cometh out of the Heart, defileth a Man:* Which Doctrine the *Phariſees* were ſo unacquainted with, that they were offended at it, *Mat.* xv. 12. And *Joſephus*, who was well acquainted with their Doctrine, declares *Polybius* miſtaken, when he ſaith, *Antiochus Epiphanes* periſhed, becauſe he would have robb'd *Diana*'s Temple of its Treaſure; for ſaith he, (c) Τὸ γὰρ μηκέτι ποιῆσαι τὸ ἔρξον βουλευσάμενον οὐκ ἔστι τιμωρίας ἄξιον, *He deſerved no Puniſhment for what he only would have done, but did not.* And *Kimchi*, on theſe Words of *David*, *Pſal.* lxvi. 18. *If I regard Iniquity in my Heart, the Lord will not hear me*, comments thus, *He will not impute it to me for Sin; for God does not look upon an evil Thought as Sin, unleſs it be conceived againſt God, or Religion.*

q Ver. 21. Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις, *&c. Ye have heard, it hath been ſaid by* (to) *them of old, Thou ſhalt not kill*; ἐγὼ δὲ λέγω ὑμῖν, *but I ſay unto you, whoſoever is angry with his Brother*, &c.] That τοῖς ἀρχαίοις is here to be rendered in the *Dative* caſe, may be concluded, (1.) From the Words *I ſay unto you*, where ὑμῖν is undoubtedly the *Dative* Caſe.) (2.) Becauſe the Word ἐῤῥέθη elſewhere, is always joined to this Caſe, ſo *Rom.* ix. 12. ἐῤῥήθη αὐτῇ, *it was ſaid to her*; and *ver.* 26. ἐῤῥήθη αὐτοῖς, *it was ſaid to them*; Gal. iii. 16. *The Promiſes* τῷ Ἀβραὰμ ἐῤῥέθησαν, *were ſpoken to Abraham.* So *Rev.* ix. 4, 11. And where mention is made of a thing ſpoken by another, the Phraſe is ſtill τὸ ῥηθὲν ὑπο, or τὸ ῥηθὲν διὰ. (3.) Becauſe the Words thus cited by our *Lord*, are Words ſpoken *to them of old, as, Thou ſhalt not commit Adultery*, ver. 27. *Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine Oaths*, ver. 23. And here, *Thou ſhalt not kill*, Exod. xx. 13. and *Whoſoever killeth, ſhall be obnoxious to the Judgment*, Gen. ix. 6. Numb. xxxv. 31. *You ſhall take no Satisfaction for the Life of a Man*, ἐνόχον ὄντος ἀναιρεθῆναι, *worthy to be cut off by the Hand of Judgment, he ſhall die.* Of the Queſtion, whether *Chriſt* here adds to the Law of *Moſes* or rather declares thoſe things belong to the true Scope and Intention of it, which the *Scribes* and *Phariſees* never thought, or at leaſt taught not their *Scholars* ſo to be, ſee the *Appendix* to this *Chapter*. I incline to this laſt Opinion, and therefore give this Senſe to the Words: *You have heard it ſaid by Moſes to them of old, Thou ſhalt not kill; and underſtand not, that by this Precept, you are obnoxious to Guilt for any thing but Murther: But I ſay unto you, that by the genuine Import of it, all cauſeleſs Anger againſt our Brother, all contemptuous Expreſſions and Treatment of him, all raſh Judgment of him as a prophane and wicked Perſon, are forbidden, as being either Diſpoſitions to murther, or to neglect the Welfare of our Brother's Life and Soul:* And therefore ſay,

r Ver. 22. Ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, *That whoſoever is angry with his Brother without a Cauſe, ſhall be obnoxious to the Judgment.*] St. *Jerome* here notes, that *in quibuſdam codicibus legitur ſine causâ cæterum in veris definita ſententia eſt, as* if εἰκῇ *without Cauſe* had not been in the true Copies: But how little St. *Jerome* is to be truſted in theſe Matters, is evident from this, and many other Inſtances of like Nature; for certain it is, that we find this Word in *Juſtin*'s Epiſtle *ad Zenam*, &c. *p.* 311. D. Nor is it any Objection againſt this reading, that in his ſecond Apology, *p.* 83. the Word εἰκῇ is omitted, the whole Citation there running thus, ὃς δ' ἂν ὀργισθῇ ἔνοχος ἐστὶν εἰς τὸ πῦρ, for this is only a brief Recapitulation of the whole: And you may as well argue, that neither *Racha* nor μωρὲ were in that Verſe, as that εἰκῇ was not there. A like Inſtance I find in *Irenæus*, who when he gives a brief Recapitulation of our *Saviour*'s Words, ſaith, That inſtead of theſe Words, *Thou ſhalt not kill*, he commandeth, Ne iraſci quidem, *Not to be angry:* Yet whenever he cites theſe Words (as he doth thrice, *viz.* l. 2. c. 56. p. 189. *Col.* 1. l. 4. c. 27. p. 314. c. 1. &c. 3. p. 320. *Col.* 2.) he always adds, ſine causâ, *without Cauſe*; ſo alſo doth St. *Cyprian*, Teſt. l. 3. p. 64. *Conſtit. Apoſt.* l. 2. c. 52. p. 199. So *Chryſoſtome, Euthymius, Theophylact*, without any Hint of a various Reading; ſo alſo reads the *Syriac.* And this, with what I have added, *Exam. var. Lection.* D. *Millii.* l. 2. c. 1. n. 1. I think ſufficient to juſtify this Reading. For Explication of theſe Words, note, (1.) That they ſeem not rightly to interpret theſe Words, who refer them to the Judgment of the three *Sanhedrims* of the Jews; (1.) Becauſe the *Sanhedrim* is only mentioned in the ſecond Gradation: For, (2.) did it belong to the lower Court of three Men, to judge of *capital* Cauſes; and ſo thoſe Words, *the Murtherer ſhall be obnoxious to the Judgment*, ver. 21. cannot belong to them, and there-

(c) Antiq. lib. 12. 13.

fore

fore the Words here repeated cannot belong to them: Nor, (3.) can *Hell-fire* be properly applied to the Judgment of the higheſt *Sanhedrim*. Let it be therefore noted, (2.) That the *Jews* held that many Murtherers were not to be puniſhed by the Judgment of the *Sanhedrim*, but only the Judgment of the Hand of God; and that the Word *Rekah*, which ſignifies a vain, empty Fellow, was uſed as a Word of Scorn and Contempt. Now the vilifying a *Jew*, was a thing puniſhable by the *Sanhedrim:* The Word *Fool*, both in the Scripture and the *Jewiſh* Phraſe, ſignifies a prophane and wicked Fellow, or as we ſay, *an Hell-hound*; for, *the Wicked ſhall be turned into Hell:* So in thoſe Words, *Pſal* xiv. 1. *The Fool hath ſaid in his Heart, there is no God.* This then may be the Import of theſe Words, *He that is ſubject to unjuſt and cauſeleſs Anger, ſhall be obnoxious to the Anger and Judgment of God; he that publickly reviles his Brother, ſhall be obnoxious to the publick Cenſure of the Council; and he that repreſents and cenſures him as a Child of Hell, ſhall be obnoxious to Hell-fire:* According to that ſaying of the *Jews*, *He that calls another Baſtard, let him be puniſhed with forty Stripes; but he that calls him Fool, let him deſcend with him into his Life*, i. e. into his Miſery. Note, (3.) That theſe Words, *Vain* and *Fooliſh*, when they are uſed by Men aſſiſted by the Spirit of God, or ſpeaking by vertue of their Office, out of a Spirit of Charity, and an ardent Deſire to make Men ſenſible of their Folly, do not render them obnoxious to this Guilt: Not St. *James*, when he calls the *Solifidian*, *Vain Man*, Chap. ii. 20. Not St. *Paul*, when he ſaith, *O fooliſh Galatians!* Gal. iii. 1. and much leſs *Chriſt*, when he ſtiles the *Phariſees*, *Fools* and *Blind*, Mat. xxiii. 17. and when he ſaith to his Diſciples, *O Fools and ſlow of Heart*, Luke xxiv. 25. but only then when they proceed from raſh and cauſeleſs Anger, Rancour of Spirit, and Ill-will towards Men. Note, (4*thly*,) That God, in forbidding Murther, forbiddeth alſo thoſe Things which tend and diſpoſe us to it; all raſh Anger, Hatred, Rancour of Spirit, Malice, all that Contempt of others, which may make us not to value their Lives, and ſo not fear much the diſpatching them out of the way; all that reproachful Language, which begets ſuch Strifes, as too often end in Blood. *Ye fight and kill*, James iv. 2 That, in forbidding the outward Act, he forbids all inward Workings of the Heart towards that Act, all Deſires, Machinations, and Contrivances, all Purpoſes or Reſolutions ſo to do: *Out of the Heart come evil Thoughts, Murthers*, Mat. xv. 19. And that, by forbidding us *to kill*, he commands us to do what we are able, to preſerve our Brother's Life. See Note on *Luke* vi. 9. And, *Laſtly*, that by forbidding us to *kill the Body*, he much more doth forbid us to *kill the Soul*, or ſuffer that to periſh, as did the *Scribes* and *Phariſees*; ſuffering the Sinner and the *Publican* to periſh, by their Refuſal to converſe with them, tho' it were to *ſave that which was loſt*, or to *call Sinners to Repentance*. Note, (5*thly*,) From thoſe Words, *He that is angry with his Brother without a Cauſe*, that ſome Anger may be juſt and lawful, not as it is defined to be ὄρεξις ἀντιλυπήσεως, *a Deſire of Revenge*, or doing Evil to another, purely becauſe he hath done ſo to me; we being forbidden to *avenge ourſelves*, Rom. xii. 19. or even to ſay, *we will do to others as they have dealt with us*, Prov. xxiv. 29. But, as it is an inward Commotion and Diſpleaſure of the Mind, ariſing from the Apprehenſion of ſome Evil done to me, or others for whom I am concerned, with a Deſire to remove the Evil; and in this Senſe Anger cannot be aways ſinful:

1*ſt*, Becauſe ſome Anger hath been found even in that *Jeſus who did no Sin*, 1 Pet. ii. 22. as when the Cauſe of God and Piety were much concerned; for, *he looked upon the Phariſees with Anger, being grieved for the Hardneſs of their Hearts*, Mark iii. 5.

2*dly*, Becauſe Anger is a Paſſion implanted in us by the God of Nature; if therefore it were wholly evil in its Exerciſe, that God, who is the Author of it, muſt be the Author of our Sin, whereas the juſt Avenger of it can never be the Author of Sin.

3*dly*, Becauſe we are only bid to be *ſlow to Anger*, James i. 19. and not to be *haſty in our Spirits* to exert this Paſſion, *Prov.* xiv. 29. whereas that, which is always Evil, we ought not only to be *ſlow* to do, but always careful to avoid.

Ver. 23. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον· *If therefore thou bringeſt thy Gift unto the Altar*, &c.] Here note,

1*ſt*, That it was cuſtomary with the *Jews*, who lived at ſome Diſtance from *Jeruſalem*, to reſerve their Oblations till the next Feaſt; at which they were obliged to attend, and then to offer them; ſo that they might eaſily comply with this Precept.

2*dly*, The *Scribes* and *Phariſees* held, That the Gifts and Sacrifices brought to the *Temple*, were ſufficient to expiate for all Offences, which were not to be puniſhed by the Judge (except thoſe which required Reſtitution to be made firſt, and that without Amendment of Life; and therefore Chriſt here teacheth in Oppoſition to them, that no Sacrifice, or other Worſhip, could be acceptable to God, without Juſtice and Charity, and a Mind reconciled to our Brother; and that they did in vain attempt to propitiate an offended God, till they had made Satisfaction for the Injuries done to their Brother. And that therefore, when they had injured him by cauſeleſs Anger, reproachful Language, or undue and uncharitable Cenſures of his State, or any other way, they ſhould endeavour to be reconciled to him before they ſought to render God propitious to themſelves; at leaſt, by doing all things on their Part neceſſary to give him Satisfaction, and obtain his Friendſhip; ſo that if they prevail not, the Fault ſhall be in him, and not in them. Note,

3*dly*,

3*dly*, That the Duties of Juſtice and Charity are more acceptable to God than Sacrifices, or any other Part of outward Worſhip; theſe being only of poſitive Inſtitution, (whilſt the others are Duties required by the Law of Nature,) and ſo to be left undone, that we may do the other.

t Ver. 25. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, *Agree with thine Adverſary quickly*, &c.] *Epiſcopius* here ſaith, Theſe Words cannot be properly underſtood, becauſe *raſh Anger*, *reproachful Speeches*, and *calling a Man Fool*, could not be puniſhed with Impriſonment; but 'tis evident, that our Saviour is not now ſpeaking of theſe Things, but having told us what we ought to do to gain our Brother's Favour, when we had given him juſt Cauſe of Offence; he here counſels us what to do when we lie at his Mercy for our Debts due to him, *viz.* to do all we can amicably to compound the Matter, leſt being brought before the *Magiſtrates*, we ſhould be put in Priſon. Now theſe *Magiſtrates* were to be in their Gates, *Deut.* xvi. 18. that is, in all their *Cities*; (if the City were ſmall, it had only the Conſiſtory of *three Judges*; if large, that of *Twenty three*; and both theſe are ſtiled ἄρχοντες, *Luke* xii. 58.) and from them the Creditor might appeal to the higher *Sanhedrim*, here ſtiled the *Judge* by way of Eminency; and theſe Conſiſtories had their *Schoterim*, *Officials*, *Apparitors*, or Executors of their Sentence, called here ὑπήρεται, and *Luke* xii. 58. πράκτορι, who carried him to Priſon who was ſentenced thither, or inflicted the Puniſhment to which the Conſiſtory adjudged him. Here then δι' ὑπονοίας is inſinuated, how much more it concerns us in time to repent of our Offences againſt God, and to endeavour to be reconciled to him, leſt we be caſt into the infernal Priſon, according to that good Advice of the Son of *Syrach*, *Before Judgment examine thyſelf, and in the Day of Viſitation thou ſhalt find Mercy; humble thyſelf before thou beeſt ſick, and in the time of Sins ſhew Repentance, and defer not until Death to be juſtified*, Ecclus xviii. 20, 21, 22.

u Ver. 27. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, οὐ μοιχεύσεις, *Ye have heard that it hath been ſaid to them of old, Ye ſhall not commit Adultery.*] And this the *Rabbins* interpret ſtrictly, calling it the 35th *Precept*, *forbidding to lie with another Man's Wife*; on which Account our Lord proceeds to ſay, 'Tis alſo a Prohibition of all Incitements to Adultery, called by St. *Peter*, *The adulterous Eye*, 2 *Pet.* ii. 14. and by the Poet *Adultera Mens*, the Adultery of the Heart, in luſting after any Woman; only this ſeems not to be meant of every ſudden Deſire ariſing in us before we are aware, and ſuppreſſed and contradicted as ſoon as 'tis obſerved; but of moroſe Deſires, which we conſent to, and entertain with Pleaſure, without retracting them; and more eſpecially of ſuch Deſires, which are followed with Contrivance how to accompliſh what we thus deſire, and which we are only reſtrained from the Accompliſhment of, by want of Opportunity; in the firſt Caſe, Luſt hath conceived and *brought forth Sin*, a Sin againſt this Precept, as it forbids all Incentives to Adultery; in the ſecond it is finiſhed in the Will, and hath *brought forth Death*; and doubtleſs will be ſo eſteemed by that God, who, as he eſtimates our good Actions, rather from our good Minds, Purpoſes and Intentions, than from the Act itſelf, which oft-times 'tis not in our Power to perform; ſo will he eſtimate our evil Actions more from the full Conſent of the Will, which makes them morally evil, than from that Fact which only renders them more evil in the ſame kind, as adding to them Scandal, and Injury to others. And therefore the Words, *Adultery in his Heart*, are not here uſed to diminiſh the Adultery, or ſignify it leſs truly ſuch, but to ſhew the true Interpretation of the Precept. And though many Things are produced from the *Talmudiſts*, to ſhew ſome of their *Rabbins* condemned this looking on a Woman as a very vile Thing; yet nothing is produced from them, to ſhew they held it forbidden by this Precept. Pertinent here is the Obſervation of St. *Jerom* on this Place. *Dixerunt Juriſperiti, ſi videat quis mulierem quam in deliciis præ uxore habeat, uxorem demittat, atque eam ducat. Their Expoſitors of the Law ſaid, if a Man ſees a Woman whom he loves better than his Wife, let him divorce his Wife and marry her.* This adulterous Eye our Lord here ſtiles Adultery; and *v.* 31, 32. ſeverely taxes their Divorces upon any Cauſe: See Note on *Rom.* ii. 22.

w Ver. 31, 32. Ἐρρέθη δὲ ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, *It hath been ſaid, whoſoever ſhall put away his Wife*, &c.] Here *Chriſt* ſaith not, as before, *It hath been ſaid to them of old*, but only *it hath been ſaid*; to note, that this was not a Precept given by *Moſes* to divorce their Wives, as the *Phariſees* ſuggeſted, *Chap.* xix. 7. but only a Permiſſion in ſome Caſes ſo to do, as our Lord there anſwers, *ver.* 8. Of what farther relates to this, and the following *Verſe*, ſee Note on *Chap.* xix. 7, 9. See *Examen Millii*.

x Ver. 33. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις οὐκ ἐπιορκήσεις. *Ye have heard, it hath been ſaid to them of old, Thou ſhalt not forſwear thyſelf.*] For Explication of which Words, let it be noted,

1*ſt*, That *Chriſt* by this Prohibition, muſt not be ſuppoſed to forbid all ſwearing, as a Thing abſolutely evil; for, in thoſe Writings which were indited by the *Holy Ghoſt*, St. *Paul* doth often ſeal the Truth of what he delivered with an Oath, ſaying, *God is my Witneſs*, that *without ceaſing I make mention of you in my Prayers*, Rom. i. 9. In the Epiſtle to the *Galatians*, he gives a large Account of his Converſion and *Apoſtleſhip*, which concludes thus, *Now the Things which I write unto you, behold, before God I lie not*, Gal. i. 20. Having given the *Corinthians* a Catalogue of his great Sufferings for the Goſpel's Sake; becauſe it might be thought incredi-

ble that any ſober Perſon would, or that the ſtouteſt Perſon could, endure ſo many, and ſo dreadful Sufferings, he concludes thus, *The God and Father of our Lord Jeſus Chriſt, knoweth that I lye not*, 2 Cor. xi. 31. To confirm his tender Love to the ſame Church, he ſaith, *I call God to record upon my Soul, that to ſpare you I come not yet to Corinth*, 2 Cor. i. 23. To manifeſt his paſſionate Affection to the *Philippians*, *God*, ſaith he, *is my record, how greatly I long after you*, Philip. i. 8. Now theſe Examples prove, that bleſſed *Paul*, and that good *Spirit*, by which he was directed thus to write, did not conceive all Swearing to be forbidden by our *Saviour*'s Words, but that it was ſtill lawful, when the Matter was of great Importance to the Welfare of the Souls of Men, and could not be confirm'd any other Way, to ſeal it with a voluntary Oath: Now undoubtedly, St. *Paul* well underſtood the Mind of *Chriſt* in this his Prohibition; and therefore had he conceived it ſo univerſal, as ſome contend it is, he would not have encouraged others, by his Example, to tranſgreſs it.

It is confeſſed, The Words both in the Prohibition of our *Saviour*, and St. *James* are univerſal; *Swear not at all*; *ſwear not by Heaven, nor by Earth, or any other Oath:* But it is alſo certain, that *Chriſt* and his *Apoſtles* do often uſe ſuch general Expreſſions, which yet muſt neceſſarily admit of Limitations. Thus 1 *Cor.* vi. 7. we meet with an Expreſſion, which in the *Greek* is fully parallel to this, *viz.* ὅλως ἥτημα, *'tis altogether faulty in you, that you go to Law one with another; why do you not rather ſuffer yourſelves to be defrauded?* Which notwithſtanding, no Man, except ſome few *Socinians*, thinks it unlawful to go to Law, for Preſervation of his own Family, or to ſecure the Goods of *Orphans*, *Widows*, or the *Poor*, committed to his Truſt, when theſe Things cannot be ſecured, or preſerved by any other Means. *Chriſt* hath expreſly ſaid, *Give to every Man that aſketh of thee, and of him that taketh away thy Goods, aſk thou not again*, Luke vi. 30. and yet as God himſelf gives not to them that aſk amiſs, that they may make Proviſion for their Luſts, *James* iv. 3. ſo neither muſt the *Chriſtian* give to ſuch an Aſker; and it is evidently repugnant to the Law of Nature and Self-preſervation, tamely to bear the Loſs of all that's neceſſary to our Subſiſtance here, without endeavouring to preſerve, or to recover it, when taken from us: As therefore theſe, and many other Paſſages of *Scripture* delivered in univerſal Terms, muſt be reſtrained by other Scriptures, that ſo they may not ſeem to enjoin Abſurdities, or thwart the Law of Nature, or the Voice of Reaſon: ſo muſt the Words we now diſcourſe of be reſtrained, and limited by others, which we meet with in the Word of God. Eſpecially if (2*dly*,) we conſider, that *Chriſt* himſelf, after this Prohibition given, ſeems to ſwear; for *Mark* viii. 12. we read thus, *Verily I ſay unto you*, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *If a Sign ſhall be given to this Generation*, which is an *Hebrew* form of ſwearing, and imports thus much, *Let God puniſh me*, or *let me not live, if a Sign be given to this Generation.* So *Deut.* i. 35. *The Lord was wroth, and ſwore, ſaying*, εἰ ὄψεται, ne vivam, *If any of theſe Men ſhall ſee the good Land of Promiſe*, Pſal. xcv. 11. So *I ſware in my Wrath*, εἰ εἰσελεύσονται, mentiar, *if they ſhall enter into my reſt.* So 1 Sam. iii. 14. *I have ſworn touching the Houſe of Eli*, εἰ ἐξιλασθήσεται, *if the Iniquity of the Houſe of Eli ſhall be purged with Sacrifice for ever.* So *Pſal.* lxxxix. 35. *Once have I ſworn by my Holineſs*, εἰ ψεύσομαι, *if I fail David:* In all which Paſſages *Interpreters* agree, God ſweareth by his Life, or Truth. And *Pſal.* cxxxii. 2, 3. *Lord, remember David, how he ſware*, εἰ εἰσελεύσομαι, *If I go into my Tabernacle*, εἰ ἀναβήσομαι, *if I climb up into my Bed*, εἰ δώσω, *if I give ſleep to mine Eyes, till I find out a Temple for the Lord*; *i. e.* let me not proſper, if I do not this; wherefore the Words of *Chriſt* being exactly parallel to all theſe, which are expreſly ſtiled Oaths, may very reaſonably be deemed a Form of Swearing.

(2.) Theſe Words muſt not be ſo interpreted, as to forbid all promiſſory Oaths, in which we do engage, by calling God to witneſs, we will be faithful to our Promiſes, or will do this or that hereafter. For, (1.) were it unlawful to uſe a promiſſory Oath, it muſt be ſo; becauſe it is unlawful to engage, as we expect God's Favour, for the Performance of Things future: This being the whole Difference betwixt an Aſſertion, and a Promiſe confirm'd upon Oath, that an aſſertory Oath hath always for its Object, ſomething paſt or preſent; whereas a promiſſory Oath, hath for its Object, ſomething future, which Oath ſome therefore think unlawful, becauſe we may forget our Promiſe, or lie under ſuch evil Circumſtances as render us unable to perform it. But notwithſtanding theſe Conſiderations; That 'tis not ſimply unlawful to take a promiſſory Oath, is evident, (1.) from the Examples of ſuch Oaths recorded, and approved in *Holy Scripture.* For the Lord made his People enter into an *Oath to ſerve him, and to keep his Covenant*, Deut. xxix. 12, 14. King *Aſa* made all *Judah ſwear that they would ſeek the Lord with all their Hearts*, 2 Chron. xv. 14. and this was ſo acceptable to God, that he was *found of them, and gave them reſt round about*, *v.* 15. *Ezra* engaged the *Prieſts* and *Levites*, and *all the Houſe of Iſrael, to ſwear that they would put away all their ſtrange Wives and Children*, Ezra x. 5. *And Nehemiah* call'd the *Prieſts*, and *took an Oath of them to do according to their Promiſe*, Neh. v. 12. Moreover he engaged all the *Nobles*, and People *to enter into a Curſe, and into an Oath, to walk in God's Law and to obſerve and do all his Commandments*, chap. x. 29. and having done theſe Things, he ſaith, *Remember me, O Lord, for this, and wipe not out the good Deeds that I have done for the Houſe of my God.* And laſtly, *I have ſworn*, ſaith *David, and I will perform it, that I will keep*

keep thy righteous Judgments, Pſal. cxix. 106. All theſe were promiſſory Oaths made by Direction, or with the Approbation of the God of *Iſrael*, to ſtrengthen the good Reſolutions of a backſliding People, and to increaſe their Obligations to perform their Duty; and can it rationally be conceived that the *Holy Jeſus* ſhould forbid what wholly was deſigned, and really tended to ſtrengthen and confirm us in the Performance of our holy Purpoſes? Can he be thought to do it, who hath laid upon all Chriſtians the *baptiſmal Vow*, and the ὅρκῳ στρατιωτικὸς *military Oath* to fight under his Banner, and hath obliged us to renew this Vow at every Sacrament? (2*dly*,) If *Chriſt* did by theſe Words forbid all promiſſory Oaths, no *Prince* may thus confirm a League with other *States* and *Princes*; whereas both *Abraham* and *Iſaac* made a promiſſory Oath unto *Abimelech*, that they would ſtill retain a perfect Friendſhip with him, *Gen.* xxi. 24.—xxvi. 31. Again, according to this Expoſition of the Words, no *Magiſtrate*, or Officer of *Juſtice*, may exact a promiſſory Oath of any *Chriſtian* Subject, nor could a *Chriſtian* Soldier, or Truſtee, give any promiſſory Oaths of his Fidelity. Now had the *Chriſtian* Law untied, and freed all its Profeſſors from theſe Bonds of Government, this muſt have much reflected on the Wiſdom of its Conſtitutions, and given occaſion to the Infidels to ſay, that it expoſed all Government, by this Exemption of the Subject from thoſe Obligations to Obedience, which lay before upon them, to the greateſt Hazards; it being formerly the Duty both of *Jew* and *Heathen*, to keep the King's Commandments by Vertue of the Oath of God. (3*dly*,) That which directly tends to the Advancement of *Society*, cannot rationally be ſuppoſed to be forbidden by our Saviour, becauſe the Current of the *Chriſtian* Precepts do moſt peculiarly tend to the Promotion of the *publick good*; but *promiſſory Oaths* as well as *aſſertory*, directly tend to the Advancement of *Society*, and the Promotion of the *publick Good*, they being inſtrumental both to put an End to theſe Contentions, which tend to the Deſtruction of Society, and to the Confirmation of Men's Minds, touching the Truth of what another promiſes; and therefore to encourage them in making thoſe Contracts, which are of abſolute Neceſſity to human Commerce: And all this the *Apoſtle* ſeemeth to inſinuate by ſaying, that an Oath *is for Confirmation*, and for the ending of all Strife among Men, *Heb.* vi. 16. For that the *Apoſtle* in that Paſſage ſpeaks chiefly of a *promiſſory* Oath, is evident from the Occaſion of it, *viz.* the Promiſe of a ſignal Bleſſing God hath made to *Abraham*, and had confirmed with an Oath. And (4*thly*,) if all *promiſſory Oaths* be utterly unlawful by Virtue of *Chriſt*'s Prohibition, then muſt it be unlawful to adjure a *Chriſtian* to perform any Action we require of him; for to adjure by God, is to engage him under the Curſe of God, or under the Penalty of forfeiting God's Favour, and incurring his Diſpleaſure, to do what we require of him. Now that in Matters of great Concern, the *Chriſtian* may be thus adjured by his Superior, is evident from the Example of St. *Paul*, who writes unto his *Theſſalonians*, thus, ὁρκίζω ὑμας τὸν Κύριον, *I adjure you by the Lord, that this Epiſtle be read to all the Holy Brethren*, 1 Theſſ. v. 27. The Words I render thus, becauſe I find this is the conſtant Import of this Phraſe in the *Old Teſtament*. Thus Gen. xxiv. 37. ὥρκισέ με ὁ Κύριός μου. *My Maſter made me ſwear, ſaying, thou ſhalt not take a Wife to my Son of the Daughters of Canaan*; and ver. 41. *when thou comeſt to my Kindred, if they will not give thee a Wife*, ἔση ἄθῳος ἀπὸ τοῦ ὁρκισμοῦ μου, *thou ſhalt be clear from my Oath.* Thus in the Caſe of *Jealouſy*, ὁρκιεῖ ἱερεὺς, *the Prieſt ſhall charge the Woman with an Oath of Curſing, and ſhall ſay unto her, the Lord make thee a Curſe among thy People*, &c. Numb. v. 19, 21. Thus ὥρκισεν Ἰησοῦς, *Joſhua adjured the People, ſaying, Curſed be the Man before the Lord, that riſeth up, and buildeth the City Jericho*, Joſh. vi. 26. And *Saul adjured the People ſaying, Curſed be the Man that eateth any Food till the Evening*; that is, ὁρκίζας ὥρκισε τὸν λαὸν, *he charged the People with an Oath*, 1 Sam. xiv. 24. and *v.* 28. *the People feared the Oath.* Thus alſo *Solomon* ſpeaks to *Shimei*, οὐχὶ ὥρκισά σε καὶ τοῦ Κυρίου, *did I not make thee ſwear by the Lord, that thou wouldſt not go out of Jeruſalem, wherefore then haſt thou not kept* τὸν ὅρκον Κυρίου *the Oath of the Lord?* 1 Kings ii. 42, 43. If therefore *Chriſtians* may be bound by others under a Curſe or Oath, to the Performance of ſomething future, which they had not promiſed; much more may they be thus obliged by the *Magiſtrate* to promiſe, and confirm that Promiſe by an Oath.

And 3*dly*, Hence it clearly follows, that our Lord doth not here condemn *judicial* Oaths, impoſed by *Magiſtrates*, and by *Superiors* in Matters *Teſtimonial:* For 'tis obſervable in judicial Oaths, the Cuſtom which obtained among the *Jews* was this; not for the Perſon who came under the Obligation of an Oath, to pronounce the Words of Swearing with his own Mouth, but an Oath was exacted of him by the *Magiſtrate*, and he became obliged to anſwer upon Oath, by hearing φωνὴν ὁρκισμοῦ, *the Voice of Adjuration*, or ſwearing from his Mouth; ſo the Law ſaith expreſly, *Lev.* v. 1. *If a Man hear the Voice of Swearing, and is a Witneſs, whether he hath ſeen or known any thing, if he do not utter it, then he ſhall bear his Iniquity.* To which Cuſtom that Paſſage of the *Proverbs* evidently refers, *Whoſo is Partner with a Thief, hateth* his own Soul. *He heareth* אלה the *Adjuration* of the *Magiſtrate, and bewrayeth it not*, Prov. xxix. 24. *i. e.* doth not diſcover what he knows; if hearing ὅρκος προλελεγμένος, the Oath pronounced, he doth not declare it, ſay the *Septuagint*, and the *Targum.* Now hence it follows, that *Chriſt* could not forbid in theſe Words ſuch *judicial Oaths.* (1.) Becauſe it was not in the Power of the *Jews*, to whom he ſpake, to avoid them,

them, they being ſubject to them, by hearing the Voice of Swearing pronounced by the Judge. (2*dly*,) Had *Chriſt* by this Injunction condemned all *judicial Oaths*, he muſt have diſſolved the Law of *Moſes* in this particular; and ſo have given juſt Occaſion to the *Phariſees* to complain of him, both as teaching contrary to the Law of *Moſes*, and ſtirring up the People to diſturb the Government. Then (3*dly*,) after this Declaration made againſt ſuch Oaths, he ſhould not have anſwered when *adjured* by the *High Prieſt*, to tell whether he were the Son of God; becauſe he ought not ſo far to have countenanced this ſinful Action: Wherefore by breaking of his former Silence, and taking the Adjuration upon himſelf, he ſhew'd that he did not conceive it ſinful to anſwer upon Oath before a *Magiſtrate*. (4*thly*,) This Prohibition therefore only doth forbid all *voluntary Oaths* in common Converſation and Diſcourſe; this (1*ſt*,) clearly follows from the Removal of thoſe other *Gloſſes*, which have been put upon the Text; and (2*dly*,) from what our Saviour adds, by way of Explication of it, *viz.* ἔ῎ſ῾ω δὲ ὁ λόγος ὑμῶν, *Let your Diſcourſe or Talk be yea, and nay*, i. e. let it ſuffice, that in your ordinary Diſcourſe you uſe a ſingle Affirmation, or Denial, or, if Occaſion do require, a Reduplication of them, and do not on your own voluntary Motion, call God to witneſs the Truth of what you ordinarily ſay. (3*dly*,) This is apparent from the Diſtinction, which the *Jews* obſerved betwixt ſuch Oaths, as were impoſed by the *Magiſtrate* in doing Juſtice, and voluntary Oaths: In the firſt kind of Oaths, they reckoned it unlawful to ſwear by any Name but that of God; it being written, that *when a Cauſe of Parties comes before the Judge, then ſhall the Oath of Jehovah be between them*, Exod. xxii. 11. wherefore this Prohibition of ſwearing, *by the Heavens, the Earth, or any other Oath*, could not relate to their *judicial* Oaths; becauſe in them God only was invoked: It therefore muſt reſpect thoſe *voluntary* Oaths, which were in frequent Uſe among the *Jews*, and were leſs ſcrupled by them; becauſe they did not ſwear by God, but by the Creatures, accounting that far more excuſable than ſwearing by the Name of God. And that this alſo is the Meaning of the Prohibition of St. *James*, is evident; becauſe in the foregoing Words, he had exhorted *Chriſtians* patiently to bear Afflictions, and not to be provoked to Anger by them; and knowing that our Impatience under Sufferings, and our unbridled Paſſions, do often vent themſelves in Oaths, he therefore adds, *v.* 12. *But above all things, Brethren, ſwear not.*

y Ver. 34. Μήτε ἐν τῷ ὐρανῷ, *v.* 35. μήτε ἐν τῇ γῇ, *&c. Neither by Heaven, nor by Earth, nor by Jeruſalem.*] That theſe Forms of Swearing were very uſual among the *Jews*, we learn from the *Jewiſh* Writers, ſaying, (d) by Heaven ſo it is; by Heaven you have brought this to my Memory. It was alſo cuſtomary with them, to ſwear by the Heavens and Earth together, or by them ſeparately. And accordingly (e) *Philo* forbids Men to ſwear *by the Supreme Cauſe*; but, ſaith he, if *there be a Neceſſity of Swearing, call to Record*, γῆν, ἥλιον, ἀ῎ſ῾ερας, ὐρανὸν, *the Earth, the Sun, the Stars, the Heavens.* They alſo ſwore by *Jeruſalem*, and by the *Temple.* But then obſerve they did not look upon theſe as binding Oaths. So (f) *Maimonides* ſaith, *If any Man ſwear by Heaven, or by Earth, yet this is not an Oath.* And (g) R. Judah, *that he that ſaith by Jeruſalem, it is nothing, unleſs with an intent Purpoſe, he ſhall vow towards Jeruſalem*, and this *Martial* intimates in that known Diſtich,

Ecce negas, juraſq; mihi per Templa Tonantis,
Non credo, jura, Verpe, per Anchialum.

And hence our Lord informs them, that this was their great Miſtake, all theſe Oaths being in effect Oaths made by God, and ſo as binding as thoſe in which he perſonally was named. And ſeeing an Oath is a ſolemn Appeal to what we ſwear by, as a Witneſs of the Truth, and an Avenger of the Falſehood of the Teſtimony, it follows that all our Oaths made by inſenſate Creatures, muſt in effect be Oaths made by that God whoſe Creatures they are, or none at all. And therefore St. *Jerome* here truly notes that *Judæi per Angelos, & urbem Jeruſalem, & Templum, & Elementa jurantes, Creaturas, Reſque Carnales venerabantur obſequio & honore Dei. The* Jews *are guilty of Idolatry in ſwearing by Angels, the Temple, and by other Creatures.* And therefore, by Parity of Reaſon, the *Papiſts* who ſwear by *Saints, Images*, and *Reliques*, muſt be guilty of the like *Idolatry.*

z Ver. 36. Μήτε ἐν τῇ κεφαλῇ, &c. *Neither by thy Head, for thou canſt not make one Hair white or black.*] This alſo was an uſual Form of Swearing among the *Jews*, who ſaid to their Neighbour, ſwear to me דהיו ראשך (h) *by the Life of thy Head*; now, ſaith *Chriſt*, the Preſervation of that Life of which the Head is the Fountain, is not in thy Power, but depends entirely upon him, by whom we live; and ſo to ſwear by it, is in effect to ſwear by him, who hath the Power of Life and Death.

a Ver. 37. Τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἔ῎ſ῾ιν, *For what is more than this, cometh of Evil.*] theſe Words import either,

1*ſt*, That ſwearing in our common Diſcourſe proceeds from ſome inherent Evil, as certainly it doth from an unhallowed Heart, from a Soul void of Reverence to God, and therefore prone to vilify his ſacred Name; or,

2*dly*, That it proceeds from Satan, and that he it is who tempts us to mix them with our common Talk. And this Inter-

(d) Buxt. Lex. in voce שמים.
(e) De ſpecial. legib. p. 594. C.
(f) *See* Light. in Loc.
(g) In Shevaoth, c. 12.
(h) Thalmud. Sanhed. cap. 3. Hal. 2.

pretation

pretation well comports with the Signification of the Word, ὁ πονηρὸς, being moſt frequently uſed in the *New Teſtament* to ſignify this wicked one: thus ἔρχεται ὁ πονηρὸς, *the wicked one cometh and ſnatcheth away the Seed*, Matth. xii. 19. the *Devil* doth it, *ver.* 39. *Cain* is declared to be ἐκ τοῦ πονηροῦ from the *Devil*, God's Children have *overcome* τὸν πονηρὸν; they *keep themſelves* ſo that ὁ πονηρὸς *the evil one doth not touch them.* Now this is a full Demonſtration of the Vileneſs, and horrid Nature of this Sin, that we are moſt particularly excited to it, by him who is the worſt of Beings, and bears the greateſt Hatred and Oppoſition to God's Glory; and therefore if he be ſo diligent to tempt us to the Commiſſion of it, we may be ſure it is, becauſe he knows it highly tends to the Diſhonour of God, and to deprive us of that Reverence to his moſt ſacred Name, which can alone reſtrain us from the Commiſſion of the worſt of Evils.

bb Ver. 38, 39. Ἠκούσατε, &c. *You have heard it hath been ſaid to them of old, An Eye for an Eye*, &c. *But I ſay unto you reſiſt not Evil.*] Of this Law of *Talio*, let it be obſerved;

1*ſt*, From *Grotius*, that it bound not the Party damaged to require the like Puniſhment, but left him free, either to forgive, or take a Compenſation; but if this Penalty was required by him, it bound the Judge to inflict it. For to the Judge only it is ſaid, *thy Eye ſhall not ſpare, or pity him, but Eye ſhall go for Eye*, &c. Deut. xix. 18, 21. And hence it follows, (2*dly*,) that the Party hurt or damaged, could not himſelf be the Executioner of this Law; but was obliged, if he would require the Puniſhment, to repair to the *Magiſtrate* for the Execution of it; for this Puniſhment was to be executed by the *Judges*, Exod. xxi. 22, 23. and therefore as the Words, *thou ſhalt not pity*, Deut. xix. relate only to the *Judge*; ſo alſo the Words, *as he hath done, ſo ſhall it be done to him*, Lev. xxiv. 19. relate to the ſame Perſon, as if it had been ſaid, *ſo ſhall it be done to him by the Judge*; but they oblige not the injured Party to require the *Judge* ſo to do. Now hence it follows, that they miſtake *Chriſt*'s meaning in the following Words, oppoſed to this Law, who ſay, *Chriſt* only doth forbid that Reſiſtance of Evil, and Return of Injuries, which private Perſons do themſelves attempt, without repairing to the *Magiſtrate* for Redreſs; for *private Vengeance*, or Execution of Puniſhment upon Offenders, was never permitted to the *Jews* themſelves; whereas thoſe Words, *but I ſay unto you*, ſeem plainly to evince that *Chriſt* forbids the *Chriſtian* ſomething which was permitted to the *Jew*. Note (3*dly*,) that the *Jewiſh Doctors* generally maintain that the Puniſhment of *an Eye for an Eye, or a Tooth for a Tooth*, might be redeemed by Money, or that *Satisfaction* might be made for it by a *pecuniary Mulct*, (i) *Joſephus* is expreſs, that *the Law allowed him that was hurt to eſtimate his own Damage, and that if he would not take a pecuniary Satisfaction, he was deemed ſevere or cruel.* Hence the *Targum* of *Jonathan* renders the Words thus, *the price of an Eye for an Eye, the price of a Tooth for a Tooth*, &c. both in *Exod.* xxi. 24. in *Lev.* xxiv. 20. and in *Deut.* xix. 21. All theſe, ſay the *Hebrew Doctors*, (except Life for Life) *may be redeemed by Money*; and this they gather from *Numb.* xxxv. 31. *Ye ſhall take no Satisfaction for the Life of a Murtherer*; ſo that the other Maims or Hurts are not forbidden to be ſatisfied for: and in reſpect of *Satisfaction*, it is ſaid, Deut. xix. 21. *Thine Eye ſhall not pity*, Maimon. Treat. of Hurts, Cap. 1. Sect. 3, 4. So of the *Roman Law of the twelve Tables*, (k) *A. Gellius* aſks what Cruelty is in it, cum habeas facultatem paciſcendi, *when Liberty is granted to compound the Matter, and there is no neceſſity of ſuffering the Law, where Men do not chuſe to do ſo?* And this ſeems very reaſonable in many Caſes, there being ſome Caſes in which the Law of *Talio* is impoſſible, as if he that has loſt his own Teeth, ſhould ſtrike out the Tooth of another; ſome, in which it ſeems impracticable, as in *Breach for Breach, Wound for Wound*, for how difficult is it to make a Wound neither deeper nor wider than that the other hath received? to break a Bone, or make a Rupture in the *Scrotum*, or elſewhere, juſt like another made already? and ſometimes it ſeems unmerciful to do it, as in the caſe mentioned by (l) *Diodorus Siculus*, and by *Ariſtotle Rhetor. l.* 1. c. 7. of the Man with one Eye; for would it not ſeem unmerciful to make him ſtark blind, becauſe he hath caſually, or in a ſudden fit of Anger ſtruck out his Brother's Eye? or to cut off the right Hand of a *Painter*, or a *Scrivener*, by which he maintains himſelf and Family, becauſe he hath cut off the right Hand of a *Songſter*, or one who ſuffers little in his Calling by the Loſs? Laſtly, I cannot think that God allowed this to be done, by the damaged Perſon out of Revenge, he having ſo expreſly ſaid, *Lev.* xix. 18. *Thou ſhalt not avenge, or bear any grudge againſt the Children of thy People*; nor as a Remedy of his Grief, it being an unreaſonable, and ill-natured thing to deſire to eaſe my Grief, by cauſing Grief to another, nor will either my Pain, or Loſs be leſs, becauſe another ſuffers the like Pain or Loſs; this therefore only ſeemeth to be granted as it tends to the publick Good, by cauſing Men to be more careful how they offend in this kind.

2*dly*, That which *Chriſt* here forbids, in Oppoſition to what has been granted to the Perſon injured by this Law, is ἀντιστῆναι *to reſiſt* Evil in kind, by requiring the Execution of this Law of *Retaliation* upon him; as being that which tended not to the Diminution of the *Chriſtians* pain or loſs, and therefore ſeem'd not ſuitable to *Chriſtian* Charity. (2.) In Mat-

(i) Ὁ πηρώσας πασχέτω τὰ ὅμοια τετρωμένῳ ἢ τὸν ἄλλον ἰσίρησι, πλὴν εἰ μήτι χρήματα λαβεῖν ἐθέλησιν ὁ πεπηρωμένος, αὐτὸν πεποιθότα κύριον τῷ νόμῳ ποιεῖσθαι τὸ συμβεβηκὸς αὐτῷ πάθος καὶ συγχωρῆσαι, εἰ μὴ βέλτιον γίνεσθαι πικρότερος. Antiq. l. 4. c. 8. p. 128. C. (k) A. Gell. lib. 20. cap. 1. (l) L. 12. p. 298.

ters

ters eaſy to be born, rather to ſuffer them with *Chriſtian* Patience, than to contend before a *Judge* about them, or to require compenſation of him for them. For it is to be noted,

(1.) That the *ſtriking* of a Free-man *on the Cheek* with open Palm, was only matter of Diſgrace; and he that did it, was by the (m) Law of the *twelve Tables*, to pay 25 *Aſſes*, or *Half-pence*; and by the *Jewiſh* Canons, to pay, if he gave one Blow upon the Cheek, 200 *Zuzees*; if he gave him another, 400; and theſe *Mulcts* were eſtabliſhed, and inflicted by the *Judge*. See Dr. *Lightfoot*. But *Chriſt* will rather have both theſe Injuries born patiently, than that his Servants ſhould contend before the *Judge* for reparation of the Diſgrace put upon him.

(2.) As for the taking the outward Coat, that ſeems but a ſmall loſs to him that hath an inward Coat remaining: For, the *Baptiſt* requires him that hath *two Coats, to give to him that hath none*, Luke iii. 11. and *Chriſt* ſuffers not his Diſciples to provide two Coats for their Journey, *Mat.* x. 10. Tho' therefore by the *Jewiſh Canons*, a Mulct of 400 *Zuzees* was allowed for this, *Chriſt* requires thoſe, who, being ſo well provided, may reaſonably be ſuppoſed able to repair the Loſs of both, to do it rather than contend, or wage Law for the Reparation of his Loſs before a *Heathen*, or a *Jewiſh* Magiſtrate: So St. *Paul* alſo: *Why do you not rather ſuffer Wrong?* 1 Cor. vi. 7.

(3.) If the *King's* Officer will ἀγγαρεύειν, *compel or preſs thee*, who haſt a Priviledge or Immunity from theſe Affairs, as the *Jews* thought the *Diſciples* of the *Wiſe*, and *Students* of the *Law* had; yet, ſaith *Chriſt*, I require my *Diſciples*, rather to wave this Privilege, than to contend for this Immunity: So that according to this Senſe, *Chriſt* here requires his Diſciples to remit tolerable Injuries, relating either to their Reputation, as in the *firſt* Inſtance, or to their Poſſeſſions and Eſtates, as in the *ſecond*, or to their Privilege and Freedom, as in the *third*, rather than to contend at the Law about them. If this Expoſition be not liked, it is obſervable, that κρίνεσθαι and κρινεῖν is alſo to contend by fighting, or ſtriving with another, or uſing force to repel the Injury. So *Eccl.* vi. 10. *A Man cannot* κριθῆναι, *ſtrive or fight with one that is ſtronger than himſelf.* So 2 *Macc.* xv. 17. Κρῖναι τὰ πράγματα, is to *try the Matter by conflict*, or to *fight it out*; in which Senſe *Chriſt* may be ſuppoſed to command, rather that his Servants ſhould patiently ſuffer theſe things, than fight, and ſtrive, with thoſe who offer ſuch Affronts and Injuries to them.

cc Ver. 42. Τῷ αἰτοῦντί σε δίδου, καὶ τὸν θέλοντα ἀπό σου δανείσασθαι μὴ ἀποστραφῇς, *Give to him that aſketh; and from him that would borrow of thee, turn thou not away.*] Here it is certain,

(1*ſt*.) That *Chriſt* by ſaying *Luke* vi. 35. *Give to every one that asketh*, doth not require us to give to every one that aſketh whether he need or not, nor whether we can ſpare it or not, but only to give to him that aſketh out of need, what we are able to beſtow, and do not our ſelves want: So, *Paul*, by aſking the Charity of the *Corinthians*, for the diſtreſſed *Jews*, ſaith, *I mean not that others be eaſed and you burthened*, but *that your Abundance be a ſupply for their Want*, 2 Cor. viii. 13, 14. (2*dly*,) Theſe Words may have reſpect to the precedent, and be intended to teach *Chriſtians*, not to be unwilling to give to others, becauſe they have diſgraced, or unjuſtly taken ſomething from us; nor to upbraid them in their Wants, with their Deportment towards us, and call upon them firſt to reſtore what they have taken from us, but even to ſhew kindneſs to them, as if they had not thus offended. (3*dly*.) I ſee no Reaſon for changing our Tranſlation from, *Turn thou not away*, into *Turn not him away*; for as Men, ἀποστρεφόμενοι τὴν ἀλήθειαν, *Tit.* i. 14. are Men *turning away from the Truth*: So τὸν θέλοντα, — μὴ ἀποστραφῇς, may be ἀπὸ τοῦ θέλοντος — μὴ στραφῇς, *from him that would borrow of thee, turn not thou away.*

Ver. 43. *Ye have heard that it hath been* dd *ſaid, Thou ſhalt love thy Neighbour,* καὶ μισήσεις τὸν ἐχθρόν σου, *and ſhalt hate thine Enemy.*] Here note, (1.) That theſe Words, *Thou ſhalt hate thine Enemy*, are not found in the Law of *Moſes*; tho' nothing is more frequent in the *Jewiſh Canons*, nothing more certain in their Practice, than that they had, as *Tacitus* obſerves, inteſtinum odium adverſus omnes alios, *a deadly hatred againſt all that were not of their Religion*; which affords a ſtrong Argument, that *Chriſt* here is not correcting, or adding to the *moral* Precepts of the Law; but oppoſing the corrupt Interpretations of the *Scribes* and *Phariſees*, of which we have this farther Argument, That the Law expreſly doth require this Love of Enemies, and the Love of Strangers in the higheſt Meaſure, ſaying, *Lev.* xix. 18. *Thou ſhalt love thy Neighbour as thy ſelf*; and *ver.* 34. *The Stranger that ſojourneth with you, ſhall be as one home-born among you, and thou ſhalt love him as thy ſelf*; *for ye were Strangers in the Land of Egypt.* Now here it cannot be truly anſwered, as the *Jews* and ſome *Chriſtians* do, that the *Neighbour*, ver. 18. is only a *Jew*, and not a *Stranger*; for both our *Saviour*, and St. *Paul*, ſpeaking of theſe very Words, do plainly ſhew the contrary, as is fully proved, Note on *Mat.* xxii. 39. Moreover, every *Egyptian* Man and Woman is a Neighbour, *Exod.* xi. 2. and ſo is every other Man, *Deut.* xxii. 26. And even *Kimchi* on *Pſal.* xv. 3. ſaith truly, *A Neighbour is every one with whom we have any Dealing, or Converſation*; and ſo alſo the Word *Neighbour* muſt ſignify in the Tenth *Commandment*, if it do not leave the *Iſraelite* free to covet the Wife of the *Gentile*. Nor, (2*dly*,) Can it be truly ſaid; the *Stranger* mention'd *ver.* 34. is only a *Proſelyte of Juſtice*, or one who

(m) Lucius Peratius pro delectamento habebat os Hominis liberi, manus ſuæ palmâ verberare, & quemcunque depalmaverat, ei numerari ſecundum duodecim Tabellas quinque & viginti aſſes jubebat. *A. Gell. l.* 20. *c.* 1.

had

had oblig'd himſelf to obſerve the Law of *Moſes*. For, (1.) The Text ſpeaks of ſuch Strangers as they themſelves were in the Land of *Egypt*, where they were Strangers of a different *Religion* from the *Egyptians:* So again, *Deut.* x. 18, and 19. *God loveth the Stranger in giving him Food and Raiment; love ye therefore the Stranger, for ye were Strangers in the Land of Egypt:* Which Words afford another Argument for the love of all Strangers permitted to be among them, tho' they were not of their Religion; becauſe in this Affection, they were to imitate God's Love to Strangers, which extended not only to thoſe of their Religion, but even to all that converſed with them, *in giving Food and Raiment to them.* See *Chap.* xxiv. 22.

Obj. It is objected. That God's Commands concerning the *ſeven Nations*, that they ſhould *utterly overthrow them*, Exod. xxiii. 24. that they ſhould *ſmite them, and utterly deſtroy them*; that they ſhould *make no Covenant with them, nor ſhew Mercy to them*, Deut. vii. 2. That of the *Ammonite* and *Moabite*, it is ſaid, *Thou ſhalt not ſeek their Peace, nor their Proſperity, all thy Days for ever*, Deut. xxiii. 6. And of the *Amalekites*, *Thou ſhalt blot out the Remembrance of Amaleck from under Heaven; thou ſhalt not forget it*, Deut. xxv. 19. Habemus ergo Hoſtes, habemus & Odium; *Here we find the Enemies, and the Hatred*, ſaith *Grotius*.

Anſw. Here is indeed an Inſtance of God's Hatred of, and ſevere Diſpleaſure againſt theſe Nations, whom he commanded them thus to root out, and to deſtroy, without that Mercy and Pity, which might preſerve them from that Deſtruction he had decreed againſt them for their abominable Impurities, and Idolatries; but here is no Inſtance of a Command given to the *Jews* to hate them, For,

1*ſt*, It is obſervable, that the War waged againſt them, is called *the Lord's War*, and *he promiſeth to deſtroy them*; and their neglect of doing it, even to a Man, is ſtiled *Diſobedience againſt the Lord.* This is extremely evident in the Caſe of the *Amalekites*, God having ſaid, he would *utterly put out the remembrance of Amaleck for ever*, and ſworn, *he would have war with Amaleck, from Generation to Generation*, Exod. xvii. 14, 16. Accordingly when the Lord ſent *Saul* to ſmite *Amaleck*, and utterly deſtroy them, and *ſpare them not, but ſlay both Man and Woman, Infant and Suckling*, 1 Sam. xv. 3. it was no Argument of *Saul*'s hatred to them, that he went to execute this Command of the Lord, but an Act of *Diſobedience*, that he ſpared *Agag*, and the beſt of the Sheep. And in like manner, the War againſt the *ſeven Nations* was the *Lord's War*; and the *Iſraelites* which fought againſt them, were the *Lord's Hoſts*, Joſh. v. 14. and the Deſtruction of them he aſcribes to himſelf, ſaying, *I will deſtroy all the People to whom thou ſhalt come*, Exod xxiii. 27, *I drive out before thee, the Amorite*, Exod. xxxiv. 11. See *Deut.* vii. 12. So that the *Jews* were only the Executioners of God's Vengeance upon theſe Nations, for their abominable Idolatries, beaſtly Luſts, and horrid Cruelties; and ſure, an Executioner may do according to the Sentence of the *Judge*, without hatred of thoſe he executes; nor is it any ſign of hatred to them, that he ſpares not them, of whom the *Judge* hath ſaid, *Thou ſhalt not ſpare them.* Moreover, the Reaſon given, why they ſhould not *ſhew Mercy* to them in ſparing their Lives, being this, *Deut.* vii. 4. *For they will turn away thy Son from following me, that they may ſerve other Gods; ſo will the Anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly:* This ſparing Mercy towards them, would have been not only Diſobedience to God's Commands, but alſo Cruelty to themſelves, and their Poſterity; and ſo it proved in the Iſſue. And, *laſtly*, whereas it is ſaid of the *Ammonite* and *Moabite*, *Thou ſhalt not ſeek their Peace, nor their Proſperity, all thy Days for ever*; the import of theſe Words is this, ſaith *Grotius*, *Thou ſhalt not do it by entring into Leagues of Friendſhip, mutual Aſſiſtance, and conjugal Society with them, and that by reaſon of the Danger they might ſuffer by their Friendſhip with them, who being their near Neighbours, would watch all Opportunities to enſnare and diſturb them.* This Precept therefore was to be obſerved, not ſo much out of hatred, or ill-will to them, as out of Friendſhip to themſelves, and Regard to their own Good.

Ver. 44. Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, *But I ſay to you, love your Enemies*, &c.] To this reſtrained Affection of the *Jews*, to their own Brethren, and Men of their Religion, *Chriſt* here oppoſeth his excellent Precept of loving Enemies: And that, (1.) By ſhewing a ſincere Affection, and Good-will to them, who bear Enmity or Ill-will to us, and by expreſſing our Beneficence to them, who by their Actions ſhew their Hatred to us; and in our Works, by doing Good to them for Evil; and in our Words, by bleſſing them, who with their Mouths curſe us; and, praying for God's Bleſſing upon them, who revile and perſecute us, as his Enemies: And this Affection he recommends to us,

1*ſt*, From the plain Abſurdity of the *Jewiſh* Doctrine, which made them no better in this reſpect, than thoſe *Sinners*, *Publicans* and *Heathens*, whom they allowed themſelves to hate: For, *if you only love them who love you, what Reward have you? Do not even the Publicans the ſame, even Sinners?* ſaith St. *Luke*, ch. vi. 32. *If you ſalute your Brethren only, what excellent thing do you? Do not even the Publicans*, or as ſome Copies have it, *Heathens ſo?* Which Words being ſo directly level'd againſt that Hatred, the *Jews* allowed themſelves to theſe three Sorts of Men, ſhews that the foregoing Words, *Thou ſhalt hate thine Enemy*, are not to be reſtrain'd to the *ſeven Nations*.

2*dly*, That they who boaſted of this as their proper Title, and their peculiar Glory, that they were *the Sons of God*, might ſhew they really were ſo, by their reſemblance of his Goodneſs, who is *kind to the Unthankful and to the Wicked*, Luke vi. 35. For, *he maketh his Sun to riſe on the Evil and the Good*, and *ſendeth Rain on the Juſt and on the Unjuſt*; ver. 45.

45. So *Seneca*, Si Deos imitaris, da & ingratis beneficia, nam & ſceleratis ſol oritur, *If thou wouldſt imitate the Gods, be kind to the Unthankful, for the Sun riſes on the Wicked.* De Benef. l. 5. c. 25. *The immortal Gods*, ſaith *Antoninus, not only patiently bear with the wicked Men, but alſo* κήδονται αὐτῶν πανλοίως, *take all manner of Care of them; and ſhalt thou, a mortal Man be weary of bearing with them,* καὶ ταῦτα, εἷς ὢν τῶν φαυλῶν, *when thou art one of them?* Lib. 7. §. 70. See *Gataker* in Anton. *p.* 291, 316, 331.

3*dly*, That this will render us complete in this great Duty of *Love* and *Mercy* to others; *v.* 48. *Be ye* (in this) *perfect, as your heavenly Father is perfect.* That this Command is thus to be reſtrained, we learn (1.) From the *parallel* Words, *Luke* vi. 36. *Be ye therefore merciful, as your heavenly Father is merciful*; and, (2.) From the preceding Words, which call not on us to reſemble God, in *Holineſs, Juſtice, Fidelity*, but only in *Beneficence* and *Mercy*, as well to the Evil as the Good: So that there is no Reaſon to extend this *Perfection* here beyond the ſubject Matter, tho' it be true, that in all other Perfections in which we are required to imitate him, we are to come as near unto him as we can, truly reſembling that Pattern, which we cannot, nor by this Precept are obliged to equal; *for*, Imitatio ſtat citra Exemplar, *Imitation falls below the Pattern.* See here *Examen Millii.*

See the Appendix to this Chapter at the End of this Goſpel.

CHAP. VI.

a 1. [a] TAKE heed that ye do not your Alms before Men, to be ſeen of them; otherwiſe, (*if that be your Inducement to perform them,*) ye have no Reward of your Father, which is in Heaven; (*becauſe then you do Alms, not out of Obedience to his Commands, or in reſemblance of his Goodneſs, but rather from vain Glory.*)

2. Therefore when thou doeſt thy Alms, do not ſound a Trumpet before thee, as the Hypocrites do, (*proclaiming their Actions*) in the Synagogues, and in the Streets, that they may have Glory of Men: Verily I ſay unto
b you, [b] they have their Reward; (i. e. *that Applauſe of Men they ſeek for, and no more.*)

3. But when thou doeſt Alms, let not thy left Hand know what thy right Hand doth; (*but do them ſo*)

4. That thine Alms may be in ſecret, and
c (*then*) thy [c] Father, which ſeeth in ſecret (*the ſincerity of thy Love to others, for his Sake,*) himſelf ſhall reward thee openly, (*before Men, and Angels.*)

5. And (*likewiſe*) when thou prayeſt, thou
d ſhalt not be [d] as the Hypocrites are, (*doing this out of vain Oſtentation*;) for they love to pray ſtanding in the Synagogues, and in the Corners of the Streets, that they may be ſeen of Men, (*and be deem'd devout Perſons by them:*) Verily, I ſay unto you, they have their Reward.

6. But thou, when thou prayeſt, enter into thy Cloſet, and when thou haſt ſhut thy Door, pray to thy Father, which is in ſecret, (*and inviſible, both in his Nature and Operations*;) and thy Father, which ſeeth in ſecret, ſhall reward thee openly.

e 7. But when ye pray, [e] uſe not vain Repetitions, (*or Words of the ſame import, to lengthen out your Prayers,*) as the Heathens do: For they think they ſhall be heard for their much ſpeaking.

f 8. [f] Be not ye therefore like unto them: For your Father knoweth what things ye have need of, before ye aſk him; (*and is ſtill ready to grant the Deſires which come from a ſincere and honeſt Heart; ſo that he needs neither your Words to inform, nor your Perſuaſives to move him; and ſo your Requeſts to him may be abſolved in few Words.*)

9. [g] After this manner therefore pray ye g
(*ſaying when ye pray*, Luke xi. 2.) [h] Our Fa- h
ther which art in Heaven, (i. e. *who being in Heaven, from thence beholdeſt all our Wants*, Pſal. xi. 4. *and muſt be able to relieve them*, 2 Chron. xx. 7. Pſal. cxv. 3. *and being our God and Father, muſt be inclined ſo to do.*) [i] Hal- i
lowed be thy Name, (i. e. *may all Men ſo ſpeak, and ſo think of thy Divine Majeſty, and ſo deport themſelves towards thee, that thou mayeſt be glorified in their Words, Thoughts and Actions.*)

10. [k] Thy Kingdom come; (*may thy Goſ- k
pel be generally entertained by Men, with due Faith and Obedience; may all Men receive thy Son Jeſus Chriſt as their King and Saviour, and humbly ſubmit to his Laws; may the Chriſtian Religion obtain every where, as well in Reality as Profeſſion, the Minds of all Men being ſubdued to the Obedience of Faith.*) [l] Thy Will be l
done on Earth, as it is in Heaven; (i. e. *may all Men with ſincerity, alacrity, and readineſs, yield Obedience to thy Holy Will, and imitate the Bleſſed Angels in an entire compliance with it, without heſitation or reluctancy.*)

11. [m] Give us this Day our daily Bread; m
(i. e. *be pleaſed continually to afford us what thou ſeeſt needful for us, and give thy Bleſſing both upon our Labours to procure it, and our Food to afford Nouriſhment and Strength to us.*)

12. [n] And forgive us our Debts, as we for- n
give our Debtors; (i. e. *give us upon our Repentance, the pardon of our Sins committed againſt thee; for we, in obedience to thy Command, freely, and from our Hearts, forgive the Offences of others againſt us.*)

13. [o] And lead us not into Temptation; o
(*ſuffer us not by the Aſſaults of Satan, or the ſubſtraction of thy Grace, or by putting us for our Puniſhment into ſuch Circumſtances, as may prove Snares and Stumbling-blocks to us, to be led into, or overcome by the Power of Temptation;*

but

but grant us ſuch a meaſure of thy Grace, as
p *may preſerve us from falling by them:*) p but
deliver us from (*the*) Evil *of Sin, and from*
thoſe Diſpoſitions and Inclinations which make
us prone unto it; and from the Aſſaults of the
q *Evil One:*) q for thine is the Kingdom, (*we*
deſire may come;) and (*thine is*) the Power,
(*thus to aſſiſt, provide for and protect us*;) and
(*thine is, and will be,*) the Glory (*of ſo do-*
ing,) for ever. Amen.

14. (*And with great Reaſon do I teach you*
to ſay forgive us our Sins, as we forgive
r *others:*) r For if ye forgive Men their
Treſpaſſes, your heavenly Father will alſo
forgive you.

15. But, if ye forgive not Men their Treſ-
paſſes, neither will your Father forgive your
Treſpaſſes.

s 16. Moreover, s when ye faſt, be not as
the Hypocrites, of a ſad Countenance; for
they disfigure their Faces (*putting on ſad and*
mournful Looks) that they may appear unto
Men to faſt: Verily I ſay unto you, they
have their Reward.

17. But thou, when thou faſteſt, anoint
thine Head, and waſh thy Face, (*as the Jews*
do on ordinary Days;)

18. That thou appear not unto Men to
faſt, but (*only*) unto thy Father which is in
ſecret; and thy Father, which ſeeth in ſecret,
ſhall reward thee openly.

t 19. t Lay not up for your ſelves Treaſures
upon Earth, where Moth and Ruſt doth cor-
rupt (*them,*) and where Thieves break through
and ſteal.

20. But lay up for your ſelves Treaſures in
Heaven, where neither Moth nor Ruſt doth
corrupt, and where Thieves do not break
through, nor ſteal; (*this being the only Means*
to be heavenly-minded;)

21. For where your Treaſure is, there will
your Heart be alſo.

u 22. u The Light of the Body is the Eye,
(*by which we are directed how to guide the Body*
in our walking, as is the Eye of the Mind, the
Light by which we diſcern our Duty,) if there-
fore thine Eye be ſingle, (i. e. *free from Cove-*
touſneſs, and ready to relieve Chriſt's needy
Members,) thy whole Body ſhall be full of
Light; (i. e. *this Charity will lead thee in*
the way to Life, and will direct the Actions
both of thy Soul and Body aright.)

23. But, if thine Eye be evil, (*if it be an*
envious, covetous Eye,) thy whole Body will
be full of Darkneſs; (i. e. *All its Actions will*
be Deeds of Darkneſs:) if therefore (*then*) the
Light that is in thee be Darkneſs, how great
is that Darkneſs? (i. e. *if the inward Light,*
which ſhould direct thy Actions, be Darkneſs,
how great and fatal will be that Darkneſs in
which thou walkeſt?

24. *And that your Affection to theſe earthly*
things may not thus blind you, conſider, That)
No Man can x ſerve two Maſters; for either x
he will hate the one, and love the other, or
elſe (*which is the conſequent of that Affection*)
he will hold to the one, and (*comparatively*)
deſpiſe the other; (*ſo that*) ye cannot ſerve
(*both*) God and Mammon.

25. Therefore I ſay unto you, y Take no y
thought for (*the Things neceſſary to preſerve*)
your Life, (*to wit*) what ye ſhall eat, or what
ye ſhall drink, nor yet for your Body,
what ye ſhall put on; (*for*) is not the Life
more than Meat, and the Body (*more*) than
Raiment? (*He then who gave this Life and*
Body, will be concerned to make Proviſions for
them.)

26. Behold (*how it is with*) the Fowls of
the Air, (*which are leſs conſiderable than you*
are;) for they ſow not, neither do they reap,
nor gather into Barns, yet your heavenly Fa-
ther feedeth them: Are ye not much better
than they? (*and ſo more aſſuredly will be pro-*
vided for.

27. *And*) which of you by taking thought,
can add one Cubit to his Stature, (*or make*
your Body taller? how much leſs will your Solli-
citude preſerve the whole?)

28. And why take ye thought for Rai-
ment? conſider the Lillies of the Field, how
they grow, they toil not, neither do they
ſpin;

29. And yet I ſay unto you that even So-
lomon in all his Glory, was not arrayed like
one of theſe.

30. Wherefore if God ſo cloath the Graſs
of the Field, which to Day is, and To-mor-
row is caſt into the Oven, ſhall he not much
more cloath you, Oh ye of little Faith? (*if*
you diſtruſt his Care in making theſe Proviſions
for you.)

31. Therefore take no thought, ſaying,
what ſhall we eat? or what ſhall we drink?
or wherewithal ſhall we be cloathed?

32. For after all theſe Things do the Gen-
tiles ſeek, (*but ye who are under a more pecu-*
liar Providenee, need not do it,) for your hea-
venly Father knoweth that ye have need of
all theſe Things, (*and ſure his Providence will*
never ſuffer you to want what he ſees needful for
you.)

33. But ſeek ye firſt the Kingdom of God,
and his Righteouſneſs; (*viz. that Righteouſ-*
neſs, which will render you acceptable in his
ſight,) and (*then*) all theſe things (*as far as*
they are needful) ſhall be added unto you.

34. Therefore take no thought for To-
morrow, (*be not beforehand importunately ſolli-*
citous for your future Subſiſtence,) for the Mor-
row ſhall take thought for the Things of it
ſelf; (i. e. *you may time enough take thought for*
the Morrow when it comes; add not therefore
to the Cares of each Day, for) ſufficient to the
Day is the Evil thereof; (i. e. *the neceſſary*
Trouble which attends each Day.)

Annotations on Chap. VI.

a Ver. 1. ΠΡΟΣΕΧΕΤΕ τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς. *Take heed that ye do not your Alms before Men, to be ſeen of them,* &c.] *Chriſt* in this *Chapter* teacheth, that thoſe Works, which are otherwiſe good in themſelves, are not acceptable to God, when they are done out of *vain Glory*; becauſe they are done not for God's Sake, but for our own; not with reſpect to his Glory, which ought to be the chief End of every Action, 1 *Cor.* x. 31. 1 *Pet.* iv. 11. but that we may obtain Glory from, and Favour with Men. But here note,

1*ſt.* That *Chriſt* doth not forbid us to perform thoſe Works of Charity, which being in their Nature publick, tend to procure Reſpect, and a good Reputation among Men, ſince they fall under the general Precepts of *providing* τὰ καλὰ *things honourable in the ſight of all Men*, Rom. xii. 17. and approved of Men, *Chap.* xiv. 18. and of *thinking of thoſe things which are good, virtuous, lovely, honourable, of good report, and are praiſe-worthy*, Philip. iv. 8. and which St. *Paul* in Diſtribution of the *Corinthians* Alms attended to, 2 *Cor.* viii. 21. provided theſe things be done, not chiefly becauſe they are *commendable in the ſight of Men*, but becauſe they are *acceptable to God*, Rom. xiv. 18. not that they may gain Glory *to us*, but to *God*, and our *Religion*, 1 *Pet.* ii. 12. and remove all occaſions of bringing any Scandal on it, *Tit.* ii. 8. 1 *Pet.* iii. 16. Nor (2*dly*,) doth he abſolutely forbid us to do theſe things, that Men may ſee them, provided we deſire not they may be ſeen from Oſtentation, or Vain-glory, but that Men *ſeeing our good Works, may glorify our Father which is in Heaven*, Chap v. 16. 1 *Pet.* ii. 9. Nor (3*dly*,) doth *Chriſt* forbid us to do theſe Things, ſo that others ſeeing us, may profit by our Example, and be excited to good Works, or ſo as to ſeek a good Reputation among Men, provided we deſire it, only for the *publick* Good, that we may be more inſtrumental to promote God's Glory, and that others may more freely hearken to our good Admonitions; for in theſe Caſes we do not properly intend our own Advantage, but God's Glory, the Welfare of Souls, and the publick Good; nor have we our own Praiſe and Glory, but thoſe higher Ends, for the Scope of all ſuch Actions. Moreover, it being not apparent from any of their Writings, that it was cuſtomary with the *Jews* to *ſound a Trumpet*, when they diſtributed their Alms; this ſeems only a *proverbial* Expreſſion, for making a thing known or *publick*, as both *Jews* and *Heathens* were uſed to do by the Sound of a Trumpet, calling the Multitude together, ſaith *Phavorinus*, by it, uſing it in their *Triumphs*, and before they began to act their *Tragedies*, or *Comedies*. See *Examen Millii* here.

b Ver. 2. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν, *Verily, I ſay unto you, they have their Reward.*] It is the Obſervation of the *Jews*, that *God puniſhes all the light evil Deeds of good Men in this Life, that he may reward them in the next, and that he rewards all the good Actions of bad Men in this Life, that he may puniſh them in the next:* He often gives them the outward Things they ſet their Hearts upon; ſenſual Pleaſures, Wealth, Honour, and Glory with Men, and thus *they have their good things*, and their *Reward* in this Life; and this is very truly and very equitably ſo. For theſe things which can only be enjoyed in the Body, and during this preſent Life, are the Things they chiefly prize, have their Deſires and Affections ſet upon, and moſt induſtriouſly purſue, comparatively deſpiſing the Things above, and neglecting their future Intereſts, and ſo they very properly are ſtiled, *their good things*, Luke xvi. 25. And Happineſs being the general End of all Men, they who thus chiefly prize, and above all other Things purſue theſe ſenſual Pleaſures, Honours, and Enjoyments, muſt chiefly place their Happineſs in them, and look upon them as the moſt comfortable, moſt ſatisfactory, and moſt deſirable Reward of all their Labours, and ſo in the Enjoyment of them *they have their Reward.* They therefore cannot charge God with Hardſhips to them, they having done no good Thing for which he hath not rewarded them according to their Hearts Deſire. He hath given them the Good, they choſe for their Portion, and made them as happy as they would be; he hath given them the Things, they above all Things loved, and delighted in, and in which they placed their chief Happineſs, and only lets them want the Things which they deſpiſed, as not worth their Labour; which being offered upon reaſonable Terms, they ſcornfully neglected, and refuſed; and of which by this Refuſal, and Neglect, they have rendred themſelves both unworthy and uncapable.

Ver. 4. Αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ, *And thy Father who ſeeth in ſecret, ſhall reward thee openly.*) Though it be true which *Grotius* here obſerves, that God doth often viſibly reward the ſincere Charity of pious Perſons, performed from true Love to him, with temporal Bleſſings in this Life, yet will he chiefly do it in the Sight of Men and Angels in the World to come, *Mat.* xxv. 34. *Luke* xiv. 14. And 'tis obſervable, that the very thing we are forbid to ſeek from Men on Earth, is part of that Reward we ſhall receive at that great Day, when our Faith and Charity ſhall be found to *our Praiſe, Honour, and Glory*, 1 Pet. i. 7. and that good Men, by patient continuance in well-doing, are ſaid to ſeek for *Glory* and *Honour*, as well as *Immortality*, Rom. ii. 7. and have the Promiſe of it, *ver.* 10. See *Examen Millii* here,

c

Ver. 5. Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταὶ, ὅτι φιλοῦσιν; *and when thou prayeſt, thou ſhalt not be as the Hypocrites, who love to pray*

d

ſtanding

ſtanding in the Synagogues, and in the Corners of the Streets.] *Chriſt* doth not here condemn all Prayer made in the *Synagogues*, ſeeing both He and his *Diſciples* often prayed with the *Jews* in the *Synagogues*, *Luke* iv. 16. nor any publick Devotions in the Houſe of God; but ſpeaking only here of private Prayer, he would have that performed agreeably to the Nature of it, and ſo in ſecret; and condemns them only who affected to do this in publick Places, that others might take notice of them, and look upon them as *devout, religious* Perſons for ſo doing.

e Ver. 7. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοὶ, δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. *But when ye pray uſe not vain Repetitions, as the Heathens do, for they think they ſhall be heard for their much ſpeaking.*] What we here render *vain Repetitions* is in the *Greek*, *Battology*; which ſeems not well rendered by *Chryſoſtom* and *Theophylact* φλυαρία *trifling, in asking little temporal things*; nor by *Heſychius*, or *Phavorinus* ἀοϛολογία, ἀκαιρολογία, *ſpeaking vainly*, and *unſeaſonably*, but is well rendered by *Suidas* πολυλογία, *much ſpeaking*; for (1.) our Lord ſeems plainly thus to explain himſelf, *uſe not the Battology of the Heathens, who think to be heard for their much ſpeaking.* (2.) So doth the *Arabick*, *multiply not Words*; *ſo the Vulgar*, nolite multùm loqui, *do not ſpeak much*; and (3.) this is agreeable to the like Precept of the *Preacher*, *Eccl.* v. 2. *God is in Heaven, thou on Earth, therefore let thy Words be few*; and of the Son of *Syrac*, *Chap.* vii. 14. μὴ δευτερώσῃς λόγων ἐν προσευχῇ σου, *multiply not Words in thy Prayer*, and (4.) this ſeems to follow from the ſhort Form of Prayer preſcribed, in Oppoſition to this *Heathen* Practice, and introduced with an οὕτως οὖν, *ſo therefore pray ye.* But ſtill it remaineth difficult to give a determinate Senſe to this much ſpeaking, and ſay preciſely when this δευτερώσις, or *Repetition of the ſame Words*, is vain. For,

1*ſt*, We cannot reaſonably conceive our *Saviour* here condemns all Repetition of the ſame Words in Prayer; eſpecially when it ariſes from a deep Senſe of our Neceſſities, and a vehement Deſire of Divine Grace. For he himſelf prayed thrice *in the ſame Words*, to be delivered *from the bitter Cup.* It is alſo highly probable, that as *David* compoſed it by the Spirit of God, ſo *Chriſt* ſung the Hymn called *Hallel magnum*, beginning at *Pſal.* cxv. and ending at *Pſal.* cxviii. wherein the four firſt Verſes the ſame Words frequently occur. It was alſo uſual for *Prophets*, and Men of excellent and raiſed Devotion, to uſe the ſame Words in the ſame Prayer; ſo doth *Daniel*, *Chap.* ix. ſaying, *v.* 5. *We have ſinned, and have committed Iniquity*, and *have done wickedly, and have rebelled*, *v.* 17. *O our God, hear the Prayer of thy Servant, and his Supplications*, *v.* 18. *O my God, incline thine Ear, and hear*; and *v.* 19. *O Lord, hear*; *O Lord, hearken.* How oft doth the Royal Pſalmiſt ſay, *Pſal.* cxix. *Teach me, O Lord, thy* Statutes, Ordinances, Commandments, Judgments, the way of *thy Statutes?* In Pſal. cvii. we have four times theſe Words, *Oh, that Men would therefore praiſe the Lord for his Goodneſs*, *v.* 8, 15, 21, 31. and in *Pſal.* cxxxvi. the ſame Words are repeated twenty ſix *times.*

This Repetition therefore can only be accounted vain, when 'tis not requiſite to heighten the Devotion, or when it is uſed as the *Heathens* did, to lengthen out Devotion, or as the *Comædians* hath it, Deorum aures contundere, *to ſtun the Ears of the Gods*, as if we thought they could not hear or underſtand, niſi idem dictum ſit centies, *unleſs we ſay the ſame thing over and over*; and this ſeems to have been the Deſign of the *Baalites*, in *crying out from Morning to Noon, O Baal, hear us*, 1 Kings xviii. 26.

2*dly*, It alſo ſeems not agreeable to *Scripture*, or Reaſon, to aſſert that all long Prayers are forbidden by theſe Words of *Chriſt*; tho' many things which make them ſo, may be here by *Analogy* forbidden, as coming under the Reaſon of the *Prohibition*; I ſay all Prayers continued to a conſiderable length ſeem not forbidden; for the Prayer of *Solomon* at the Dedication of the *Temple* was ſuch, and ſo is that in *Nehemiah* ix. where we are alſo told *that they confeſſed* and *worſhipped for* three Hours. In the *New Teſtament* (to omit the Example of our *Lord*, who according to our *Verſion, continued all Night in Prayer*, as not concluſive, becauſe it may be rendered, he continued all Night in *a Synagogue*, or *Houſe devoted to the Service of God.* See the Note on *Luke* vi. 12. and yet not wholly impertinent, becauſe *Matt.* xiv. 23. *Luke* vi. 12. he went up thither *to pray*, and therefore may be reaſonably ſuppoſed to have ſpent much of that time in that Duty) we find the *Church* thus praying for the Deliverance of St. *Peter*; for as the Prayer itſelf is ſtiled προσευχὴ ἐκ τενὴς, *Prayer extended* to a conſiderable length; ſo when St. *Peter* came to the Houſe, he found them ſtill *praying*, *Acts* xii. 5, 12. We alſo find St. *Paul praying Night and Day*, and that ὑπὲρ ἐκπερισσοῦ *more abundantly*, that he might ſee his *Theſſalonians*, 1 *Theſſ.* iii. 10. and alſo praying and giving Thanks, and making mention of other *Churches* in his Prayers *inceſſantly*, *Rom.* i. 9. 1 *Cor.* i. iv. *Eph.* i. 16. *Philip.* i. 4. *Col.* i. 3. 1 *Theſſ.* i. 2. — ii. 13. 2 *Tim.* i. 3. which ſure muſt render his Supplications of a conſiderable length. And (3*dly*,) he requires theſe *Churches* προσκαρτερεῖν to *continue inſtant in Prayer*, Rom. xii. 12. *to pray always with all Prayer and Supplication in the Spirit*, ἀγρυπνοῦντες, *watching thereunto with all Perſeverance, and Supplication for all Saints*, Eph. vi. 18. to continue *in Prayer*, γρηγοροῦντες, *watching in the ſame with Thankſgiving*, Col. iv. 2. to *pray without ceaſing*, 1 Theſſ. v. 17. and makes it the Duty of the *Widow* (after the Example of St. *Ann*, *Luke* ii. 37.) προσμένειν to *continue in Prayers and Supplications Night and Day*, 1 Tim. v. 5. which Precepts ſeem plainly to ſuppoſe their Prayers ſhould ſometimes be extended to a conſiderable length; and therefore that he did not think that length was inconſiſtent with the Injunction here deliver'd by our Lord. But then poſitively (1*ſt*,) theſe

theſe Words ſeem plainly to condemn *Prayers* lengthned out upon this Apprehenſion, that we ſhall be the ſooner *heard for our much ſpeaking*; becauſe this is the very thing in which we are forbidden to be like the *Heathens*; and yet this ſeems to have been alſo the Miſapprehenſion of the *Jewiſh Doctors*, when they lay down theſe Rules, (a) *That every one that multiplies Prayer ſhall be heard*, and that the *Prayer which is long ſhall not return empty*. And (2*dly*) all that much ſpeaking muſt be vain, by which we hope with our fair Speeches to incline, or by our Arguments to move, or by *pathetical* Intreaties to perſuade God to grant us our Requeſts, whilſt we continue in our Sins, and ſo are indiſpoſed to receive a gracious Anſwer from him. And indeed what is it to attempt to move him by Arguments, but to think to move him by ſomething he doth not know, or hath not conſidered already? What is it to aſſay to incline him by fair Speeches, and by Importunity, but to look upon him rather as a Man, that changeth without Cauſe, than as an unchangeable God, who cannot vary from the juſt Methods of his Government, to gratify the Importunity of his Creatures? And yet Experience ſhews, that when Men have thus flattered and importun'd God with their Lips, they are apt to think, that he on this account will hear them, and that what is thus prevalent with Men, cannot be loſt, when tendred to a gracious God. And (3*dly*,) the Form and Exemplar given us being ſo ſhort and conciſe in its Addreſſes, for the Advancement of God's Honour, and of his Kingdom, and our Obedience to his Will, for Pardon of Sin, and Preſervation from it; that we in it only requeſt in general Terms, things of ſo vaſt Importance, leaving the diſtinct Matter, and Manner, and Meaſure, according to which they ſhould be diſpoſed, to the Wiſdom and Goodneſs of God; I ſay this Form ſeems to inſtruct us, that in our daily and cuſtomary Addreſſes to God for the ſame Bleſſings which we daily want, we ſhould uſe Words as comprehenſive, general, and free from needleſs Repetitions as we can, and then of neceſſity our Prayers muſt be conciſe, and our Words *few*, and well digeſted.

F Ver. 8. *Be not ye therefore like unto them,* Οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε, *for your Father knoweth what things ye have need of before ye ask.*] If this Argument againſt ſpeaking much be good, ſaid ſome (b) *Hereticks* of old, *why ſhould we pray at all, ſeeing God knoweth all our Wants before we pray?* To this St *Jerom* anſwers, that *we do not pray to declare our Wants*, but *ſupplicate for the relief of them*; and we may ask any thing of him, who doth already know we want it; and if we know he is kind, and ready to ſupply our Wants, may therefore ask with greater Confidence. (c) *Origen* anſwers, that *he who knows all our Needs before we ask, knows alſo that it becomes not him to give what they do want, who do not think it worth their while to ask what they do want, and he alone can give*; becauſe by this Neglect they do not own him as the *Donor* of the things they want. But, tho' this may ſuffice to anſwer this Objection of the *Hereticks*, for the due underſtanding of this Text, it may be neceſſary to add, (1.) That this being offered as a Reaſon why we ſhould not be like the *Heathens* in ſpeaking much in Prayer to God, ſeems only to import we ſhould not do it on the Accounts on which they did it, *viz.* as queſtioning God's Omniſcience, and therefore ſpeaking thus to impart to him what he did not know, or to inculcate what he might not preſently attend to, or ſuggeſt again, what he had forgotten. For (1.) (d) *Cicero* himſelf denies God's Omniſcience, declaring, that *he did not think that God himſelf could know things caſual and fortuitous.* (2.) They thought it not fit to allow of a *God ſo* (e) *curious as to attend all things, to take care of all things, or to think all things belonged to him.* And they thought it as well impoſſible, as unſufferable in the God of the *Chriſtians*, that he ſhould (f) *diligently inſpect the Manners, Actions, Words, and ſecret Thoughts of all Men, and be every where preſent with them.* Nor is it to be wondred that they ſhould have ſuch Apprehenſions of many of the Gods they worſhipped, when they had ſo many of them, their *celeſtial*, *aerial*, and *terreſtrial* God; their *profitable*, and *hurtful*, their *univerſal*, and *topical* Gods; their Gods *eternal by Nature*, and their *Gods born* and *made of mortal Men*; and made it the buſineſs not of the *ſupreme God*, but of their *Demons*, *Genii*, and *Heroes* to receive all our Prayers, and return Anſwers to them. But,

(2.) By comparing theſe Words with *v.* 30. *where we are forbidden to be anxious about what we ſhall eat, or drink, or wherewithal we ſhall be cloathed, for after all theſe things do the Gentiles ſeek; and your heavenly Father knoweth you have need of all theſe things:* It may be conjectured, that theſe Words alſo do refer to the ſame Matter, to wit, the *Heathens*

(a) Buxtorf. flor. p. 281. (b) Si Deus antequam oramus ſcit quibus indigeamus, fruſtra ſcienti loquimur, *Hieron. in locum.* Τίς ἔν χρεία ἀναπέμπεσθαι εὐχὴν τῷ κ̄ῳ πρὶν εὔξεσθαι ἐπισαμένῳ ὧν χρήζομεν. Orig περὶ εὐχῆς. p. 15.

(c) Ibid. p. 22. (d) Mihi ne in Deum cadere videatur, ut ſciat quid caſu aut fortuito futurum ſit. *De divin. N.* 12, 13, 14.

(e) Impoſuiſtis cervicibus noſtris ſempiternum Dominum, quem dies & noctes timeamus, quis enim non timeat omnia providentem, & cogitantem, & animadvertentem, & omnia ad ſe pertinere putantem, curioſum & plenum negotii Deum. *Cicero de nat. Deorum l* 1. *n.* 39. *& Acad. qu. l.* 2. 11. 112.

(f) Chriſtiani Deum illum ſuum confingunt in omnium mores, actus, omnium verba denique, & occultas cogitationes diligenter inquirere, diſcurrentem ſcilicet, atque ubique præſentem moleſtum illum volunt, inquietum, impudenter etiam curioſum, ſiquidem adſtat factis omnibus, locis omnibus intererat, cum nec ſingulis inſervire poteſt per univerſa diſtrictus, nec univerſis ſufficere, in ſingulis occupatus. *Cæcil. apud Minut. p.* 10.

Heathens Solicitude about, and their continual teaſing of the Gods in long Harangues for theſe Things. This being in the Opinion of the *Greek* Fathers, (g) the *Battalogy*, and much ſpeaking here reproved in the *Heathens* by our Lord, to wit, *the being thus ardent in their Deſires after little and earthly things.* And then this will be ſuitable both to the Philoſophy of (h) *Plato*, who commends the ſhort Prayer of the *Lacedæmonians*, who were never heard to ſay more than this, τὰ καλὰ ἐπὶ τοῖς ἀγαθοῖς θεὸς διδόναι, *that the Gods would give them things good and honourable*; which Prayer, ſaith he, the *Oracle* preferred before the long Addreſſes, and pompous Sacrifices of the *Athenians*, who quarrelled with the Gods becauſe they were not heard for their *much ſpeaking*; and adds, that temporal things were not poſitively to be aſked, becauſe no Man knew whether he ſhould uſe them ill, or well, and ſo whether they would be good or hurtful to him; and to the Opinion and Practice of (i) *Socrates*, who prayed to the Gods, ſaith (k) *Zenophon*, ἁπλῶς τὰ ἀγαθὰ διδόναι, only to give him good things in the general, leaving the particulars to them who knew beſt what was good for him, and diſapproved of them who prayed for Gold, Silver, and for Government, as being things which might be as well hurtful to, as good for them: And more ſuitable to the *Chriſtian Theology*, which allows us to aſk theſe things only conditionally, with Subordination to the Divine Will, and if his Wiſdom ſees they will be good for us; and according to the *Ancients*, not to pray for them at all, as knowing that as far as they are good, they ſhall be added to them, who *ſeek firſt the Kingdom of God and the Righteouſneſs thereof*; to which purpoſe they often cite a Paſſage from this Chapter, not at preſent to be found in it, *viz.* (l) *Aſk great things, and little things ſhall be added unto you.*

g Ver. 9. Οὕτως οὖν προσεύχεσθε ὑμεῖς, *ſo therefore pray ye:*] Here obſerve that the Word οὕτως hinders not this from being a Command to utter the ſame Words, as is apparent from theſe Words of St. *Luke* xi. 2. *When ye pray ſay, Our Father*, for the ſame Word is uſed where a Form of Words is certainly preſcribed; thus in the Form preſcribed for the *Aaronical Benedictions*, οὕτως εὐλογήσετε, *ſo ſhall ye bleſs*, ſaying the Words following, *Numb.* vi. 23. and when God put a Word into the Mouth of *Balaam*, which he ſhould ſpeak to *Balak*, God ſaith to him, οὕτως λαλήσεις, *ſo ſhalt thou ſpeak*, which is the ſame with τὰ δὲ λαλήσεις, *theſe Words thou ſhalt ſpeak*, Numb. xxiii. 5, 16. So in God's Words directed to the *Prophets*, οὕτως λέγει ὁ Κύριος, *thus ſaith the Lord*, Iſa. viii. 11.--xxviii. 16.--xxx. 15.--xxxvii. 33.—xlii. 5.—xliii. 1, 14, 16.— lii. 4.—lxv. 8. lxvi. 1. is the ſame with τὰ δὲ λέγει ὁ Κύριος, *Theſe things ſaith the Lord*, Iſa. xxx. 12.—xxxvii. 21.—lii. 3.—lvii. 15.—lxv. 13.—lxvi. 12. and ſo in the other *Prophets*. And had not *Chriſt* intended this, he would not have given his Diſciples a Form of Prayer, but the Heads only of the things they were to pray for. (2*dly*,) The *Diſciples* requeſt him to teach them ſo to pray, *as John had taught his Diſciples*, Luke xi. 1. Now it is highly probable that *John* taught his *Diſciples* to pray as the *Jewiſh Maſters* taught their *Scholars*, by giving them a Form called *Kaddiſh Magiſtrorum*, from which they uſed not to vary. But tho' this be admitted, yet it is ſtill diſputed whether this Form were only given by *Chriſt* to his Diſciples to be uſed whilſt they were infirm and weak, and before the *Holy Spirit* fell down upon them, and was plentifully effuſed upon the *Church*, or whether it were given as a ſtanding Form to be uſed by *Chriſt*'s Diſciples, or by all *Chriſtians* throughout all Ages of the *Church*, as by the Practice of the Church, at leaſt from the third *Century*, they ſeem to have conceived. Two Reaſons are alledged to the contrary, *viz.*

1*ſt*, That tho' we read in the Acts of the *Apoſtles*, of Prayers made by the *Church*, or by particular Members of it, yet we find not any Intimation that they ever uſed this Form of Prayer. We read that they prayed *Acts* i. 24. that God would ſhew them whether *Joſeph* or *Matthias* were to be choſen into the Place of *Judas*; *Acts* ii. 42. that thoſe who were converted continued in the Doctrine, and Fellowſhip of the *Apoſtles*, and in breaking of Bread and in Prayers, *Acts* iv. 24, 30. So we find the whole *Church* praying that God would enable them to *ſpeak the Word with Boldneſs, and would ſtretch out his Hand to heal, and to ſhew Signs and Wonders through the Name of his Holy Child Jeſus.* See *Chap.* vi. 6.—viii. 15.—xii. 5.—xiii. 3.—xx. 36. But in none of theſe Places have we the leaſt Intimation that they ever uſed the *Lord*'s Prayer. In the *Martyrology* of *Polycarp* is inſerted a large Prayer made by him after his Condemnation, but it concludes not with this Form, but with the uſual Form of ſome of our Collects.

2*dly*, Becauſe the ſecond Petition in this Prayer being this, *thy Kingdom come*, they do not think it reaſonable to continue a Petition for that which is come already, God's Kingdom being come, and erected from the time that our *Saviour* aſcended into Heaven, and ſat down at the Right Hand of Glory. To this latter Argument I ſhall give a full Anſwer when I come to that Petition.

To the firſt Objection, an Anſwer may be returned from a known Rule, that *a Negative Argument is of no Validity*; indeed in Matters of Doctrine the Argument is always good;

(g) Βαττολογοῦσι γὰρ κατὰ τὴν λέξιν τοῦ εὐαγγελίου μόνοι οἱ ἐθνικοὶ οὐδὲ φαντασίαν μεγάλων ἔχοντες ἢ ὑπερανίων αἱ τιμαὶ πᾶσαν εὐχὴν τῶν σωματικῶν καὶ τῶν ἐκτὸς ἀναπέμποντες. Orig. περὶ εὐχῆς p. 63. οὐ βαττολογητέον ἐν, οὐδὲ μικρὰ αἰτητέον, οὐδὲ περὶ ἐπιγείων προσευκτέον. Ibid. p. 25. Chryſoſtom. & Theophylact in locum.

(h) Alcib. 2. p. 458. B. C. (i) Ibid. p. 453. (k) Memorab. l. 1. 571.

(l) Αἰτείσθε, φησὶ, τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. Clem. Alex. Strom. 1. p. 346. B. Orig. περὶ εὐχῆς, p. 54.

good; we read of no ſuch Doctrine in the *Scriptures*, therefore it neither is, nor can be any *Article of Faith*, becauſe we have no other Rule of Faith beſides the *Holy Scriptures*; but then in Matters of Practice this Rule will not hold good, the ſacred Pen-men being under an Obligation to deliver the whole Rule of Faith, but under no Obligation to give us a full Hiſtory of all that the *Apoſtles* did; we never read that the *Apoſtles* prayed, or were baptized before our Lord's Reſurrection; and ſhall we therefore ſay they never prayed, or that they refuſed *the Counſel of God*, as did the *Phariſees*, *in being not baptized of John*. After our Lord's Aſcenſion we never read that any of the *Apoſtles*, ſave *Paul* and *Peter*, did baptize any; we read not that they ever did receive the *Sacrament*; we read not that half of them ever preached the Goſpel to any *Nations*, and ſhall we therefore ſay, they did none of theſe things? St. *John* informs us, that there were *many Things which Jeſus did, which were not written*, Chap. xx. 30.—xxi. 25. What Wonder therefore is it there ſhould be many Things which his *Apoſtles* did, which are not written? (*2dly*,) In moſt of the Texts cited from the Acts, we read not one Word of the Matter of their Prayer, but only in general that they prayed, and ſo no Semblance that they did not uſe the Lord's Prayer. In the firſt Inſtance, the whole conſiſts but of one Verſe, in the ſecond, but of two. Now after every Collect, or ſhort Ejaculation, no Man thinks it neceſſary, or even proper to add this Prayer; but only that in ſome of our moſt ſolemn Addreſſes, publick or private, we ſhould uſe this Prayer. For we are *Chriſt's Diſciples* as well as they to whom this Prayer was given, and ſo muſt very fitly uſe that Prayer which is the Badge of a *Diſciple* of this *Lord*. The Prayer itſelf, is of all others the moſt excellent, and comprehenſive, and as plain as it is full; it is ſo ſhort that any Man may learn it, ſo clear that all may underſtand it, ſo full as to comprehend all our Wants, and ſo exact as to inſtruct us what we ſhould be, as well as what we ſhould aſk, as being, ſaith *Tertullian*, breviarium Evangelii, *an Epitome of the Goſpel*. It was compoſed by him who had the Spirit above Meaſure, as a Direction how and for what to pray, and ſo, as *Cyprian* ſays, we may hope, ut facilius audiamur, *to be more readily accepted by our heavenly Father, when we come to him with the Words of his only Son*. The *Learned* farther do obſerve, that this Prayer is taken out of the *Jewiſh Liturgies*, in which we wholly find it, excepting only theſe Words, *as we forgive them that have treſpaſſed againſt us: Our Father which art in Heaven*, is in their *Seder Tephilloth*, or Form of Prayers; *let thy great Name be ſanctified and thy Kingdom reign*, in their Form called *Kaddiſh*; *let thy Memory be glorified in Heaven above, and in Earth beneath*, in the *Seder Tephilloth*; *forgive us our Sins*, in the *ſixth* of their *eighteen* daily Prayers; *Deliver us not into the hand of Temptations*, and *deliver us from the evil Figment*, in that and the Book *Muſar*; *For thine is the Power, and the Kingdom for ever and ever*, is, ſaith *Druſius*, their uſual *Doxology*. And, as hence *Grotius* notes, how far this Lord of the *Church* was from affecting Novelty, or deſpiſing any thing becauſe it was a Form; ſo others do hence juſtify the *Doxology* contained in the Cloſe of this Prayer, which ſome think to be an Addition of the *Greek Fathers*, becauſe 'tis wanting in the *Latin*, in St. *Luke*, and in many *Greek Copies*. See *Examen Var. Lect. Milii*, l. 2. c. 1. n. 2.

Note, Laſtly, that this Prayer conſiſts of three Parts, a *Preface* excellently fitted to prepare us for Prayer, by filling our Hearts with Charity to our Brother, who bears the ſame Relation to our common *Father*, with Reverence to him whoſe *Throne is in Heaven*, ſeated over all, and with Faith and humble Confidence in him, who being to us a *Father*, muſt be ready to do his Children good, and being *our heavenly Father*, muſt, *looking down from Heaven upon the Children of Men*, ſee all our Wants, and muſt be able to ſupply them. *The Lord's Throne is in Heaven*, ſaith the *Pſalmiſt*, *he doth whatſoever pleaſeth him*. *2dly*, It conſiſts of ſix Petitions, the three firſt of which calls upon us to pray for the Sanctification of his Name, the Advancement of his Kingdom, and the Performance of his Will, teaching us to make the Glory of God, and the Advancement of his Son's Kingdom, the chief End of all our Actions; and having firſt done his Will, then expect Proviſion and Protection from him, and Preſervation from all Evil; The three next reſpect, (1.) our daily Suſtenance, as being that without which we cannot be able to promote his Glory, or to do his Will. (2.) The Remiſſion of our paſt Sins, that they may not obſtruct his Bleſſings, and Preſervation from them for the future, that we may not loſe his Favour. And laſtly, an agnizing the ſupreme Dominion, the Power fit to be aſcribed to, and the Glory due to God for ever.

Ibid. ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· *Our Father which art in Heaven.*] This being ſpoken to his *Diſciples*, who were *Jews*, and had no diſtinct Notion of a Trinity, muſt be underſtood in the uſual Notion of the *Jews*, who ſtiled the God of *Iſrael* אבינו *our Father*; and ſo muſt ſignify the firſt Perſon in the *B. Trinity*, they being not able to apprehend it otherwiſe. Moreover, our Lord ſtill calls the God of *Iſrael* his *heavenly Father*, Mat. vii. 21.—x. 32, 33.—xi. 25.—xii. 50.—xv. 13.—xvi. 17.—xviii. 10, 19, 35. *Luke* x. 22. clearly diſtinguiſhing himſelf in Perſon from that *heavenly Father* with whom in Eſſence he was one. This Phraſe muſt therefore neceſſarily ſignify a diſtinct Perſon from the Son, nor is it certain that it ever bears any other Senſe in the *New Teſtament*. h

Now God is called *Father*, (*1ſt*,) by right of Creation. *He having made us, and not we ourſelves*, according to that Queſtion of *Malachi*, Chap. ii. 10. *Have we not all one Father*,

Father, hath not one God created us? On which Account the *Scriptures* ſtile him, *the Father of our Spirits*, Heb. xii. 9. (*2dly*,) By right of *Providence, and Preſervation*, for he *upholds our Souls in Life*, according to that Queſtion of God to his own People, *Is he not thy Father which hath bought thee, hath he not made thee, and eſtabliſhed thee?* Deut. xxxii. 6. He being that *one Father who is above all things* by his Power and Eſſence, goes *through all things* by his Providence, and is *in all* by his Preſence, *Eph.* iv. 6. (*3dly*,) By right of *Vocation* and *Adoption*, we being called to that Faith in *Chriſt*, which conſtitutes us *the Sons of God*, John i. 12. we being all the *Children of God, through Faith in Chriſt Jeſus*, Gal. iii. 26. and by the renovation of the *Holy Spirit*, who enables us to cry, *Abba, Father*, Rom. viii. 15. and teſtifies to our Spirits, *that we are the Sons of God*, ver. 16. *For as many as are led by the Spirit, they are the Sons of God*, ver. 14. in which Senſe he is ſtiled, *the Father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and Earth is named* Sons, *Eph.* iii. 14, 15. The *Angels*, who by the *Jews* are ſtiled his *Family above*, being oft called *the Sons of God*, Job. i. 6. — ii. 1. — xxxviii. 7. and good Men, who are ſtiled *his Family on Earth*, being made ſo by Adoption. Yet tho' this be the moſt excellent Notion of a Son, and in this Senſe eſpecially, God is the *Father* of the *Chriſtian*; yet ſeeing, as the *Heathens* have well noted, God is communis Humani Generis Parens, *the common Father of Mankind*; ſeeing he owned himſelf the *Father* of the whole Nation of the *Jews*, and ſtiled them all his *Sons*, the Notion of a *Father* here, muſt be extended to all the Senſes mentioned, or at the leaſt, to all to whom God is a *Father*, by calling them unto the Faith; ſince otherwiſe Perſons of tender Conſciences, who doubted of their renovation in the Spirit, and of their Right to claim the Privileges of the *adopted Sons of God*, could not recite this Prayer in Faith. And alſo, (2.) Then only could we pray for the Regenerate in this Form of Prayer, and ſo it would be only an imperfect Form; we being bound in Charity to pray for all Men, that they may *hallow his Name*, and *do his Will.*

Moreover, as this relation to God as our *Father*, calls for our Reverence of him, our Fear to offend him, our Zeal for his Honour, *Mal.* i. 6. 1 *Pet.* i. 17. our Obedience and Likeneſs to our *heavenly Father* in Purity and Holineſs, 1 *Pet.* i. 14, 15. *Philip.* ii. 15. 1 *John* iii. 2, 3. and in love to all Mankind, *Eph.* v. 1. even to them that are our Enemies, and *deſpitefully uſe us*, Matth. v. 44. 48. And, *Laſtly*, Our patient Submiſſion to all his Fatherly Chaſtiſements, *Heb.* xii. 9, 10. So doth it naturally tend to cheriſh our Faith, and raiſe our Hope of ſpeeding in our ſincere, fervent, and reaſonable Addreſſes to the Throne of Grace; our Lord having taught us to conclude, that *if earthly Parents being evil, will give good things to their Children, much more will our heavenly Father give good things to thoſe that ask him*, Matt. vii. 9, 10.

The Word *Our* is joined to Father, ſaith St. *Chryſoſtom.* Ἵνα κοινὸν πατέρα ἔχειν διδαχθέντες ἀδελφικὴν πρὸς ἀλλήλους δειχνύωμεν τὴν εὔνοιαν, *That being taught, we have one common Father, we may love as Brethren*, and pray for all the Members of the *Church*; tho' this hinders not, but in our private Devotions we may uſe the ſingular Number, and deſire the Supply of our own particular Wants, provided we alſo intercede for others as well as for our ſelves; ſo *David, O Lord, thou art my God*, &c. 'Tis added, *which art in Heaven*; not to ſignify, that his Eſſence is included there, for *he fills Heaven and Earth*, Jer. xxiii. 24. undoubtedly with the ſame Preſence, ſeeing *he is not far from any of us*, Acts xvii. 25, 27. and whether we go up *to Heaven* or down *to Hades*, or *fly to the Ends of the Earth*, we can never fly from his Preſence, *Pſal.* cxxxix. 7, 8. And *Solomon* declares, *That the Heaven of Heavens are not able to contain him*, 1 Kings viii. 27. Vain therefore is the Note of *Woltzogenius* here, that when God is ſaid to be any where but in Heaven, we are to underſtand it, *not of his eſſential Preſence, but of his Efficacy, Operation and Omniſcience*; for, if the *Heavens cannot contain him*, the Earth muſt; if he *fill Heaven and Earth*, why not with the ſame Preſence? And ſeeing his Power and Eſſence is the ſame thing, and never can be ſeparated, how can it be conceived that he ſhould act where he is not? He is therefore ſaid to be in Heaven, becauſe there is his glorious Preſence, where he dwells *in Light inacceſſible:* And by this Phraſe is ſignified, (1*ſt*,) The High Majeſty, and Supreme Excellency of God, and his Dominion over all Creatures; as in thoſe Words of *Jehoſhaphat, Art not thou God in Heaven, and ruleſt not thou over all the Kingdoms of the Heathen?* And *Pſal.* ciii. 19. *The Lord hath prepared his Throne in Heaven; his Kingdom ruleth over all.* And ſo we owe to him the higheſt Reverence, *Eccl.* v. 2. and moſt exact Obedience. (2*dly*,) His Power, whereby he is able to *do for us above what we can ask or think*, 2 Chron. xx. 6. *Art not thou God in Heaven? and in thy Hand is there not Power and Might, ſo that none is able to withſtand thee?* Pſal. cxv. 3. *Our God is in Heaven, he hath done whatſoever he pleaſed*; and this engageth us to fear him above all, who is *able to deſtroy both Soul and Body in Hell-fire.* (3*dly*,) His *Omniſcience, by which he ſitteth in Heaven, beholdeth all that is done upon the Earth*; Pſal. xi. 4. *The Lord's Throne is in Heaven, his Eyes behold, his Eye-lids try the Children of Men*, Pſal. xxxiii. 13, 14, 15. *The Lord looketh down from Heaven, he beholdeth all the Sons of Men; he faſhioneth their Hearts alike; he conſidereth all their Works:* And this ſhould teach us Sincerity, and a Regard both to our Words and Thoughts at all Times, but more eſpecially in our Addreſſes to him.

Laſtly,

Laſtly, His infinite Purity and Holineſs, *Deut.* xxvi. 15. *Look down from thy holy Habitation from Heaven, and bleſs thy People.* Hence is he ſtiled, *the high and lofty one, who inhabiteth Eternity, whoſe Name is Holy*, Iſa. lvii. 15. and this teacheth us *to be holy, for the Lord our God is holy.*

i Ibid. Ἁγιασθήτω τὸ ὄνομά ϛου· *Hallowed be thy Name.*] Note,

(1*ſt*,) That by *the Name of* God, we are to underſtand himſelf, conſidered not preciſely as to his Eſſence; for of that we may enquire with holy *Job*, *Canſt thou by Wiſdom find out God?* But, as he is made known to us by his creating all Things, to be *God over all*, infinite in Power; by the Beauty and exact Order in which he hath placed all Things, and the wiſe Ends, for which he hath adapted them, to be a God of infinite Wiſdom and Knowledge; by the Law of Truth, Equity and Righteouſneſs, which he hath impreſſed upon our Spirits, that he is a God of *Truth and Righteouſneſs*; by the Purity and Holineſs of his Precepts, that he is a God of *Purity*; and by the rich Proviſions he hath made, both for the preſent and the future Happineſs of Man, that he is a God, rich in Mercy and plenteous in Goodneſs to the Sons of Men, and a true lover of Souls. For, as in *Scripture* τὸ ὄνομα, the Name of any one is often put for his Perſon, *Acts* i. 15. *Rev.* iii. 4. — xi. 13. or the Glory and Majeſty of him that bears that Name, *Eph.* i. 21. *Phil.* ii. 9, 10. *Heb.* i. 4. So here the Name of God ſignifies the Divine Majeſty, or God himſelf, as he is made known unto us by his Attributes; in which Senſe, to *call upon the Name of God*, or *Chriſt*, *Gen.* iv. 26. 1 *Kings* xviii. 24. 2 *Kings* v. 11. *Pſal.* cxvi. 17. *Joel* ii. 32. *Zeph.* iii. 9. to *love the Name of God*, Pſal. lxix. 36. Iſa. lvi. 6. Heb. vi. 10. to *blaſpheme and prophane his Name*, James ii. 7. Rev. xiii. 6. is to do this to God himſelf.

Note, (2.) That to *ſanctify* or *hallow*, when it is aſcribed to Things capable of being changed to the better, ſignifies either to *conſecrate* and ſet them apart from a profane to a ſacred uſe; in which Senſe, the Veſſels of the *Sanctuary*, ſet apart to God's Service, were *hallowed*; and the *Prieſts* and *Levites* conſecrated to God's Service, are ſaid to be *ſanctified*; or elſe, to be adorned with ſuch inward Habits and Diſpoſitions, as render them inwardly pure and holy; and thus we are ſaid, to be *ſanctified thro' the Spirit in the inward Man.* Now the Divine Majeſty being infinitely Holy in himſelf, and exalted above all that we are able to conceive, cannot be hallowed or *ſanctified* in either of theſe Senſes, but by *Analogy* to them. He is then ſanctified by us, when we do *ſeparate* him from, and in our Conceptions do exalt him above all other Things, and when we do aſcribe unto him the Excellencies of his Divine Majeſty, and treat him ſuitably to them. According to that of St. *Chryſoſtom*, τὸ ἁγιασθήτω ἀντὶ τοῦ δοξασθήτω, *hallowed*, that is, *glorified be thy Name.* Now, how this may moſt effectually be done, we cannot better learn than from obſerving, how God himſelf acts for his Glory, and the Sanctification of his Holy Name; now this he does by the diſcovery of thoſe Perfections, which naturally tend to raiſe within us a Fear, and Reverence, and Love of him, Truſt and Affiance in him, and render us obedient to him, and in which it is our Duty and our Perfection to be as like to him as we can. And therefore, (1.) God glorifies his Name, and *ſanctifies* himſelf by the diſcovery of his mighty Power, rendring him able to do exceedingly *above what we can aſk or think.* So *Pſal.* cvi. 7, 8. *He ſaves them for his Name's Sake, that he might make his Power to be known:* And, *Iſa.* xliv. 23. *The Lord hath redeemed Jacob, and in Iſrael* δοξασθήσεται *will be be glorified.* (2.) By rendring his Judgments conſpicuous againſt preſumptuous Sinners, and thoſe whoſe Hearts are hardned from his Fear, according to that ſaying of *Solomon Jarchi* on *Num.* xx. 23. *The Holy Bleſſed God ſanctifies himſelf before his Creatures, by the exerciſe of his Judgments on them.* Thus ſaith he, *Exod.* xiv. 4, 17. Ἐνδοξασθήσομαι, *I will get me Glory upon Pharaoh, and all his Hoſt*; *i. e.* I will ſhew my Power and Juſtice in their Deſtruction: And when God had broke forth upon *Nadab* and *Abihu*, for offering Strange Fire, *Moſes* ſaith, *This is that which the Lord had pronounced, I will be ſanctified in thoſe that come nigh me*; *and before all the People, I will be glorified*, Levit. x. 3. See alſo, *Iſa.* v. 16. *Ezek.* xxviii. 22. — xxxviii. 23. (3.) By rendring conſpicuous his Truth and Faithfulneſs to his Promiſes; as when the *Pſalmiſt* ſaith, *Pſal.* cxxxviii. 2. *I will praiſe thy Name, for thy loving Kindneſs and Truth*; *for thou haſt magnified thy Truth above all thy Name*; i. e. thou haſt been chiefly Glorious in the punctual Performance of thy Promiſes. See *Jer.* xiv. 22. (4.) By ſhewing the Riches of his Grace, Mercy and Goodneſs, to the Sons of Men: So when God had declared to *Moſes*, That he was *a God merciful, and gracious, long-ſuffering, abundant in Goodneſs, and forgiving Iniquity*, Exod. xxxiv. 6, 7. he is ſaid, to make *his Goodneſs, paſs before him*, and *to ſhew him his Glory.* Exod. xxxiii. 22. — xxxiv. 5, 6. Only it ought to be obſerved from the (m) *Fathers*, That the great End of all God's glorious Works and Diſpenſations, in which theſe Excellencies are diſplayed, cannot be this, That he may be admired and applauded by his Creatures. 'Tis vain to think, the All-wiſe God can be concerned, whether ſuch blind Creatures as we are, approve or diſapprove of his Proceedings, or that he really can ſuffer any diminution of his Glory, by our diſlike, or is advanced in Honour, by our Approbation of his Diſpenſations.

(m) Οὐ γὰρ χρείας ἕνεκεν ὁ Θεὸς ποιεῖται τὸν κοσμὸν ἵνα τιμὰς πρός τε ἀνθρώπων, καὶ πρὸς Θεῶν τῶν ἄλλων, καὶ Δαιμόνων, φησὶν ὁ Πλάτων, καρποῖτο. Clem. Alex. Strom. 5. p. 585. B. Theodor. adv. Græc. Serm. 4. p. 535.

tions. We detract from his Majeſty, if we conceive, that he is tickled with Applauſe, or aims at Reputation from us, in any of his glorious Actions; that therefore ſuch as we ſhould think well of him, can be no farther his concern, than as theſe Apprehenſions may engage us to that Affection, and Obedience to, and Imitation of him, which tends to the promotion of our Happineſs.

God therefore in diſcovering the Divine Perfections, muſt be ſuppoſed to deſign as well the Benefit and Happineſs of Man, as the Advancement of his Honour. Thus, when he diſcovers all thoſe Attributes, which repreſent him good and merciful, kind and obliging to the Sons of Men, he doth it with deſign, and in a manner, proper to lay the higheſt Obligations on us to returns of Love and Gratitude, and to engage us to that imitation of his Goodneſs and Mercy to our fellow Creatures, which renders us the Children of our heavenly Father, *Mat.* v. 45. When he gives ſignal Demonſtrations of his Almighty Power, and his great Wiſdom, he deſigns by this to teach us, That he is able to foreſee, and to divert the Evils, which may at any time befal us, and to confer the greateſt Bleſſings on his Servants, that ſo he may encourage us to truſt in him at all times, to repair to him in the time of need, and ſerve him faithfully, in expectation of his Favour and Protection. When he manifeſts himſelf to be a God of Truth and Faithfulneſs, one, who will punctually perform his Promiſes, and execute his Threats upon us, he doth this chiefly to affright us from thoſe Sins, which make it neceſſary for him to be ſevere upon us, and to provoke us to the performance of thoſe Duties, to which he hath annexed the greateſt Bleſſings. When he informs us, that his Holineſs and Juſtice cannot permit the Wicked to eſcape his Judgments, or any upright Soul to want the Tokens of his Love, or the Reward of his ſincere Obedience; his great Deſign in all this, is, That Sin, which is the Riſe of all our Miſeries, may be avoided, and Holineſs, which is the true Advancement and beſt Accompliſhment of human Nature, may be more earneſtly purſued by us: So that God's acting for his Glory, is alſo acting for the Good of his moſt noble Creatures; 'tis only recommending himſelf to their Good-liking and Affection, that ſo he may the more effectually advance their Happineſs. Hence therefore we may learn,

1. That we ſanctify or glorify God with our Mouths, when we declare and do acknowledge theſe his Excellencies; when we offer up our Prayers and Praiſes to him, as the Author of *every good and perfect Gift*, aſcribing all the Good we do receive, or hope for, to him alone, and *tell of all his wondrous Works*.

2. We ſanctify him in our Hearts, when we conceive aright of him, as a God infinite in all theſe Excellencies, and conſequently have ſuch Impreſſions on our Spirits, as cauſe us truly to fear and reverence him, to believe all his Revelations, truſt in his Promiſes, behave our ſelves before him with all ſincerity of Heart, and uprightly deſign the promotion of his Glory.

3. We ſanctify him in our Lives and Actions, when the Conſideration of theſe Divine Excellencies engage us to Obedience to his Holy Will, and to act ſuitably in all our Dealings to our Belief of them; when we ſhew forth his imitable Perfections in our Lives, 1 *Pet* ii. 12. by our ſincere endeavour to reſemble him in them; when we are *fruitful in all thoſe Works of Righteouſneſs, which are, thro' Jeſus Chriſt, to the glory and praiſe of God*, Philip. i. 11. and let our *Works ſo ſhine before Men, that they ſeeing them, may glorify our Father which is in Heaven.*

When then we ſay, *Hallowed be thy Name*, we pray, That all Men may ſo ſpeak, ſo think of the Divine Majeſty, and ſo deport themſelves towards him, that he may be thus glorified in their Words, Hearts and Actions; and that all Worſhip of *Idols* and *Devils*, may wholly be aboliſhed; and that this Honour, as it is due, ſo may it be aſcribed to him alone.

Ver. 10. Ἐλθέτω ἡ βασιλεία σȣ· *Thy Kingdom come.*] This cannot be underſtood of that general Kingdom, by which God ruleth over all the World, that being always come, and capable of no amplification, and ſo we cannot wiſh rationally in any Senſe, that it may come. And it ſeems probable, that it is not primarily and directly to be underſtood of the *Kingdom of Glory* in the Heavens; we praying, this Kingdom may come to us, that we may do his Will on Earth. But, conſidering that this Phraſe in the Prayer, as well as in the Language of the *Jews*, reſpects the Kingdom of the *Meſſiah*, which they then thought *ſhould immediately appear*, Luke xix. 11. and which they were then expecting, *Mark* xv. 43. and were waiting for, *Luke* ii. 38. and which they daily pray'd for in thoſe Words, (n) *Let him make his Kingdom reign, let his Redemption flouriſh, and let his Meſſiah come and deliver his People.* (2*dly*,) That this is chiefly the import of the Kingdom of God, when our Lord in the Goſpels ſpeaks of it to the *Jews*, as is ſhewed, Note on *Matt.* iii. 2. b. And, (3*dly*,) That this Prayer was compoſed for the uſe of *Chriſt's Diſciples*, when this Kingdom of God was approaching; and both the *Baptiſt*, our *Lord*, and his *Diſciples*, began to ſay unto the *Jews*, *Repent ye, for the Kingdom of God is at hand:* I think our *Saviour*, in the direct and immediate Senſe of theſe Words, inſtructs them out of Zeal to God's Honour, and that his Name may be hallowed, and his Will be done on Earth, to pray, That his *Goſpel* might be generally entertained by Men with due Faith and Obedience; that all might own, and worſhip God in Truth, receive his Son *Jeſus Chriſt*, as their *King* and *Saviour*, and humbly ſubmit to his Laws; or in the Words of the *Jews*, *Hoſanna to the Son of David*, Matt. xxi. 9.

k

(n) *See* Vitringa de Synag. Vet. l. 3. p. 2. c. 8. p. 962.

xxi. 9. *Bleſſed and proſperous be the Kingdom which cometh in the Name of the Lord*, Luke xix. 38. And conſequently, that it may reign in the Hearts of all, who do profeſs to own it, diſpoſing them to an entire Subjection to, and ready Compliance with its Precepts, and working in them thoſe Fruits of *Righteouſneſs, and Peace, and Joy in the Holy Ghoſt*, in which this Kingdom does eſpecially conſiſt, *Rom.* xiv. 17. This being the Kingdom of God intended, when it is ſaid, ver. 33. *Seek ye firſt the Kingdom of God, and the Righteouſneſs thereof.* We therefore in this Petition, by Parity of Reaſon, are to pray, That all Men may become Subjects to the Kingdom of God erected by *Chriſt*, that the Knowledge of the *Chriſtian Faith* may come to all Nations, that the *Kingdoms of this World may be the Kingdoms of our Lord Chriſt*, Apoc. xi. 15. *All Kings and Nations, People and Languages, doing him Service*, Pſal. lxxii. 11. Dan. vii. 14, 27. That his Kingdom may be advanced by the *coming in of the Jews*, and by the *Fulneſs of the Gentiles*, that the *Chriſtian Religion* may obtain every where, as well in Reality as Profeſſion; the Minds of all Men being ſubdued *to the Obedience of Faith*, and they ſhewing forth the Virtues of it in their Lives.

l Ibid. Γενηθήτω τὸ θέλημά ϛου, ὡς ἐν ὐρανῷ κ᾽ ἐπὶ τῆς γῆς· *Thy Will be done, as in Heaven ſo on Earth.*] Note here,

1*ſt*. That we pray not here, that God may do his own Will and Pleaſure; for, he will always do *whatſoever he pleaſeth in Heaven, and on Earth*, Eccl. viii. 3. And, *who hath reſiſted his Will?* Rom. ix. 19. Whether therefore we pray thus, or not, he will do all his Pleaſure, *Iſa.* xlvi. 10. and ſo 'tis needleſs to call upon him ſo to do. Nor,

2*dly*, Do I think, we here deſire his Will of *Providence* may be done upon us; and that we may chearfully ſubmit to it; tho' in this conſiſts the Life of *Chriſtian Patience*, and *Self-reſignation*; for, we here pray to do God's Will on Earth, as it is done in Heaven, where there is perfect Happineſs, endleſs and neceſſary Bliſs, and therefore no occaſion or poſſibility of ſubmitting in adverſe Providences to the Will of God. Nor,

3*dly*, Do we here pray, we may on Earth be equal to the Bleſſed *Angels*, in the perfection, readineſs, and alacrity of our Obedience; it being not in the Power of imperfect Creatures, to do God perfect Service; or of them who have in them Fleſh ſtill *luſting againſt the Spirit*, the World ſtill ſolliciting, *Satan* ſtill tempting, and *the corruptible Body preſſing down the Soul*, to pay continually that ready, chearful, and complete Homage, which Bleſſed Spirits, freed from all theſe Imperfections, Conflicts, and Temptations, yield: And therefore, ſuch Obedience, which 'tis impoſſible for us to pay, muſt alſo be unreaſonable for us to deſire. 'Tis almoſt needleſs to add,

4*thly*, That we pray not here, That God would neceſſitate, or inwardly compel us to do his Will; for, this is not to pray, his Will may be done by us, but by him in us, nor could we then deſire *not to be led into Temptation:* But notwithſtanding, by deſiring his Will may thus be done by us, we conſequentially muſt deſire all that Grace, and that Aſſiſtance of his Holy Spirit, which is on God's part requiſite to enable us thus to do his Will. Now of theſe *Angels* in Heaven, we read,

1*ſt*. That *they ſtand continually before the Face of God*, Mat. xviii. 10. as being always ready to receive, and prepared to execute his Holy Will: Hence are they repreſented as having *Wings*, and *flying ſwiftly* with them whither he is pleaſed to ſend them, to ſhew the readineſs and alacrity with which they do his Pleaſure.

2*dly*, That they are ſtiled *Miniſters of his to do his Pleaſure, obeying his Commandments, and hearkening to the Words of his Mouth*, Pſal. ciii. 20, 21. This therefore ſeems to be the import of this Prayer, That with as much readineſs, alacrity, perfection, as the imperfection of Human Nature will admit of, we may yield Obedience to his Holy Will, and imitate the Bleſſed *Angels* in a ſincere compliance with it, without heſitation, or renitency; and that in order to this End, he would vouchſafe us thoſe Divine Aſſiſtances which may enlighten our Underſtandings, rightly to diſcern *what is the good, and acceptable, and perfect Will of God*, and powerfully incline our Wills, and ſtrengthen all our executive Faculties to ſuch a chearful, ready, conſtant, and ſincere Obedience to it.

Ver. 11. Τὸν ἄρτον ἡμῶν τὸν ἐπιὐσιον δὸς ἡμῖν m
ϛήμερον, *Luke* xi. 3. τὸ καθ᾽ ἡμέραν· *Give us this Day*, (or, *Day by Day*,) *our daily Bread.*] Here let it be obſerved,

1*ſt*, That under the Name of *Bread*, is doubtleſs comprehended all that is neceſſary for ſuſtaining human Nature, and ſo, Meat, Drink, and Cloathing: Theſe things, ſaith *Chriſt*, *your heavenly Father knoweth to be needful for you*, ver. 32. and theſe things he hath promiſed, to thoſe who *ſeek firſt the Kingdom of God, and the Righteouſneſs thereof*, ver. 33. and therefore will undoubtedly provide them. Having this *Food* and *Raiment*, the *Apoſtle* enjoins us *to be content*, 1 Tim. vi. 8. And thereby he defineth, ſaith *Theophylact*, what is Sufficiency; with this Food, *Jacob* terminates his Wiſhes; for he deſires only, that God would give him *Food to eat, and Raiment to put on*, Gen. xxviii. 20. And *Agur* only aſks, that God would order for him τὰ δέοντα, κ᾽ τὰ αὐτάρκη, *what he wanted, and would ſuffice*, Prov. xxx. 8. Moreover, ſeeing the reaſon of asking thus our daily Bread, is the neceſſity of it for ſuſtaining human Life, it follows that all other things muſt be compriſed in that Word, which are as needful to ſuſtain it; to wit, That Money, Health to labour, and that Bleſſing on our Labours, and our Callings, which is neceſſary to procure this Food and Raiment; and that Habitation, or Houſe, which is neceſſary to preſerve us from the Injuries of the Weather: and that ſeaſonable Weather, which may enable us to

reap

reap the Fruits of the Earth, and ſo preſerve us from periſhing by *Dearth* or *Famine*; it alſo doubtleſs, muſt compriſe thoſe Things which are not only neceſſary for the ſuſtaining of our ſelves, but of our Family; for ſeeing Charity requires us to aſk theſe Things, as well for others as our ſelves, it more eſpecially requires us to deſire them for them to whom we are ſo intimately related, and for whom we are required to provide them. All theſe Things ſeem to be Neceſſaries contained under the Name of *Bread*, or *Food and Raiment*; and with a ſufficiency of theſe, to ſuſtain Life commodiouſly, we muſt reſt contented. But yet, I doubt not, that many other things may be compriſed under this Head, provided we do only aſk them with ſubmiſſion to the Divine Wiſdom, and if he ſees them needful and convenient for us, ſubmitting our Concerns about them to his Providence. Thus *v. g.*

1*ſt*, Under the Name of *Bread*, may be compriſed all thoſe things which Providence hath given, and deſigned for the Nouriſhment of Man; Fleſh, Fiſh, Fowl, Wine, Oil, Milk, Honey, the Fruits of the Earth, Corn, Roots, Herbs, and of the Trees that grow upon it; for all theſe things *hath God created, to be received with Thankſgiving*, 1 Tim. iv. 3. He hath given all theſe Things to Man *to eat*, Gen. i. 29. — ix. 2, 3. *He cauſeth the Graſs to grow for the Cattle, and Herbs for the uſe of Man, that he may bring forth Food out of the Earth, and Wine that maketh glad the Heart of Man, and Oil to make his Face to ſhine, and Bread to ſtrengthen Man's Heart*, Pſal. civ. 14, 15. And this is the import of the Word *Bread*, when *Abraham* ſaid, *Gen.* xviii. 5. *I will fetch a morſel of Bread, and comfort your Hearts*; for he brought with it *Butter and Milk*, and the *Calf* that he had dreſſed, and ſet it before them, *ver.* 8. Thus *Joſeph* ſaith, *Set on Bread*, Gen. xliii. 31. when they *ſlew Cattle*, ver. 16. and had *Meſſes of Meat*, and *ſtore of good Wine*, ver. 34. See 1 *Sam.* ix. 7. 1 *Kings* xxi. 7. And in like manner under the Name of *Raiment*, may we underſtand all thoſe Things which Nature hath provided for no other uſe we know of, but to cloath and adorn us, Flax, Wool, Hair, Silk; and which, by uſing to theſe Ends, we only uſe unto thoſe Purpoſes to which they were deſigned by the God of Nature. And,

2*dly*, That we may have *Food and Raiment* in this Senſe, we muſt have all Things neceſſary to this End; ſome having Flocks of Sheep, ſome Herds of Cattle, ſome employed in Huſbandry, ſome in Gardening, ſome in dreſſing Vineyards and Oliveyards, ſome in Cloathing, ſome in other Trades, which provide Inſtruments neceſſary for theſe Employments; and if all theſe Things are *ſanctified to us by Prayer and Thankſgiving*, then may we aſk God's Bleſſing on our honeſt Labours to procure them, and tender our Thankſgivings to him for his Bleſſings on theſe Labours to that End. Note,

3*dly*, That the Bread we are bid to aſk is ſtiled ὁ ἐπιούσιος, that is, either *the Bread of the Day preſent*, or *coming on*: As when the *Wiſe Man* adviſes us not to ſay, αὔριον δώσω, *I will give to morrow, when we can at preſent do it*, Prov. iii. 28. and not to *boaſt of to morrow*, Prov. xxvii. 1. *becauſe we know not* τὶ τέξεται ἡ ἐπιοῦσα, *what a Day will bring forth*, or what will be on the morrow. So *Chryſoſtom* and *Origen*, τὸν ἄρτον τὸν ἐπιούσιον τετέστι τὸν ἐφήμερον· And St. *Jerom* confeſſes, that ſome expound it, de preſenti cibo, *of Food at preſent*, becauſe, ſay *Theophylact* and others, *we are forbidden to be ſollicitous for the morrow*: So alſo is the Phraſe interpreted by (o) *Phavorinus*, *Suidas*, and St. *Chryſoſtom*. Others interpret it the Bread, τοῦ ἐπιόντος χρόνου, *of the time to come*, or of that future Life God ſhall pleaſe to afford us, which ſeems beſt to comport with St. *Luke*, ſaying, Give us τὸ καθ ἡμέραν, Day by, or after Day, our daily Bread; and ſo ζήμερον may alſo ſignify, as יום doth *Pſal.* xiii. 3. de die in diem, *from Day to Day*; and ſo the Senſe will be, *Lord, give us Day by Day, that which ſhall be ſufficient for the remainder of our Lives*: Both Senſes are good, and may be joined together, tho' I incline moſt to the firſt.

They who render this with the Vulgar, panem ſuperſubſtantialem, as they do not conſider that it is in no Senſe, ἄρτος ἐπιούσιος *daily Bread*, but ὑπερούσιος, more than we need for Suſtentation; ſo neither (2*dly*,) that this Senſe of the Words relating to *Sacramental* Bread, obliges all *Chriſtians* to receive the *Sacrament* daily. (3*dly*,) That this *Sacrament* was not then inſtituted, nor did the *Apoſtles* for whom this Prayer was made, know any thing of it. And laſtly, that our Petitions for ſpiritual Bread are fully contained in the foregoing Precepts. Note,

4*thly*, That the *Rich*, as well as the *Poor*, have need to put up this Petition, not only by reaſon of the Mutability of their Affairs, and the Uncertainty of thoſe Enjoyments, which may be quickly taken from them, but alſo from the Inſufficiency of their Abundance to feed and nouriſh them without God's Bleſſing on it, which they are therefore daily to implore; we therefore are from this Petition taught;

1*ſt*, How moderate our Appetites ſhould be towards theſe outward Things, both as to Quality, and Quantity, we being here directed to aſk τρόφην, ἢ τρύφην, *Bread or Food, not delicious Fare*; our neceſſary Food, not Superfluities; our daily Food, not full Barns, or Treaſures to lay up for many Years; a moderate Proviſion to be dealt to us as we need it.

2*dly*, By directing us daily to apply our ſelves to God for theſe Things, we are taught to own our continual Dependance on him for our Being; that we owe all we have or can expect, not to our Induſtry or Wiſdom, to the Support of Friends, or our own Stock, but purely to the Conduct and Bleſſing of his good Providence; eſteeming his Providence our beſt Eſtate, his Bounty our ſureſt Treaſure, his *Fatherly* Care our only certain

(o) Ὁ ἄρτος ἐπιούσιος ὁ τῇ ἑκάστῃ οὐσίᾳ ἡμῶν ἁρμόζων ἢ καθημερινός, τὸν σήμερον ἡμῖν ἀρκοῦντα μόνον. To. 5. p. 187.

certain and comfortable Support: And therefore praying that from the Riches of his Goodneſs, he would continually afford us what he ſees needful for us, and give his Bleſſing both upon our Labours to procure it, and on our Food to afford Nouriſhment and Strength unto us.

n Ver. 12. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, (τὰς ἁμαρτίας ἡμῶν *Luke* xi. 4.) ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν (*Luke* καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν·) *And forgive us our Treſpaſſes, (Sins) as (for) we forgive (every one of) them who treſpaſs againſt us.*] Here note that this Petition ſuppoſeth theſe ſeveral Things, *viz.*

1*ſt*, That we, who put up this Petition, are Sinners and want God's Mercy in the Pardon of our Offences againſt him. For ſeeing *Chriſt* requires all his *Diſciples* thus to pray daily, he muſt exclude himſelf out of that Number; who ſays, he wants not this Forgiveneſs. Hence *Solomon* informs us, *there is no Man that ſinneth not*, 1 Kings viii. 46. *None who can truly ſay, I have made my Heart clean, I am pure from Sin*, Prov. xx. 9. and that *there is not a juſt Man upon Earth, who doth good and ſinneth not*, Eccl. vii. 20. And holy *Job* enquires, *What is Man, that he ſhould be clean, or he that is born of a Woman that he ſhould be righteous?* Job xxv. 4. — xv. 14. The Prayer of the *Pſalmiſt* is, *Enter not thou into Judgment with thy Servant, O Lord, for in thy Sight ſhall no Man living be juſtified*, Pſal. cxliii. 2. St. *James* ſaith, *that in many things we offend all*, Jam. iii. 2. and St. *John*, that *if we ſay we have no Sin, we deceive our ſelves, and the Truth is not in us*, 1 John i. 8, 10. by all which *Scriptures* it is evident againſt the *Pelagians* and the *Cathari*, that this Remiſſion of Sins, is neceſſary not for a few only, but for all *Chriſt*'s Diſciples, that they are not only humbly, but alſo truly to confeſs they are Sinners, and that if they deny it, *they lie, and the Truth is not in them.*

2*dly*, This Prayer ſuppoſes alſo that theſe our Sins, ſhould God deal with us according to the Merit of them, muſt render us obnoxious to his juſt Diſpleaſure, and that we therefore want the Pardon of them. For ſeeing every Sin is a Tranſgreſſion of God's holy Law, it muſt render us guilty, till by an Act of Grace we have obtained the Remiſſion of it. And,

3*dly*, It ſuppoſeth that we are humbly to confeſs our Sins to God, for he that begs Pardon muſt be ſuppoſed to own his Offence. And in requeſting Pardon for our Sins, we confeſs our ſelves to be Sinners, and to need God's Mercy. This Petition alſo teacheth us.

1*ſt*, To lay the Foundation of our Devotions in Humility; and when we are addreſſing to God for ſpiritual or temporal Bleſſings, to acknowledge our own Unworthineſs to receive them, that ſo we may more magnify his Goodneſs, in affording them to thoſe, *who are leſs than the leaſt of any of his Mercies.*

2*dly*, This being the firſt ſpiritual Petition we make for our ſelves, it ſhews how much we are concerned to obtain it; our Happineſs depending wholly on the Favour of God, and our Miſery on his Diſpleaſure. And that being obnoxious to his Wrath by our Omiſſions of what he hath enjoined, and our Commiſſion of what he hath forbidden, we are firſt and eſpecially concerned to obtain the Pardon of our Sins, and get him reconciled to us, eſpecially if we conſider that any Iniquity unpardoned will obſtruct the Efficacy of our Petitions for other Things, and turn his Face and his *Ear from us that he will not hear.*

3*dly*, The Condition annexed to our Petitions, in that Clauſe, *as we forgive*, or the reaſon of it in thoſe Words, *for we forgive*, ſhews us how neceſſary it is, that we may ſpeed in this Petition, that we come to pray with an Heart full of Charity and Good-will to all Men, and free from any Grudge, Ill-will, any Rancour, or Regret againſt our Brother, according to that Counſel of our Lord, *When ye ſtand praying, forgive, if ye have any thing againſt another, that your heavenly Father may forgive your Treſpaſſes*, Mark xi. 25. ſeeing our own Forgiveneſs depends upon this Diſpoſition, nor ſhall we be forgiven without it, *ver.* 14, 15. Yea, we come to God with a Lie in our Mouths, when we ſay to him, *forgive, for we forgive others their Treſpaſſes*, and pray that *we may not be pardoned*, when we ſay, *forgive us, as we forgive others their Treſpaſſes*, if we do not from the Heart forgive them. What this Forgiveneſs on our part doth require, ſee Note on *ver.* 14, 15.

o Ver. 13. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, *And lead us not into Temptation.*] Temptations being of two kinds, (1*ſt*,) ſuch as are ſent for Trial of our Faith and Conſtancy, or the Improvement of our Graces, and the Example and Encouragement of others; and that *Chriſt* ſpeaks not primarily of theſe, *Interpreters* conclude, (1*ſt*,) Becauſe they, by the Wiſdom of *Chriſt* are made the Portion of all *Chriſtians*, who are to take up their Croſs and follow him, and muſt through many Tribulations enter into the Kingdom of God, *Acts* xiv. 22. They are appointed to them, 1 *Theſſ.* iii. 3. and if they will live godly they muſt ſuffer Perſecutions, 2 *Tim.* iii. 12. (2*dly*,) Becauſe theſe Trials are ſometimes neceſſary for us, we falling into them only εἰ δέον ἐστὶ, *if need be*, 1 Pet. i. 6. and are ſent for ſalutary Ends by God, *viz. To make us Partakers of his Holineſs, and to work in us the comfortable Fruits of Righteouſneſs*, Heb. xii. 10, 11. and render us *conformed to our Head*, Rom. viii. 29. and ſo are repreſented as the Gifts of God, *Phil.* i. 28. And it ſeems not reaſonable that *Chriſt* ſhould adviſe us to pray againſt thoſe things which are ſo needful for, and ſalutary to us. (3*dly*,) Becauſe we are bid to *count it all Joy, when we fall into theſe Tribulations*, Jam. i. 2. are ſaid to be *bleſſed* and *happy*, when we *do endure them for the*

Sake of Chriſt, ver. 12. 1 *Pet.* iv. 14. and Believers *rejoiced* in them, *Rom.* v. 5. We are therefore only to pray againſt them, when they fall ſo heavy on us, as to be ſtrong Inducements to *make Shipwrack of Faith and a good Conſcience*, as in the Caſe of the *Theſſalonians*, to whom the *Apoſtle* ſends to *know their* Faith, *leſt the Tempter ſhould have tempted them, and made his Labour vain among them*, 1 Theſſ. iii. 5. in which Caſe as they are called καιροὶ πειρασμῦ, *times of Temptation* to fall away, *Luke* viii. 13. ὥρα τοῦ πειρασμῦ, *the Hour of Temptation*, which was to come upon the Earth, from falling by which, *Chriſt* promiſeth to keep the Church of *Philadelphia*, Rev. iii. 10. πύρωσις πρὸς πειρασμὸν, the *fiery Trial*, 1 Pet. iv. 12. which made ſo many of the *Jews* fall off from the Faith. So in this Senſe our Saviour ſuffering himſelf to be tempted, *that he might ſuccour us when we are tempted*, Heb. ii. 18. doubtleſs we may pray that God *would not ſuffer us to be tempted above what we are able, but would with the Temptation make a way for us to eſcape, that we may be able to bear it*, 1 Cor. x. 13. that he would ſo ſtrengthen our Faith, and ſo aſſiſt us by his *Holy Spirit*, that we may be able to *repel all theſe fiery Darts of Satan*, Eph. vi. 16. and may *ſtand in the evil Day*, ver. 13. and that he would either keep us from, or preſerve us from falling in this *Hour of Temptation*; for the *Epiſtles* are full of ſuch Prayers made by the *Apoſtles* for the *Churches*, or with Directions thus to pray; and this is only praying that *we may not enter into Temptation*, or may be delivered, when under it, *from Evil.* (2*dly*,) Temptations are ſuch as lead to Sin, and ſuch are the Temptations of *Satan*, ſuggeſting evil Things unto, or raiſing evil Motions in us; or of our fleſhly Luſts by which we are *drawn away, and enticed* to covet that which is forbidden, *Jam.* i. 14. And theſe are the Temptations, which we are here eſpecially directed to pray againſt, the other ſort being ſo only to be prayed againſt as they fall in with theſe, as being ſtrong Temptations to Sin. For, he who had taught us in the precedent Words to pray *for the Pardon of our paſt Sins*, may rationally be thought here, to direct us to pray, that we may be preſerved from them for the future. And this may alſo be concluded from the following Clauſe, *but* (when we are thus in danger of it) *deliver us from Evil*; as we ſhall ſee in the Interpretation of thoſe Words. And in this Senſe the Word πειρασμὸς, *Temptation*, occurs in *Chriſt*'s Exhortation to his *Diſciples* to *watch and pray, leſt they enter* εἰς πειρασμὸν *into Temptation*, Matt. xxvi. 41. when St. *Paul* bids the ſpiritual Man *reſtore* thoſe that are *overtaken with a Fault, in the Spirit of Meekneſs, conſidering* himſelf leſt *he alſo be tempted*, Gal. vi. 1. when he ſaith, *they that will be rich fall into Temptation*, εἰς πειρασμὸν, *and a Snare*, 1 Tim. vi. 9.

Now by praying we may not *enter into* theſe *Temptations*, we cannot rationally be ſuppoſed to pray that we may not be obnoxious to any Solicitations, or Temptations to Sin; for whilſt we carry Fleſh about us, this *Fleſh will luſt againſt the Spirit*, Gal. v. 17. and the whole Life of *Chriſtians* is a continual Warfare and Conflict againſt *Satan* and *Spiritual Wickedneſſes*, Eph. vi. 12. againſt the *Fleſh*, 1 Pet. ii. 11. and againſt the Allurements of that World, in which we do converſe; and therefore to pray abſolutely to be freed from theſe *Temptations*, is to deſire to be freed from the common Lot and Condition of all *Chriſtians*.

Yet becauſe there be ſometimes Caſes in which we are more than ordinarily ſolicited to Sin, as *Joſeph* was by the daily Importunity of his Miſtreſs; either by *Satan*'s more impetuous Aſſaults, as when our *Saviour* being hungry, was tempted by the *Devil*, to make Experiment *whether he was the Son of God*, by *commanding Stones to be made Bread*, or by ſome Circumſtances and Allurements of the Fleſh, or of the World, concurring with our inward Luſtings, as when the young Man is tempted by the *Harlot* to luſt, or the Indigent by his Companions to *Theft* or *Robbery*, and in theſe Caſes we by reaſon of our Frailty, and Proneneſs to theſe Vices, lie under great Temptations to offend, and to be overcome by that εὐπερίσ-ατον ἁμαρτία, *Sin which doth too eaſily beſet us*; in all theſe Caſes we are eſpecially to pray we may not enter into Temptation, this being only to deſire we may not be obnoxious to the continual Peril of offending, and to the fierce Aſſaults of a Temptation. Note,

3*dly*, That *to be led*, or *enter into Temptation* in the Scripture Senſe, is to be drawn by the Allurements of a Temptation to commit Iniquity. In this Senſe *Chriſt* adviſeth his *Diſciples* to pray, not that they might not fall into Times of Temptation, for they were then come; not that *Satan* might not vex or tempt them to Evil, for this he told them they were to expect; but that they might not *fall into Temptation*, i. e. They might not be over-power'd by the Incurſion of it; in which Senſe the *Apoſtle* ſaith to the ſpiritual Man, *Reſtore thy Brother in the Spirit of Meekneſs, conſidering thy ſelf leſt thou alſo be tempted*, Gal. vi. 1. *i. e.* leſt thou alſo fall by a Temptation. See the Note there. And to his *Theſſalonians*, *I ſent to know your Faith, leſt the Tempter ſhould have tempted you*, and *my Labour be in vain.* See the Note there. And if we do conſider that this Petition, in the *Jewiſh Phraſe*, runs thus, *bring us not into the Hand*, or *Power of a Temptation*, we ſhall be eaſily induced to believe, this is the primary Import of theſe Words, tho' they may alſo ſecondarily requeſt, That the Providence of God would not ſubject us to thoſe Circumſtances, which lay us under a great Peril of offending; or when he doth think fit to do ſo, that he would not deny us Strength ſufficient to repel the Violence of thoſe Aſſaults.

4*thly*,

4*thly*, That we may underſtand in what Senſe it is fit to pray, that God would not lead us into Temptations of this kind, we muſt know,

1*ſt*, That God cannot be ſuppoſed to lead any Man into Temptation to ſin, either by infuſing any evil Principle into his Heart, or by inclining, exciting, or enticing any Man to Sin, or by laying upon any Man a neceſſity to commit it, (See Note on 2 *Theſſ.* ii. 11.) ſeeing in all theſe Caſes he would be certainly the Author of it, as much as *Satan* and our own *Concupiſcence* can be ſuppoſed ſo to be; and we in vain ſhould ask of him, not to *be led into Temptation*, who is diſpoſed to do thoſe things, which will infallibly ſubject us to it. And hence St. *James* ſpeaks thus unto us, *Let no Man ſay, when he is tempted, I am tempted of God, for God cannot be tempted with Evil, neither tempteth he any Man*, Jam. i. 13. God therefore can be only ſaid, to lead us into Temptation upon ſuch Accounts as theſe. (1.) That he is pleaſed to remove thoſe Reſtraints, which he had laid on *Satan*, and to let looſe his Chains, ſo that he may freely aſſault, and try his Strength upon us; for it is carefully to be obſerved, for our Comfort, that Satan cannot tempt us at his Pleaſure, but only when, and ſo far as God ſhall be pleaſed to permit him; as is apparent in the Caſe of *Job*, whom *Satan* could not touch without Permiſſion from God; and the Example of the *Apoſtles*, whom *Satan* firſt begg'd leave *to winnow*, before he could aſſault them, *Luke* xxii. 31. And ſurely he who durſt not enter into the *Swine* till leave was given him by *Chriſt*, can much leſs fall on his *Diſciples* without leave. And when God in his Wiſdom ſeeth fit to grant it, he himſelf is ſaid to do, what he permitted *Satan* to effect. So when he permitted *Satan*, by his Miniſters, to deſtroy the Subſtance and the Children of *Job*, *Job* ſaid, *God gave, and God hath taken away*, Job i. 21. And God himſelf ſpeaks thus to *Satan*, *thou movedſt me to afflict him without cauſe*, Chap. ii. 3. So in the Caſe of *David* numbring the People, *Satan roſe up againſt David, and moved him to number the People.* 1 Chron. xxi. 1. Yet becauſe God permitted him to do it, it is ſaid, 2 *Sam.* xxiv. 1. that *the Fury of the Lord was kindled againſt Iſrael, and he moved David to ſay, go number the People.* The coming of *Antichriſt* is ſaid to be, *with the Operation of Satan, in all Power, and Signs, and lying Wonders, with all deceivableneſs of Iniquity to them that periſh*, 2 Theſſ. ii. 9, 10. But becauſe he doth this by God's Permiſſion, towards them who *received not the Truth in the love of it, that they might be ſaved*, but had *Pleaſure in Unrighteouſneſs*; therefore it is ſaid, that *God ſent them ſtrong Deluſions to believe a Lie*, ver. 11, and 12. Becauſe God did not only permit this, but did ſo for the Puniſhment of their Infidelity and Impiety; So God deſigning the Deſtruction of a wicked *Ahab*, permitteth *Satan* to be a *lying Spirit* in the Mouth of all his *Prophets*, and ſaith to him, *Thou ſhalt deceive him and ſhalt prevail, go forth and do ſo*, 1 Kings xxii. 20, 22. giving him full Permiſſion ſo to do. (2*dly*,) That he is pleaſed to withdraw that Grace, which hath in vain been given, and take thoſe Talents from us, which hath been hidden in a Napkin: According to that Rule of God's Proceedings, *To him that hath* (i. e. improveth what he hath) *ſhall* (more) *be given; but from him that hath not*, (i. e. who by not uſing it, as if he had not) *ſhall be taken away that which he hath*, Matth. xiii. 12. and xxv. 29. Here therefore note, (1.) That we are not ſufficient of our ſelves, without divine Aſſiſtance to repel, and overcome the Temptations of the World, the Fleſh, and the Devil, and to yield conſtant and ſincere Obedience to the Will of God: For were this ſo, why ſhould we be daily asking that of God, which he already hath put into our own Hands? This hath been owned even by the wiſeſt of the *Heathens*, (p) that there *was never a good Man without a divine Aid*; and that the Imperfection of the Humane Nature requires this Aid, to regulate our Paſſions, and conquer the Difficulties of a *virtuous Life*. And this is fully evident from all thoſe places of *Scripture*, in which it is *aſcribed* to God alone to be able to *keep us from falling*, Jude xxiv. to be able to *ſtabliſh us*, Rom. xvi. 25. καταρτίσαι to *confirm us in every good Work to do his Will, working in us what is good and acceptable in his ſight*, Heb. xiii. 21. and to work in us *both to will and to do of his good Pleaſure*, Phil. ii. 13. And from thoſe Places, which require us to pray *that we enter not into Temptation*, Matth. xxvi. 41. that we *may be able to ſtand againſt the Aſſaults of Satan*, Eph. vi. 11. that we may have *Wiſdom to direct us how to bear them*, James i. 5. and that we may *keep our ſelves in the Love of God*, Jude xx. 21. For theſe things evidently ſhew God's Grace preventing us is neceſſary to make us truly willing, and his aſſiſting Grace to make us able to perform our Duty; and that we are not able to bear up againſt, and overcome theſe Temptations without the divine Aid. (2.) Obſerve that this Aid is not to be expected without diligent ſeeking it by fervent Prayer, and knocking for it with daily Importunity, *Matt.* vii. 7. *Luke* xviii. 1. Nor will it be continued to us without our diligent Endeavours to make ſome due Improvement of it; it rather is to be ſuppoſed that he, who doth not rightly ask it, ſhall not have it, and that from the ſlothful and unprofitable Servant it ſhould be wholly withdrawn. And then, (3*dly*,) from the withdrawing of that, which is

(p) Εὖ γὰρ χρὴ εἰδήναι ὅ τι πίρ' ἄν σωθῆ τε καὶ γίνηται οἷον δεῖ ἐν τοιαύτῃ καταστάσει πολιτειῶν Θεῷ μοῖραν αὐτὸ σῶσαι. Plato de Repub. l. 6. p. 677. C. Vide Epin. 1014.

Multos & noſtra Civitas & Græcia tulit ſingulares Viros, quorum neminem niſi juvante Deo talem fuiſſe credendum eſt. Nemo igitur Vir magnus ſine aliquo afflatu Divino unquam fuit. *Cic. de Nat. Deor. l. 2. ad finem, Vid. Arrian in Epict. l. 3. c. 21. p. 306. Max. Tyr. diſſ. 22. p. 218.*

is ſo neceſſary to preſerve us from falling by Temptations, and to enable us for the Performance of our Duty, it certainly will follow that we ſhall fall by them, and ſhall neglect our Duty. Now becauſe God denies, or withdraws his Grace, by way of Puniſhment of our Iniquity in reſiſting, or neglect in aſking it, or ſloth in not improving it when granted to us, he may on this Account be ſaid *to lead us into Temptations*, although he doth not otherwiſe concur unto it, than by withdrawing, or not affording his abuſed Grace to Perſons ſo neglectful, and therefore ſo unworthy of it; becauſe by giving us thus up into the Hand, or Power of the Temptation, we ſhall as certainly fall by it, as if he himſelf led us into it. Thus becauſe when the *Gentiles knew God, they did not glorify him, as God*, but fell into all manner of Idolatry, God alſo gave them up to *Uncleanneſs*, thro' the Luſts of their own Hearts, *Rom.* i. 24. He gave them up *to vile Affections*, *v.* 26. He gave them up *to a reprobate Mind*, *v.* 28. as a *Phyſician* gives up his Patient to do what he will, when he finds he will not follow his Preſcriptions. See the Note there. So, though *Achitophel* gave *Abſolom* that wicked Counſel, of going into his *Father*'s Wives, and his own wicked Heart inclined him to commit that Inceſt, 2 *Sam.* xvi. 21, 22. Yet becauſe God permitted *Satan* to inject this Counſel into the Heart of *Achitophel*, and gave up *Abſolom* to his own Heart's Luſt, and did all this, for the Puniſhment of *David*'s Murther, and Adultery; he by his *Prophet* ſaith, *I will raiſe up Evil againſt thee out of thine own Houſe, and I will give thy Wives to thy Neighbour; and he ſhall lie with them; I will do this thing before all Iſrael, and before the Sun*, 2 Sam. xii. 11, 12. And laſtly, becauſe the *Jews* ſhut their Eyes againſt the Goſpel, and *ſeeing would not ſee*, and *hearing would not underſtand*, Mat. xiii. 14, 15. the Goſpel was ſpoken to them in *Parables*, *v.* 13. and afterwards taken from them, and God is ſaid to have *given them a Spirit of Slumber*, Rom. xi. 8. See the Note there.

And 3*dly*, God is ſometimes ſaid to do this, by leaving them under thoſe Circumſtances, or by his Providence placing them in a Condition, which he foreſees will, through the wicked Inclinations of their own Hearts, render them ſubject to Temptations, and prone to yield to them, or fall by them. Thus was he pleaſed to ſend his *Prophet* to anoint *Hazaël King of Syria*, 1 Kings xix. 15. Tho' he knew the Evil he would do to the *Children of Iſrael*, by *ſlaying their* young Men *with the Sword, daſhing their Children in pieces, and ripping up their Women with Child*, when he was once advanc'd to that Station, 2 *Kings* viii. 12, 13. Becauſe he was permitted to do this for the Puniſhment of the Sins of *Iſrael*. And becauſe by the Flight of *David*, and the Conſpiracy of *Abſolom*, occaſion was given to *Shimei* to curſe *David* without Fear of Puniſhment, the King ſpeaks thus, *Let him curſe, becauſe the Lord hath ſaid unto him, curſe David*, 2 Sam. xvi. 11. *i. e.* he by his Providence hath given him an Opportunity of venting thus his Malice without Fear of Puniſhment. Thus God is ſaid to have *turned the Hearts of the Egyptians to hate his People*, Pſal. cv. 25. not by infuſing Hatred into their Hearts, but by *encreaſing his People continually*, and making them *ſtronger than their Enemies*, ver. 24. Thus *Jeremiah* ſaith, *Ah Lord God, ſurely thou haſt greatly deceived this People!* Jer. iv. 10. *i. e.* as the *Chaldee Paraphraſt* well interprets it, *by ſuffering the falſe Prophets to ſay to them, Peace, Peace, when there was no Peace*, Ch. vi. 14.—xxiii. 17. And the *Church* ſpeaks thus to God, *why haſt thou cauſed us to err from the Way, and hardned our Hearts from thy Fear?* Iſa. lxiii. 17. tho' he had only concurr'd to this, by withdrawing the *Spirit*, againſt whom they had rebell'd, *ver.* 10. by with-holding thoſe Bleſſings and Tokens of his Favour, by which they were encouraged to fear him, *ver.* 12, 15. and by ſubjecting them to the Power of their Enemies, whoſe Service made them alien from his Fear, *ver.* 17, 18. So laſtly, is he ſaid to *lay a Stumbling-block in the Way of the Righteous, departing from his Righteouſneſs, and committing Iniquity*, Ezek. iii. 20. when he doth not recall him by his Chaſtiſements, but leaves him to his own Heart's Luſts, and to the Temptations of *Satan* and his evil Companions.

So then the Import of this Petition is to this Effect; Suffer us not, O Lord, either by the Aſſaults of *Satan*, or the Subſtraction of thy Grace, or by putting us, for the Puniſhment of our Sins, into thoſe Circumſtances, which may prove Snares and Stumbling-blocks unto us; to be led into, and overcome by the Power of Temptation; but be thou pleaſed to afford us always ſuch a Meaſure of thy Grace, as may keep us from falling by Temptations; or if we fall into Temptations, may ſo ſupport us under them, that we be not foyled by them; or if we ſlide, may be erected quickly by thy Power, and ſtand more firmly for the future.

Ibid. Ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, *But deliver us from Evil*;] The Temptations we deſire not to be led into, being Temptations to Sin, the Evil from which we here requeſt to be delivered, muſt be either that of Sin, or *Satan*, the great Tempter to it; if by ὁ πονηρὸς, we underſtand with *Tertullian*, *Origen*, and *Chryſoſtom*, the *Devil*, who is a malicious, ſubtle, powerful and diligent Tempter, and therefore one againſt whoſe Aſſaults, that we may ſtand firm, we are to *pray always with all Prayer*, and *watch thereunto with all Perſeverance*; or our own evil Concupiſcence, vicious Inclinations, and Diſtempers of Mind, by which we are enticed and drawn into Sin; this very properly is added to the former Clauſe, as the moſt ſovereign Expedient to preſerve us from being *led into Temptation*, and ſo we may well pray, that in order to that End, God would graciouſly preſerve us from thoſe evil Frames of Heart, and Diſpoſitions of Spirit, which render us ſo prone to yield to a Temptation, and from the violent Aſſaults of *Satan*, who being once let looſe upon us, will not fail to hurry us unto Sin. Ibid. P

q Ibid. Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις καὶ ἡ δόξα, *For thine is the Kingdom, the Power and the Glory.*] It muſt be owned that this Clauſe is not in St *Luke*, nor in many Copies of St. *Matthew*, yet are there ſufficient Reaſons to receive it as part of the *Lord*'s Prayer as being in the *Syriack* Verſion, and owned in the *Greek Liturgies*, and being in moſt ancient Copies, and a familiar *Doxology* of the *Jews*; and laſtly, becauſe it is very unlikely the *Holy Fathers* of the *Greek Church*, ſhould preſume to add their own Inventions to a Form of our Lord's own compoſing; but it is probable that our Lord delivering this Form twice upon different Occaſions, might add this Clauſe at the firſt time, and leave it out at the ſecond, and that the *Latin Copies*, which are full of Errors, might leave it out in both, leſt the *Evangeliſts* ſhould ſeem to differ in a Matter ſo conſiderable. But of this, ſee more in *Examen Millii*, l. 2. c. 1. n. 2. Now the Import of this Clauſe ſeems to be this, We pray thy Kingdom may come, and that thy Name may be hallowed, and thy Will be done by all Men, for thine is the Kingdom, and all Men are concerned to honour thee, and to obey thy holy Laws; we pray for temporal Bleſſings to be derived from thee, for the Pardon of our paſt Sins, and Preſervation from them for the future, for thine is the Power thus to provide for, and protect us, and thou alone canſt pardon our Offences; we pray for all theſe, for by thus hallowing thee, owning thy Kingdom and doing thy Will; by thus pardoning, providing for us, and protecting us, *thine will be the Glory for ever and ever.* Amen.

r Ver. 14. Ἐὰν γὰρ ἀφῆτε, &c. *For if you forgive Men their Treſpaſſes.*] Note here, that God promiſeth in theſe Words Remiſſion of Sins, to him that forgiveth others; not that this Virtue can alone obtain Favour with God, where other *Chriſtian* Duties are neglected; for though negative Precepts are abſolute, and he that *forgiveth not, ſhall never be forgiven*, yet *affirmative Promiſes* admit this Limitation, *ſi cætera ſint paria*, if no other Condition of Salvation ſhall be wanting. So *v. g. He that heareth not* (the Goſpel revealed to him) *ſhall be damned*, is abſolutely true; but *he that believeth and is baptized ſhall be ſaved*, is only true, if he perform the Condition of his *Baptiſmal* Covenant, when he is in capacity to do ſo. Or, (2*dly*,) This Promiſe is made to him who from his Heart forgives his Brother, becauſe he who doth thus forgive the Offences of his Brother, in Obedience to God's Commands, and from a ſincere Deſire to obtain Forgiveneſs of God, will by the ſame Motives be induced to do whatever elſe is neceſſary to obtain Favour and Acceptance with him. Now to this true Remiſſion it is requiſite,

1*ſt*, That our Minds be fully freed from all Deſires of Revenge, or of returning Evil to our Brother, according to that Admonition of St. *Paul*, Rom. xii. 19. *Avenge not yourſelves, but rather give place to Wrath, for God hath ſaid, Vengeance is mine, and I will repay it. See to it, that none render Evil for Evil*, 1 Theſſ. v. 15. 1 Pet. iii. 9. This being to do that ourſelves, which it belongs to God to do. And hence it follows that we muſt not deſire God to revenge our Quarrels, ſeeing this ſhews a Mind deſirous to be avenged of our Brother.

2*dly*, That we do not rejoice in any Evil that befals our Brother, according to that Admonition of *Solomon*, *Rejoice not when thine Enemy falleth, and let not thine Heart be glad when he ſtumbleth*, Prov. xxiv. 17.

3*dly*, That we do not ſo retain the Evil done unto us in our Memory, as to *reproach* him for it, or upbraid him with it, this being an Indication that we have not from the *Heart* forgiven him. Thus the *Jews* ſay, that *he who being deſired by one to do that for him*, which he refuſed to do to him, *anſwers, I will not deal with thee as thou haſt dealt with me; he, tho' he lends what is deſir'd, doth not forgive.*

4*thly*, That we be ſtill inclined to ſhew Kindneſs to, and be ſtill ready to help and do him good, for what the Law required the *Jew* to do to the Beaſt of his Enemy, *Exod.* xxiii. 4, 5. the *Goſpel* doth aſſuredly require the *Chriſtian* to do to his Enemy; and if we by Conſideration of the Injury done to us, be reſtrained from helping him, we have not from the Heart forgiven him.

And ſo far we muſt go in our Forgiveneſs of all Perſons at all times, even tho' they do not *aſk Forgiveneſs*. When this is done ſincerely, then,

5*thly*, We are to admit our offending Brother into Friendſhip, and Familiarity again; for if we *from the Heart forgive him*, our Heart muſt be toward him as formerly it was. Moreover, this Remiſſion muſt be,

1*ſt*, Without Delay, *before the Sun goes down*, ſaith the *Apoſtle*, before we go to our Devotions; *for when you pray*, ſaith *Chriſt*, *forgive*, Mark xi. 15. ſeeing we pray to God for Forgiveneſs at preſent, and if we do not thus forgive, we cannot ſay *forgive us as we forgive.*

2*dly*, It muſt be an entire Forgiveneſs of all, even the moſt heinous Crimes; for this the Example of the *Ten Thouſand Talents* forgiven by our Lord requires, *Matt.* xviii. 24. And otherwiſe, when we pray *to be forgiven as we ourſelves forgive*, we pray that our *greateſt Crimes may not be forgiven.*

3*dly*, This Forgiveneſs muſt be extended to our Brother, tho' he doth frequently offend, *Luke* xvii. 3. for *we pray daily to God for the Remiſſion of our daily Sins.*

Ver. 16, 17, 18. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ſ ὥσπερ οἱ ὑποκριταὶ, *but when ye faſt, be not as the Hypocrites.*] *i. e.* do nothing which may ſignify you faſt to gain Applauſe from Men. See the Diſcourſe of Faſting; *Appendix the third at the End of this Goſpel.*

Ver. 19. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς t γῆς, *&c. Lay not up for yourſelves Treaſures upon Earth, but lay up Treaſures in the Heavens.*] Theſe and the following Words to the End of this *Chapter*, contain an excellent Diſſuaſive from

from an inordinate Affection to, and from an anxious Sollicitude about, the good Things of this preſent Life, taken,

1*ſt*, From the Conſideration of the Nature of them, they being fading, and ſubject to Caſuality, *ver.* 19.

2*dly*, From the Miſchiefs of them, when our Hearts are ſet upon them, and our Minds are anxious about them. For, (1.) they take off our Hearts from thoſe true, ſpiritual and laſting Bleſſings, *v.* 20, 21. which we ſhould primarily, and chiefly proſecute, *ver.* 33. (2.) They corrupt all our Actions, and turn them into Deeds of Darkneſs, *ver.* 22, 23. (3.) They *rival* God, and take off our Affections from him, *ver.* 24. (4.) They ſhew great want of Faith, and Truſt in *God*, *v.* 30. (5.) They add to the Evils of this preſent Life, *ver.* 34. diſcruciating the Mind with Cares, which are (1.) *fruitleſs*, ver. 27. (2.) *needleſs*, ſeeing our heavenly Father knows our Wants, *ver.* 32. And he who is ſo liberal in making Proviſion for the Graſs of the Field, and for the Fowls of the Air, will not be wanting in his Proviſions for the Neceſſities of his Children, *ver.* 26, 28, 29, 30. And (3.) they are *heatheniſh*, *for after all theſe things do the Gentiles ſeek*, ver. 32.

Note alſo, that by the Word *Treaſure* we are not to underſtand every thing, which we lay up for the future, provided we be ready, when the Glory of God, or the Duties of Charity require us to part with it, for Merchandize and Huſbandry cannot be carried on without ſomething laid up in ſtore; but that is in the forbidden Senſe our *Treaſure*, which we chiefly prize, delight in, and ſet our Heart upon; as we may gather from thoſe Words, *For where your Treaſure is, there will your Hearts be alſo*, ver. 21. and which we do chiefly ſpend our Time and Study to purſue and proſecute, with the Neglect or to the Hazard of our Heavenly Treaſure, as appears from the Oppoſition here. That which *we ſeek firſt*, ver. 33. and are concerned for, *though we be not rich towards God*, Luke xii. 21.

u Ver. 22. Ἐὰν ᾖ ὁ ὀφθαλμός ϛου ἁπλοῦς, *&c. If thy Eye be ſingle, thy whole Body will be full of Light*; ἐὰν δὲ ὁ ὀφθαλμός ϛου πονηρὸς, *&c. but if thine Eye be evil, thy whole Body will be dark.*] That by the *ſingle Eye*, the liberal Perſon, by the *evil Eye*, the *covetous* Man is intended, appears; (1.) From the Connexion of the Words: For, the preceding Words are a Diſſuaſive from *laying up Treaſures on the Earth*; the following from the *Love of Riches*: And therefore, the intermediate Words moſt probably relate to the ſame thing. (2.) From the like Uſe of the *Phraſe*, both in the *Sacred Writers*, and among the *Jews*, who ſay proverbially, *He that gives a Boon, let him do it with a good Eye*, i. e. freely and liberally; and, *Give thy firſt Fruits* ἐν ἁπλότητι ὀφθαλμοῦ, *with a good Eye*, Eccluſ. xxxv. 10. ſo ψυχὴ ἁπλῆ, is *the liberal Soul*, Prov. xi. 25. and to give ἁπλῶς and ἐν ἁπλότητι, is to give *liberally*, James i. 5. Rom. xii. 8. 2 Cor. viii. 2.— ix. 11, 13. And on the contrary, ὀφθαλμὸς πονηρὸς, *the evil Eye*, is the covetous Eye that envies others any Share of its good Things. So *Prov.* xxviii. 22. *He that haſteth to be rich, is a Man* רע עין *of an evil Eye*; and *Ch.* xxiii. 6. *Eat not the Bread of him that hath an evil Eye; for the evil Eye*, ὀφθαλμὸς πονηρὸς, *is envious for his Bread, and he is a Niggard at his Table*, Eccl. xiv. 10. Tob. iv. 16. *Give Alms of thine Abundance, and let not thine Eye be envious when thou giveſt Alms*; and *Matth.* xx. 15. ὀφθαλμός ϛου πονηρός, *is thine Eye evil, becauſe I am good?* So that the Import of theſe Words is this; as the Eye gives Light to the Body to lead it ſafely in the Way, ſo the Eye or Mind free from Covetouſneſs, and ready to relieve the Wants of *Chriſt*'s needy Members, will be a Light to the *Chriſtian* to lead him in the Way of Life; whereas, Covetouſneſs being *the Root of all Evil*, he that hath this evil Eye, muſt be led by it into Evil, and walk in Darkneſs, and in that way which leads to utter Darkneſs; for, *the Friendſhip of this World is Enmity to God*, James iv. 4. And, *he that loveth this World, the Love of the Father is not in him*, 1 John ii. 15. Now our Affections are inordinately ſet upon the Things of this World.

1*ſt*, When we are not contented with thoſe Things that we at preſent do enjoy, though we have what is neceſſary, to wit, *Food* and *Raiment*, 1 Tim. vi. 8, 9. for this Man is ὁ βουλόμενος πλουτεῖν, *one that cannot be contented without being rich.* See Note on *Heb.* xiii. 5.

2*dly*, When being not ſatisfied with Things needful, we are ſolicitous for Superfluities, *Luke* xii. 15. See the Note there.

3*dly*, When we cannot freely give of our Superfluities, when the Neceſſities of *Chriſt*'s Members do require our Charity; but we do this *grudgingly*, and ſparingly; and our Charity is extorted from us by Shame or Importunity, and comes not liberally and freely from our Hands, for then it is imparted ὡς ἐκ πλεονεξίας, *as of Covetouſneſs, and not of Goodwill*, 2 Cor. ix. 5. See the Note there.

Ver. 24. Οὐδεὶς δύναται δυσὶ Κυρίοις δουλεύειν, x *No Man can ſerve two Maſters.*] Here is an excellent Rule, by which we may infallibly diſcern what we do prevalently love in any Caſe, even that which we cleave to, with Neglect of that which ſtands in Competition with it. And hence it follows, that we love *Mammon* more than God: (1.) When we purſue it by unlawful, or forbidden Means; by a Lie, as *Ziba* and *Gehazi*, by Fraud, Oppreſſion, Theft, Violence, or by falſe Teſtimony; for in all theſe Caſes, we deſpiſe God's Authority to obtain *Mammon.* (2.) When our Labour and Concernment for theſe Temporals, doth cauſe us to neglect, or be remiſs in the Performance of our Duty to God, then are we ἀμελήσαντες, *Deſpiſers*, and Neglecters of his Invitation, out of Regard to our *Fields*, our *Yoke of Oxen*, or our *married Wife*, Matt. xxii. 5. And, (3.) when we cannot part with them for God's Sake, but chuſe rather to make *Shipwreck of a good Conſcience*, and quit our Intereſt in ſpiritual, than in temporal Bleſſings; for then we certainly *cleave to*

them more than God, and him we do comparatively deſpiſe.

y Ver. 25. Μὴ μεριμνᾶτε τῇ ψυχῇ. *Take no thought for your Life*, ver. 34. Μὴ μεριμνήσητε εἰς τὴν αὔριον· *Take ye no thought for the Morrow.*] We are not to imagine, that *Chriſt* doth here forbid our provident Care and Diligence in providing, by our honeſt Labours, Things neceſſary for this preſent Life, or even all Care of improving ourſelves, or getting Wealth by this Means; for God hath commanded us to *labour with our Hands*, both for Proviſions for ourſelves and others, *Eph.* iv. 28. This alſo is the Reward God hath promiſed to the *diligent Hand*, that it ſhall *make us rich*; and theſe Enjoyments are uſeful, not only for the Offices of Charity, but alſo for the flouriſhing Eſtate of *Kingdoms* and *Commonwealths:* and therefore cannot abſolutely be forbidden. Nor can we reaſonably think, *Chriſt* here forbids all provident Concernment for the future, *i.e.* not only for the Morrow, but the next Month or Year; all laying up Proviſions of Corn, Wine, Oil, Money, which œconomical Wiſdom doth require, and Prudence in all Governments inſtructs Men to do. The Solicitude therefore about theſe Things forbidden here, is, (1.) A Solicitude ariſing from a Want of Faith, or a Surmiſe, that divine Goodneſs may be wanting to us in things his Wiſdom ſeeth needful for us, *ver.* 30. (2.) A regard to theſe things more than Spirituals, and with a comparative neglect of them, *you cannot ſerve God and Mammon*; διὰ τοῦτο, and *for this Cauſe, I ſay unto you, Take no Thought*, &c. (3.) Such a Solicitude for theſe Things as makes us anxious, rends, and afflicts our Hearts with Fears leſt we ſhould want them, as may be gathered not only from the Import of the Word μεριμνᾶν, but from the reaſon aſſigned of this Precept, *Sufficient for the Day is the Evil thereof*, i. e. the Cares and Troubles, which neceſſarily attend each Day.

And, *Laſtly*, Let it be noted, That tho' generally ſpeaking, it be true, that the *Gentiles*, ἐλπίδα μὴ ἔχοντες, *having no certain Hope of future Bleſſings*, ſought thus after theſe Things: Yet ſome of their Philoſophers have uſed the ſame Arguments againſt this Solicitude, declaring,

(1*ſt*,) That a *Philoſopher* and Servant of God, ought not to be ſolicitous for theſe Things, δεδοικὼς μὴ ἀσχοῇ τροφὰς αὔριον, *as fearing he might want Food to Morrow*, Arrian, l. 3. c. 9. p. 109. and, l. 3. c. 36. p. 348.

(2*dly*,) That a good Man ought to believe God will provide Things neceſſary for him; for, ſaith *Epictetus* in *Arrian*, p. 350. Φοβεῖς τὶς ἀνὴρ ἀγαθὸς μὴ λίπωσιν αὐτῷ τρόφαι; *doth any good Man fear he may want Food? Will he, who is not wanting to the Blind and Lame, be wanting to good Men? Doth God ſo neglect his Servants and his Witneſſes of his Care and Providence?*

(3*dly*,) They add, that this Fear renders us worſe than Brutes, ὧν ἕκαστον αὐτὸ αὑτῷ ἀρκέμενον ἀτὲ τροφῆς ἀπορεῖ τῆς οἰκείας, *which are content with their Portion, and want nothing neceſſary for Preſervation of their Lives*, L. 3. c. 9. p. 108. See *Examen Millii* here.

CHAP. VII.

a 1. [a] JUdge not (*ſeverely, and without Charity and Mercy,*) that ye be not judged (*accordingly*, James ii. 13.)

2. For with what Judgment ye judge (*Men,*) ye ſhall be judged (*of God*;) and with what Meaſure ye mete (*to them,*) it ſhall be meaſured to you again.

3. And why beholdeſt thou the Mote that is in thy Brother's Eye, (i. e. *his leſſer Failings,*) but conſidereſt not the Beam that is in thine own Eye, (i. e. *thy own greater Crimes?*)

4. Or, how wilt thou ſay to thy Brother, (*without Shame, and Self-condemnation,*) Let me pull out the Mote out of thine Eye, and behold a Beam is in thine own Eye?

5. Thou Hypocrite, firſt caſt out the Beam out of thine own Eye, and then ſhalt thou ſee clearly to caſt out the Mote out of thy Brother's Eye; (i. e. *reform firſt thy own greater Sins, and then thou wilt be better fitted to reprehend the Failings of others.*

6. *But then, that being thus fitted to correct the Vices of others, you may not labour in vain,*
b *or run into Hazards without Cauſe;*) [b] Give not that which is holy unto Dogs, neither caſt you your Pearls before Swine, leſt they trample them under their Feet, and turn again and rend you; (i. e. *continue not to preach the Goſpel to thoſe whom you find refractory, and pertinaciouſly confirm'd in their Infidelity, and ſo addicted to their evil Habits that they will rather revile, and perſecute you on that account, than hearken to you.*

7. *And that ye may never want what is neceſſary to the Performance of your Duty as Chriſtians, or Apoſtles:*) [c] Aſk (*in Faith*) and it c
ſhall be given you, ſeek (*diligently,*) and ye ſhall find, knock (*perſeveringly*) and it ſhall be opened unto you.

8. For every one that aſketh (*duly*) receiveth; and he that (*thus*) ſeeketh, findeth; and to him that knocketh (*thus,*) it ſhall be opened.

9. (*And of this you may be aſſured from the Kindneſs of earthly Parents; for*) [d] What Man d
is there of you, whom, if your Son aſk Bread (*of him,*) will he give him a Stone?

10. Or if he aſk a Fiſh, will he give him a Serpent? (i. e. *will he give him what is unprofitable for, or hurtful to him?*)

11. If ye then, (*tho'*) being evil, know how (*and are inclined*) to give good Gifts unto your Children, how much more ſhall your Father, which is in Heaven, give good things to them that (*duly*) aſk him?

12. (*And as I have thus taught you, how to obtain what you would have God to do for you, ſo do I now teach you the beſt way to obtain what you would reaſonably deſire of Men:*) therefore all things whatſoever [e] ye would that Men e
ſhould do to you, do ye even ſo to them; for (*in*) this (*Rule*) is (*compriſed the Subſtance of*) the Law and the Prophets.

13.

f 13. Enter [f] ye in at the ſtrait Gate, (*that leadeth unto Life*, ver. 14.) for wide is the Gate, and broad is the Way, that leadeth to Deſtruction; and many there be which go in thereat (*with eaſe; but there is great need of Induſtry, and much ſtriving to get into the other:*)

14. Becauſe, ſtrait is the Gate, and narrow is the Way, which leadeth unto Life, and few there be that find it.

15. (*And that you may not be led out of it,*)

g [g] Beware of falſe Prophets, which come to you in Sheep's Cloathing, (*as the old Prophets did,*) but inwardly they are ravening Wolves.

16. Ye ſhall know them by their Fruits; (*for*) do Men gather Grapes of Thorns, or Figs of Thiſtles? (*Surely, No.*)

17. Even ſo (*it is not to be expected, that ye ſhould receive Good from ſuch Perſons; for*) every good Tree bringeth forth good Fruit, but a corrupt Tree bringeth forth evil Fruit.

h 18. [h] A good Tree, (*whilſt it continues ſo,*) cannot bring forth evil Fruit, neither can a corrupt Tree bring forth good Fruit.

19. (*And yet it is of great Importance that your Fruit ſhould be good; for*) every Tree that bringeth not forth good Fruit, is hewn down, and caſt into the Fire; (*the Puniſhment reſerved for ſuch falſe Prophets and evil Workers.*)

20. Wherefore, by their Fruits ye ſhall know them, (*whom I thus bid you beware of for,*)

i 21. [i] Not every one that ſaith unto me, Lord, Lord, (*or, calls himſelf one of my Prophets, or Diſciples,*) ſhall enter into the Kingdom of Heaven, but he (*only*) who doth the Will of my Father, which is in Heaven: (*and thus will it appear to be in the Great Day; for,*)

22. [k] Many will ſay to me in that Day, k
Lord, Lord, have we not propheſied in, thy Name, and in thy Name have caſt out Devils, and in thy Name done many wonderful Works?

23. And then will I profeſs unto them, I never knew you; (i. e. *never approved of you as my Diſciples, therefore*) depart from me ye that work Iniquity.

24. [l] Therefore whoſoever heareth theſe l
Sayings of mine, and doth them, I will liken him unto a wiſe Man, who built his Houſe upon a Rock:

25. And the Rain deſcended, and the Floods came, and the Winds blew, and beat upon that Houſe, and it fell not; for it was founded upon a Rock; (*So alſo will the obedient Perſon ſtand firm in the Day of Trial.*)

26. And every one that heareth theſe Sayings of mine, and doth them not, ſhall be likened to a fooliſh Man, who built his Houſe upon the Sand:

27. And the Rain deſcended, and the Floods came, and the Winds blew, and beat upon that Houſe, and it fell, and great was the Fall of it; (i. e. *ſo will it be with him who lives not ſuitably to my Doctrine.*)

28. And it came to paſs, when Jeſus had ended theſe Sayings, the People were aſtoniſhed at his Doctrine:

29. For he taught them [m] as one that had m
Authority (*from God to teach them,*) and not as the Scribes, (*who only taught them what were the Traditions and Expoſitions of their Fathers.*)

Annotations on Chap. VII.

a Ver. 1. Μὴ κρίνετε, ἵνα μὴ κριθῆτε, *Judge not, that ye be not judged.*] Here note,

1*ſt*, That *Chriſt* cannot reaſonably be ſuppoſed in theſe Words, to forbid the *Magiſtrate* to ſit in Judgment on the *Criminal*, or to condemn notorious Offenders; ſince by his own *Authority* it is, that *Kings do reign*, and *Princes decree Judgment:* They are the Miniſters of God, ordained for the Execution of his Wrath upon the evil Doer, and the Defence, Encouragement, and Reward of well-deſerving Subjects; which Office they can never execute, unleſs they have Authority to judge, who are the Perſons that do Good or Evil, and to paſs Sentence on them according to their Actions. Moreover, we are obliged to pray for *Magiſtrates*, that *under them we may live peaceable and quiet Lives*; which, in effect is to deſire that they may judge, reſtrain, condemn, and puniſh the Factious and Prophane, Seditious and Ungodly Perſon. See *Prov.* viii. 15. *Rom.* xiii. 4. 1 *Tim.* ii. 2. That therefore cannot be forbidden here, which is the Duty and Deſign of *Magiſtracy*, and which all *Chriſtians* are obliged to pray for.

2*dly*, It cannot reaſonably be thought, that *Chriſt* doth here forbid *Church Governours* to judge, condemn, and paſs the Cenſures of the *Church*, upon notorious, and ſcandalous Offenders, becauſe he hath himſelf enjoined the Execution of her Cenſures upon thoſe, who will not hear the Church when ſhe requires them to repent of, and ſatisfy their *Chriſtian* Brother for any Treſpaſs done againſt him, *Matt.* xviii. 17. He hath committed to them an Authority to bind and looſe, retain, or to remit Offences, as upon due Examination of the Fact they ſhall find Cauſe to do ſo, *Matt.* xvi. 19. which Office doth ſuppoſe a Power to judge, not only who offend, but what Offenders may deſerve to be condemned, and to proceed according to their Judgment in thoſe Matters. St. *Paul* himſelf doth in the general declare, That it belongeth to the *Church* to judge of them, who are within the Pale of her Communion; That he himſelf had *judg'd* the inceſtuous Perſon; and That it was the Duty of the *Church* to put out, or exclude from her Communion *that wicked Perſon*, 1 Cor. v. 3, 12, 15. And to deny the *Rulers* of the *Church* this Power, is wholly to diſſolve her *Diſcipline*,

to lay upon her a Neceſſity of giving *holy things to Dogs*, which their great *Paſtor* here forbids, and render her unable to remove the Precious from the Vile, which they who are God's Mouth unto the People, are obliged to do. *Jer.* xv. 19.

3*dly*, *Chriſt* doth not here forbid the *Chriſtian* to paſs a Judgment on the manifeſt, or notorious Actions of his *Chriſtian* Brother, ſeeing he doth enjoin ſuch Duties as cannot be performed without this Judgment, *v.g.* He enjoins him to *reprove his Brother, and not to ſuffer Sin upon him*, Lev. xix. 17. *to have no Fellowſhip with the unfruitful Works of Darkneſs, but reprove them*, Eph. v. 11. *to withdraw himſelf from every Brother that walks diſorderly, and not according to the Traditions received from the Apoſtle*, 2 Theſſ. iii. 6. *to mark them who cauſed Diviſions and Offences, contrary to the Doctrines they had received from them, and avoid them*, Rom. xvi. 17. *to turn away from them, who, tho' they had the Form, deny'd the Power of Godlineſs*, 2 Tim. iii. 5. not *to communicate with him, who being called a Brother, is a Fornicator, or Idolater, or a Drunkard*, 1 Cor. v. 11. Now 'tis impoſſible that any *Chriſtian* ſhould perform theſe Duties, who does not judge who *walks diſorderly*, who commits Deeds of Darkneſs, who *is a Fornicator* or *Idolater*, who *make Diviſions*, and the like; and therefore, to forbid this judging, is conſequently to forbid the Practice of theſe *Chriſtian* Duties. But poſitively,

1*ſt*, The Reaſon of the Prohibition ſhews, that judging and condemning others, muſt be here forbidden, which will render us obnoxious to Judgment, and Condemnation from God; now ſuch is all raſh and uncharitable Judgment, and all the Judgment we paſs upon our *Brother*, without ſufficient ground; *viz.* (1.) That Judgment which we paſs upon his Perſon, State, or Actions, when we have no Right or Authority to do ſo, by Virtue of our Office, or that Relation which we bear unto him, or the Diſcharge of any Duty, which *Chriſtianity* doth call for at our Hands; for ſuch a one doth meddle with a Matter which belongs not to him, and doth uſurp the Office of him, who is his proper Judge, and therefore muſt offend. To this effect is that Enquiry, *Rom.* xiv. 4. *Who art thou who judgeſt another Man's Servant*, when thou haſt no Commiſſion from his *Lord* to do ſo? (2.) Such is that Judgment, or Cenſure, which we paſs upon another without ſufficient Evidence, as when we judge that Action evil, which may, for any thing we know to the contrary, be good; that Action done upon corrupt and evil Principles, which perhaps was well intended, and free from any ill Deſign; or, when we judge that Perſon *hypocritical* and obſtinate, who perhaps only ſins thro' Weakneſs and Infirmity, or want of better Information. This Rule I gather from thoſe Words of the *Apoſtle*, 1 Cor. iv. 5. *Judge nothing before the time, 'till the Lord come, who will bring to light the hidden things of Darkneſs, and will make manifeſt the Secrets of the Heart*; what therefore is not manifeſt, as the *Hypocriſy*, or Obſtinacy of our *Brother*, in many Circumſtances, cannot be; what doth depend upon his inward Thoughts, as the Intentions of our Brother do, when they are not revealed by his Words, is by this Rule to be reſerved to God's Judgment, and we by paſſing our Verdict in ſuch Caſes, muſt be too forward, and guilty of raſh Judgment. Such (3.) is that Judgment which doth aggravate the Actions of our *Brother* beyond their juſt Demerit, or paſſeth a more heavy Cenſure on him than he hath deſerved; for ſo far is our Judgment falſe, and without ground, as it exceeds the Nature, and the Demerit of the Fact.

2*dly*, Our Lord here plainly ſeemeth to forbid that Judgment of our *Brother*, which is void of *Charity* and *Mercy*, and which is not conſiſtent with the Forgiveneſs of him. This may be fairly gather'd from the Connexion of the Words; for the preceding Words are theſe, *Luke* vi. 36. *Be ye merciful as your heavenly Father is merciful*; the following Words run thus, *Forgive, and ye ſhall be forgiven*, ver. 37. and alſo from that Saying of St. *James*, Ch. ii. 13. *He ſhall have Judgment without Mercy, who ſheweth no Mercy.*

3*dly*, That Judging muſt be here condemned, which begets in us a Contempt of others, and makes us to deſpiſe and vilify them, as may be gathered from that Queſtion, *Rom.* iv. 10. *Why doſt thou judge? why doſt thou ſet at nought thy Brother?*

Laſtly, *Chriſt* by this Prohibition, muſt be ſuppoſed to condemn our Forwardneſs to judge, and cenſure others, whilſt we ourſelves are guilty of far greater Crimes; it being plain Hypocriſy to pretend a Zeal againſt the leſſer Faults of others, and yet allow much greater in ourſelves. This plainly follows from the Connexion of the Words, *Judge not, that ye be not judged; and why beholdeſt thou the Mote that is in thy Brother's Eye, when, behold, a Beam is in thine own Eye?* The *Jews* themſelves uſed this Proverb familiarly in this very Caſe, againſt thoſe, who reprehended the leaſt Offences in others, when they themſelves were guilty of very heinous Crimes. See *Cartw. Mellif.* and *Lightfoot* here.

Ver. 6. Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, &c. *Give not* b *that which is holy to Dogs, neither caſt you your Pearl before Swine.*] By *Dogs* and *Swine* here, we muſt not underſtand all that are wicked, and prophane, either through Ignorance, or vicious Habits; for *Chriſt* preached the Goſpel to *Publicans* and *Harlots*, and ſent his *Apoſtles* to preach it to the *Heathen* World, which *lay in Wickedneſs*, and was *dead in Treſpaſſes and Sins*; but ſuch wicked Perſons only, as by Experience they found, after the Goſpel was preached, and confirmed to them by Miracles, were ſtill refractory, and pertinaciouſly continued in their filthy Luſts, after they had received the Knowledge of the Truth; and were ſo far from embracing it, that they reſiſted and blaſphemed it, and were ready to perſecute and deſtroy the Profeſſors of it; among ſuch Perſons, ſaith *Chriſt*, ſpend not much time, ſeeing your Labour

Labour will not be only loſt to them, but hazardous to our ſelves. Such were thoſe *Jews* to whom St. *Paul* having preached the *Goſpel*, they *contradicted and blaſphemed* it, and therefore he *turned from them to the Gentiles*, Acts xiii. 41, 46. Such were eſpecially the *Scribes* and *Phariſees*, and *Rulers* of the *Jews*, who ſeeing that *Chriſt* did caſt out Devils, ſaid, he did it by Confederacy with *Beelzebub the Prince of Devils*, Matt. ix. 34.— xii. 24. who being reduced to Silence by his Miracles, were *filled with Madneſs*, Luke vi. 11. and *took Counſel how they might deſtroy him*, Matt. xii. 14. and confeſſing that he did many Miracles, conclude thence, he was *to be taken off*, John xi. 47, 53. and conſult of cutting off *Lazarus* alſo, becauſe *by reaſon of him many believed in Chriſt*, John xii. 10, 11. And being aſſured of *Chriſt*'s Reſurrection, by the Teſtimony of thoſe very *Soldiers*, whom they had placed as a Guard about his Sepulchre, corrupt theſe Witneſſes with Money, to diſguiſe it with a bare-fac'd Lie, *Mat.* xxviii. Note alſo that this ſaying was (a) proverbial among the *Jews*.

c Ver. 7. Αἰτεῖτε καὶ δοθήσεται ὑμῖν· *&c. Ask and it ſhall be given you, ſeek and ye ſhall find, &c. for every one that asketh receiveth,*] To underſtand aright this Promiſe, let it be obſerved, that to enable us to pray with ſuch an Aſſurance of Faith, that what we ask, we ſhall receive, ſome things are requiſite in the Party praying, ſome as to the Matter, and ſome as to the Manner of his Prayer. And,

1*ſt*, The Perſon who expects his Prayer ſhould find Acceptance with God, muſt not perſiſt in any Way of Sin, his Heart and his Affections muſt be taken off from every evil Way; for, ſaith the *Pſalmiſt*, *If I regard Iniquity in my Heart, God will not hear my Prayer*, Pſal. lxvi. 18. And otherwiſe in our Addreſſes to God for Preſervation from Sin, we do but *flatter him with our Lips, and diſſemble with our double Hearts*, we being not diſpoſed, or willing to forſake that Sin we pray againſt.

2*dly*, He muſt begin at leaſt to be a *Doer of God's Will*; one, who ſincerely doth deſire to fear him, and who doth uprightly purpoſe, and reſolve that he will keep his righteous Precepts; for *if any Man be a Worſhipper of God, and doth his Will, him he heareth*; John ix. 31. when once this holy Fear is rooted in our Hearts, his Ear will be ſtill open to our Prayers, for *he will fulfil the Deſires of them that fear him, and when they call he will anſwer them*, Pſal. cxlv. 19. And whilſt we do perſiſt in the Sincerity of our Obedience, we ſhall retain this humble Confidence of our Acceptance; For *if our Hearts condemn us not*, (of Inſincerity) *then have we Confidence with God, and we know that what we ask we receive, becauſe we keep his Commandments*, 1 John iii. 21, 22.

To clear both theſe Particulars, conſider that true Prayer is attended with a ſtrong Deſire, that we may enjoy the Bleſſing we pray for, and alſo that we addreſs to God for the Aſſiſtance of our Weakneſs and Inability to compaſs the deſired Bleſſing, by our own Induſtry, without the divine Aſſiſtance; ſo that in all our Addreſſes to God for Preſervation from, or Strength againſt any Temptations, or Aſſaults of Sin, or the Mortification of any evil Habit, which we have contracted, we ſolemnly profeſs to him, we are very willing, and deſirous to mortify that Sin, and be preſerved from that Temptation; and in all our Supplications for Grace, to perform our Duty, or to encreaſe in any virtuous Habit, we declare that we are truly willing to perform that Duty, we earneſtly deſire to advance to higher Meaſures in that *Chriſtian* Virtue, and that we therefore ſue to him for Power to enable us to do according to thoſe good Deſires. Now theſe Profeſſions made to God, muſt be *Hypocritical*, and falſe, and therefore cannot render any of our Prayers ſucceſsful; or elſe we muſt be truly willing, and deſirous to break off our Sins by Repentance, and to perform that Duty, which we owe to God, before we do addreſs to him for Strength, for the Performance of our Duty, and Preſervation from Sin.

Again, ſeeing that God to whom we pray, is in himſelf immutable, and in the Holineſs and Perfections of his Nature is unchangeable, ſeeing he always acts agreeably to thoſe ſtanding Rules of Righteouſneſs, he hath declared in his Word, it muſt be vain for us to hope, by Argument to move, by fair Speeches to incline, or by *pathetical* Intreaties to perſuade him, to do any thing, which is not ſuitable to this Purity of his Nature, and to the Juſtice of his Government; when therefore we ask Pardon for thoſe Sins, we are not willing to forſake, when we deſire his Friendſhip, or Protection, whilſt we continue Violaters of his holy Laws, and Rebels to his Government, it is impoſſible we ſhould prevail in our Addreſſes; becauſe 'tis not conſiſtent with the Honour of a juſt and holy God to grant what we deſire: we pray againſt the Declarations of his holy Will, againſt the Laws of his Government, and the Perfections of his Nature, and ſo we cannot hope that our Deſires ſhould be granted; ſince then God changeth not, if we deſire that our Prayers ſhould find Acceptance with him, the change muſt be in us, in our Affections, from a Love, to an Hatred of every evil Way, from a Diſlike, to an Approbation of the Ways of Piety; in our Wills, from a perverſe and diſobedient, to a willing Mind; and then that God, who is immutable, will therefore be diſpoſed to hear us; for he unchangeably is willing to ſhew Kindneſs to his Friends, and give Aſſiſtance to every Soul that uprightly deſires to fear and ſerve him.

3*dly*,

(a) Buxt. Flor. p. 306.

3*dly*, He muſt be one, who doth forgive his *Brother's* Treſpaſſes, that he may be diſpoſed to obtain the Pardon of his own. *A Man*, ſaith the Son of *Syrach*, *beareth Hatred againſt another, and doth he hope for Pardon from the Lord? He ſheweth no Mercy to a Man that is like himſelf, and doth he ask forgiveneſs of his own Sins?* Ecclus xxviii. 3, 4. *When ye ſtand praying*, ſaith our Lord, *forgive if you have aught againſt any Man, that your heavenly Father may forgive you; for if you forgive not Men their Treſpaſſes, neither will your Father which is in Heaven forgive your Treſpaſſes*, Mark xi. 25, 26.

4*thly*, He muſt be free from all Injuſtice, Injury, and Wrong done to his Neighbour, or ready to make Satisfaction for it, according to that Reſolution of the *Pſalmiſt*, *I will waſh mine Hands in Innocency*, and *ſo will I compaſs thine Altar*, Pſal. xxvi. 6. We muſt not offer our Oblation to God, till we have offered, or are reſolved, as we have Opportunity, to offer reaſonable Satisfaction to our *Brother*, for *if thou bringeſt thy Gift to the Altar*, ſaith our Lord, *and there remembreſt that thy Brother hath aught againſt thee, leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift*, Matt. v. 23, 24. To proceed to the Matter of our Petitions.

1*ſt*, What we ask muſt be agreeable to the holy Will of God; *for if we ask any thing according to his Will he heareth us*, 1 John v. 14. And this muſt be the limit of all our acceptable Deſires, it being neither poſſible in Nature, that he can, nor fit in Reaſon that he ſhould, permit our fooliſh Wills to thwart the Counſel of his Wiſdom. It muſt be alſo ſomething which comporteth with, and tendeth to his Glory, that being the great End of all our rational Deſires, *that God in all things may be glorified.* And hence obſerve, that even ſpiritual Bleſſings may be asked amiſs, and ſo as not to be obtained; becauſe we are not fitted to receive them in that way in which alone 'tis for God's Glory to confer them. As when we would enjoy the End, but will not uſe the Means, by divine Wiſdom appointed for the obtaining that End: *v. g.* He that deſires to be ſaved, deſires what is agreeable to his Will, *who would have all Men to be ſaved*; but if he will not alſo, *by continuance in well doing, ſeek for Glory and Immortality*, if he will not *work out his Salvation with fear and trembling*, if he will not have *his Fruit unto Holineſs*, the End can never be *eternal Life*; becauſe God hath made Holineſs the Means, and Obedience the Condition, of Salvation: and it is in the Nature of the thing impoſſible that an *impure Soul* ſhould be prepared for the Enjoyment of an *Holy God*; nor is it for his Honour to confer this Bleſſing on the Diſobedient, or to admit unholy Souls into his bliſsful Preſence. And though our gracious God be willing we ſhould be ſaved, he is not willing we ſhould be ſo, whether we will or no; he is not willing we ſhould be ſaved, tho' we uſe not the Means appointed by him, to obtain Salvation. Again it is certainly agreeable to the Mind of God, that we ſhould abſtain from that Iniquity, which is a Provocation to the pure Eyes of his Glory, and it is doubtleſs for his Honour, that we ſhould do ſo; but tho' we pray to be preſerved from it, yet if we add not our ſincere Endeavours, if we do not *watch as well as pray, that we enter not into Temptation*, and as much as in us lies, avoid the occaſions of, reſiſt the Temptations and Solicitations to it, our Prayer for Preſervation will not be ſucceſsful; becauſe we are not uprightly diſpoſed to uſe the Means for Preſervation from it, which God hath put into our Hands.

2*dly*, What we thus ask, muſt be what is truly good for us, and were we entirely wiſe, we ſhould not be capable of tendring to God a Requeſt, which doth not miniſter to this End; becauſe Good is the adequate Object of all our rational Deſires, and when we ignorantly put up Addreſſes for what he in his Wiſdom ſeeth not to be good for, but rather hurtful to us, 'tis out of pure Kindneſs and Concern for us, that he denieth our Requeſts. To proceed,

3*dly*, To the Manner requiſite to render theſe our Prayers ſucceſsful;

1*ſt*, We muſt pray in Faith, that is, with an entire Perſuaſion that God is able to ſupply all our Wants, that divine Wiſdom diſcerneth all our real Needs, and knows how to relieve them; ſees all our Miſeries and Troubles, and knows how to convert them to our Good, or work Deliverance from them in the fitteſt Seaſon, that he will be exactly true to all his Promiſes, and ſo *will not withhold any good thing from them that lead a godly Life*; that laſtly, he is a God of immenſe Goodneſs, and therefore willing to beſtow upon his Servants, all that his Wiſdom ſeeth good and neceſſary for them; *what things ſoever you deſire in Prayer, believe that you ſhall receive them, and ye ſhall receive them*, Matt. xxi. 22. *If you have Faith*, καὶ μὴ διακριθῆτε, *and doubt not*, ver. 21. if ye ask in Faith, μὴ διακρινόμενοι, *not doubting* of his Power, or Will to do what is for his Glory and your Good. See Note on *James* i. 6. *Aſk and you ſhall receive.*

2*dly*, If our Petitions be not inſtantly granted, we muſt pray (for ſpiritual Things eſpecially) with Perſeverance, and wait with Patience till he will be gracious, for we muſt *pray always*, and *not faint*, Luke xviii. 1 Eph. vi. 18. And,

3*dly*, We muſt pray (at leaſt for ſpiritual Bleſſings) with fervency of Spirit, we muſt *knock*, ſaith the *Metaphor* here, we muſt ἀγωνίζειν, be in *Agonies* of Devotion for them, *Col.* iv. 12. to ſhew how much we prize them, the fervent being the availing Prayer, *James* v. 16.

Ver. 9. Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν ὁ αἰτήσῃ — μὴ λίθον ἐπιδώσει αὐτῷ·] For the Conſtruction of theſe Words, let it be noted from *Stephanus*, that ἤ at the beginning of a Sentence, no other Particle preceding, ſignifies *an*; ſo *Judg.* xiv. 15. ἢ ἐκβιασασθαι ἡμᾶς κεκλήκαμε,

κεκλήκαλε, *have ye called Sampſon to do us Violence?* 1 Sam. x. 12. ἢ καὶ Σαὺλ ἐν τοῖς προφήταις, *Is Saul alſo among the Prophets?* So *Matt.* xx. 15. ἢ ἔξεσί—ἢ ὁ ὀφθαλμός σε; *Is it not lawful for me to do what I will with my own? is thine Eye evil becauſe I am good?* 1 Cor. xiv. 36. ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξήλθεν, ἢ εἰς ὑμᾶς μόνες κατήντησεν; *came the Word of God from you, came it to you only?* So here, ἢ τίς, *is there any Man among you,* ὃν ἐὰν αἰτήσῃ — ἄρτον; *of whom his Son ſhall ask Bread?* μὴ is only the Sign of an *Interrogation:* So *Gen.* xviii. 14. μὴ ἀδυνατήσει *ſhall any thing be too hard for God?* Ver. 17. μὴ κρύψω; *ſhall I hide from Abraham?* Ver. 23. μὴ συναπολέσεις; *wilt thou deſtroy the Righteous with the Wicked?* Judg. ix. 9, 11, 13. μὴ ἀπολείψασα; *ſhall I leave my fatneſs? ſhall I leave my ſweetneſs? ſhall I leave my wine?* Jer. xxxii. 27, μὴ κρυβήσεται; *ſhall any thing be hid from me?* See *Gen.* xxvii. 38. — xxx. 15. — xxxi. 14. — xli. 38. — xliii. 7. So that the whole Verſe runs thus, *Is there any Man among you of whom his Son ſhall ask Bread, will that Man give him a Stone?*

e Ver. 12. Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς, *Whatſoever you would that Men ſhould do to you, do you even ſo to them,* &c.] Here the *critical* Note is this, that we are not to look for a Connexion of theſe Words to the former, tho' they be introduced with the Particle οὖν, *therefore*; that being, ſaith *Phavorinus* often ἀργὸν, an *Expletive*, or ſerving only by way of *Tranſition* from one thing to another. Others connect the Words thus, *viz.* That in the immediate preceding Words our Lord inſtructs us by a Compariſon taken from Men, that we may reaſonably expect our heavenly *Father* will confer upon us all thoſe Bleſſings, which he ſees needful for us, and we can reaſonably deſire, provided that we ask them with Faith and Importunity, and do with Diligence ſeek them: and hence, ſaith *Grotius*, our Lord infers that we, who ſtand engaged to be *Followers of God as dear Children*, ſhould be as ready to afford to others all needful Aid, which they on the Account of Equity, Humanity, and Chriſtian Charity deſire of us; this being only that, which in like Caſes we expect from others. Hence in St. *Luke*, Chap vi. 30. our Lord is introduced, ſaying, *Give to every one that asketh*; and *as you would that Men ſhould do to you, do ye even ſo to them*, ver. 31. But for Explication of this Rule, Note,

1*ſt*, That it was a Rule, which obtained both among *Jews* and *Gentiles*, and was delivered by them in ſome variety of Words, but with great harmony of Senſe; firſt poſitively, as here,

Quod tibi fieri vis, fac alteri.
Γενοῦ πᾶσιν ὡς σοι θέλεις πάνλας. Nilus.

And alſo Negatively,

Quod tibi fieri non vis, alteri ne feceris.
Quod damnaturus ſis in aliis, in te non admiſeris.
Ὅπερ συ μισεῖς παρ' ἑτέρῳ σοι γένεσθαι, εἰς ἑτέρους μὴ ποίει.
Ἃ πάσχοντες ὑφ' ἑτέρου ὀργίζασθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε. Iſocr. ad Nicocl. Or. 3.

and in thoſe Words of *Hillel*, *Do not thou that to thy Neighbour, which thou hateſt when 'tis done to thee*; which Rule in *Tobit*, Ch. iv. 14. is expreſſed thus, ὃ μισεῖς μηδενὶ ποιήσῃς, *do that to no Man which thou hateſt.*

2*dly*, That this Rule being given as the Sum of the *Law* and the *Prophets*, as an Abridgment of the Rules of Juſtice preſcribed by them, can never duly be conſtrued, as to ſubvert any of the Laws, and Orders eſtabliſhed by them, or thwart the proper Rules of Charity, or Juſtice. And therefore this Rule admits theſe Limitations.

3*dly*, Whatſoever I deſire with a well ordered or regulated Will, that is, what I deſire agreeably to the Dictates of right Reaſon, or to the Principles of *Chriſtian* Religion, ſhould be done, or not done to me, that I muſt do, or not do to others. It therefore will not follow from this Rule, that if a Pot Companion would give me Drink to exceſs, that I muſt give him Drink to exceſs, or that, if *Socrates* would lend his Wife to his Friend, that Friend ſhould do the like to him; becauſe that which is here preſcribed as a Rule of Charity and Juſtice among *Chriſtians*, could never be intended to countenance what is oppoſite to Charity and Juſtice, to the *Law* and the *Prophets*, and more eſpecially to the Precepts of *Chriſtianity*. And ſo, as to the negative Part of this Rule, tho' a criminal, or guilty Perſon, would not have the *Judge* condemn him, or the Witneſſes give in Teſtimony againſt him, but would be pardoned after Condemnation; yet he who is a *Judge*, were he ſuch a Perſon, muſt not forbear to condemn, or always pardon the condemned Criminal, ſince this Practice would take away vindictive Juſtice, and let Offenders go unpuniſhed.

4*thly*, This Rule muſt be interpreted as a Rule of *Proportion*, binding us to, or not to do that to others, which in like State, Condition or Relation we would, or we would not have done to our ſelves, *v. gr.* It requires not the Maſter to obey his Servants, becauſe he would have them obedient to him, but to be as obedient to his *Maſters*, as he can reaſonably expect they ſhould be to him, and to treat his Servants as kindly and favourably, as, if he were a Servant, he could reaſonably deſire to be treated by his *Maſter:* The *Prince* muſt not be ſubject to his People, as he would have them be to him, but he muſt treat them with that Equity and Kindneſs, which if he were a Subject, he reaſonably might expect from a *Prince* duly regardful of his Subjects Weal; and ſo proportionably in the Relations of *Father* and *Children*, *Man* and *Wife*, *Maſter* and *Scholar*, *Paſtor* and *Flock*, &c.

5*thly*, This Rule muſt not be extended to every thing which another may lawfully do to me, and therefore I deſire he would do; but only to what I may deſire of him, or

or expect from him as his Duty, on the Account of Equity and Juſtice, Charity, Friendſhip or Relation. Thus, if a poor Man would deſire that ſome very wealthy Perſon would give him out of his Eſtate enough to make him rich; tho' were this rich Man poor, he would be glad if ſome body would ſhew the like kindneſs to him, yet he is not obliged by this Rule, tho' lawfully he might do it, to make this poor Man rich, becauſe he ſtands not bound by any Law of *Charity* or *Juſtice* ſo to do. And,

6*thly*, Note that this Rule, as it is Poſitive, reſpects not only our outward Actions, but even our Words and Thoughts, requiring us to ſpeak, think, and judge of others, as in like Circumſtances we may in Equity and Reaſon expect they ſhould ſpeak, think, or judge of us. As it is Negative, it muſt require us not to ſpeak, think, or judge of others, as we conceive that in like Circumſtances, they ought not to ſpeak, think, or judge of us; for there is an Equity to be obſerved in our Words and Thoughts of others, as well as in our Actions, and *a Judgment of Charity*, and *a righteous Judgment*, as well as *a Labour of Love*, and *a righteous Deed*; and alſo an evil Word and Thought, and a wrong Judgment, which therefore ought to be forborn from Principles of Love and Equity.

f Ver. 13, 14. *Enter in at the ſtrait Gate*, &c.] Of the *Metaphor* of a *ſtrait Gate*, ſee Note on *Chap.* viii. 11. and note that the way of Virtue and Felicity is repreſented by the *Heathen* Sages under the like *Metaphor*; thus *Cebes* ſaith, that there is at the Entrance of it θύρα τίς μικρὰ, *a little Gate*, and ἀνάβασις στενὴ πάνυ, *the way hath a very ſtrait Aſcent*, and is a Way not trodden in, which πάνυ ὀλίγοι πορεύονται, *very few walk in*, as ſeeming to be difficult, τραχεῖα καὶ πετρώδης, *rough and rocky*. And yet this is no Contradiction to thoſe *Scriptures*, which repreſent the Ways of Wiſdom, as *Ways of Pleaſantneſs*, and *the Yoke of Chriſt as eaſy*, and his *Commandments as not grievous*; for this Way is only rough and grievous at our firſt Entrance into it, when we have many old Acquaintance and ſeeming Friends to part with, and evil Habits to put off, and till Faith and Patience have ſmoothed it to us; but then we can *Rejoice in Tribulations*, *and take Pleaſure in Infirmities*, and Love will make it pleaſant to us, *when Temperance and Patience*, ſaid *Cebes*, have lifted us to the Top of the Hill, then is it ὁδὸς καλή τε καὶ ὁμαλὴ καὶ εὐπόρευτος, *a way that is pleaſant, ſmooth and eaſy to be trod, free from all Evil, and leading to the Regions of Felicity*. And whereas it is added, ὅτι στενὴ ἡ πύλη, *becauſe ſtrait is the Gate*, ὅτι there ſhould be render'd *but*, for ſo the *Hebrew* כ which anſwers to it, often ſignifies, and is therefore render'd by the *Septuagint*, ἀλλὰ *or* ἀλλ' ἢ *but*, viz. 2 *Chron.* xx. 15. *Pſal.* xlii. 3. *Dan.* ix. 18. *Amos* vii. 14. And ſometimes ὅτι in the Senſe of *but*, ſo 1 *Kings* xxi. 15. *Naboth is not alive*, כי מת ὅτι τέθνηκε *but dead*; 2 Kings i. 4. *He ſhall not deſcend down from his Bed*, כי מות תרמה ὅτι θανάτῳ ἀποθανῇ, *but ſhall die*. So *Numb.* xxvii. 3. *Deut.* xi. 7. *Judg.* i. 19. — ii. 17. 1 *Sam.* xvii. 47. 2 *Sam.* xxiv. 24. and in many other Places. See *Noldius de partic. Heb.* p. 404.

Ver. 15, 16. Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, v. 16. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς, *Beware of falſe Prophets*, — *by their Fruits ye ſhall know them.*] They who extend the Word *falſe Prophets* to all Teachers of falſe Doctrines, will ſcarce be able to ſhew, how they, who teach the Doctrine of the *Millennium*, or that *the Promiſes of the Law were only temporal*, or that *the Baptiſm of Infants* may be deferred till they come to Years of Diſcretion, or that *the Sabbath Day* is ſtill to be kept holy, can be proved to be *falſe Prophets* by the evil Tendence, or Conſequents of their Doctrine: Moreover, it muſt be noted that *Chriſt* here ſpeaks to the Multitude, *ver.* 28, 29. and to the Ears of the People, *Luke* vii. 1. they therefore muſt beware of them, and ſo be able to know them by their Works, as *the Tree is known by its Fruits*, ver. 20. from the Works of Iniquity they do, *ver* 23. not from their Doctrines; for that would render our Lord's Words ridiculous, *viz. Beware of Teachers of falſe Doctrines*, *by their falſe Doctines ye ſhall know them.* g

Object. But you may ſay, *Chriſt* owns they ſhall appear *in Sheep's cloathing*, that is, in a fair Appearance of Piety and Innocence, and ſo it muſt be difficult to paſs a Judgment on them by their Works.

Anſw. It is not neceſſary that their coming *in Sheep's cloathing* ſhould ſignify their ſeeming Innocency, but only their appearance in the Habit of *Prophets*. For ſo *Elias* wrapp'd himſelf ἐν τῇ μηλωτῇ αὐτοῦ, *in his Sheep's-ſkin Mantle*, 1 Kings xix. 13. and when he aſcended ἡ μηλωτὴς, *his Mantle fell from him*, 2 Kings ii. 13. This therefore may be the true import of this Phraſe, *They ſhall appear in the Habit of Prophets.* But (2.) admit it ſignifies their *Hypocriſy*, and Diſſimulation; Things feigned, and diſſembled only, will in a little time be eaſily diſcerned from that which is ſincere and real; when ſuch *hypocritical* Pretenders have got once a liberty to do it, when their Advantage requires it, when Perſecutions for the Faith ariſe, they will ſoon put off the *Maſk*, and diſcover themſelves to be Counterfeits.

Moreover, *falſe Prophets* both in the *Old* and the *New Teſtament*, do always ſignify ſuch Perſons as falſely pretend a Commiſſion from God for what they teach, or who promiſe, or foretel things falſely in his Name; as will appear from all the Places of the *New Teſtament*, where this Word occurs, *Mat.* xxiv. 11. *Mark* xiii. 22. *Luke* vi. 26. *Acts* xiii. 6. 2 *Pet.* ii. 1. *Rev.* xvi. 13. xix. 20. xx. 10. That ſuch *falſe Prophets* were ſuddenly to come into the World, our Lord foretels, *Matt.* xxiv. 11. That many of them were come, we learn from St. *Peter*, and St. *John*, 1 *John* iv. 1. And,

Laſtly, The *Apoſtles* teach agreeably to *Chriſt*, that ſuch *falſe Apoſtles*, and *falſe Prophets* are to

to be diſcovered, not only by their Doctrines, but by their Works, as being *ravenous Wolves, not ſparing the Flock*, Acts xx. 29. *Teachers of what they ought not for filthy Lucre's ſake*, Tit. i. 11. Such *as count Gain, Godlineſs*, 1 Tim. vi. 5. *Lovers of Money*, 2 Tim. iii. 2. *Through Covetouſneſs by feigned Words making Merchandize of others*, 2 Pet. ii. 3. *Admiring Perſons for Gain*, Jude 16. Such as may be known by the evil Works they did, and taught others to do, as being *Lovers of Pleaſure*, 2 Tim. iii. 4. *Abominable*. Tit. i. 16. *Defiling the Fleſh, and turning the Grace of God into Laſciviouſneſs*, 2 Pet. ii. 10. Jude 4, 8. And laſtly, *ſuch as inſiſted upon Queſtions*, which had no Tendence to advance *Godlineſs*, but rather to *nouriſh Strife, and to ſubvert the Hearers*, 1 Tim. i. 4. iv. 7. 2 Tim. ii. 16, 23. Tit. iii. 9.

h Ver. 18. Οὐ δύναται δένδρον ἀγαθὸν πονηρὸς καρπὸς ποιεῖν, *A good Tree cannot bring forth evil Fruit, neither can an evil Tree bring forth good Fruit.*] i. e. while they continue ſuch: Hence ſome make two Inferences, which are falſe and alien from the Mind of *Chriſt*.

1ſt, *That he who once is regenerate can never ceaſe to be ſo*; which no more follows, than that *he who is once wicked cannot ceaſe to be ſo*, and therefore that it is vain to call Sinners to Repentance, or bid them *make the Tree good*, as *Chriſt* doth, *Mat.* xii. 33.

2dly, *That an irregenerate Perſon can do nothing that is good*, becauſe he is an evil Tree, and ſo he muſt be purely paſſive in his whole Converſion; which is as if I ſhould argue, that *a good Man cannot ſin*, becauſe being a good Tree, he cannot bring forth evil Fruit. Good here is the Note of St. *Jerom*, that Judas *being once a good Tree brought forth bad Fruit, when he betrayed his Maſter*. And *Saul being once a bad Tree, brought forth good Fruit, when he became a Veſſel of Election:* Tamdiù ergo Arbor bona fructus non facit malos, quamdiu in bonitatis ſtudio perſeverat; & mala Arbor tamdiù manet in fructibus peccatorum, quamdiu ad pœnitentiam non convertitur. *So long then as the good Tree perſevereth in its Goodneſs, it bringeth not forth evil Fruit; and the evil Tree continues to bring forth the Fruits of Sin, till by Repentance it is turned into a good Tree.*

i Ver. 21. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven*, &c.] Of the Import of this *Phraſe, the Kingdom of Heaven*, ſee Note on *Chap.* iii. 2. And note hence, that *Faith* and Purpoſes of Obedience, without actual Obedience to the Commands of God, as long as we live, and have Opportunity to do ſo, will avail no Man to Salvation.

k Ver. 22. *Many ſhall ſay in that Day, Lord,* ἐν τῷ σῷ ὀνόματι προεφητεύσαμεν, &c. *have we not propheſied, caſt out Devils, and done many mighty Works in thy Name?*] I grant that it cannot be certainly infer'd from theſe Words, that any Perſons will thus plead at the Day of Judgment; but only that ſuch Pleas, if made, will be of no account with God from Workers of Iniquity: but yet it will hence follow, that ſuch Perſons might be Workers of Iniquity, and alſo that they might have ſome Expectations of Favour from *Chriſt*, on the Account of theſe Things performed in his Name. And that ſuch Miracles were actually performed by ſuch Men in the Name of *Chriſt*, we learn from (c) *Origen*, who ſaith, That *ſo prevalent is the Name of Chriſt to caſt out Devils*, ὡς ἔστ' ὅτε, καὶ ὑπὸ φαύλων ὀνομαζόμενον ὠφέλειν, *that ſometimes*, as *Chriſt* ſaid, *it avails when named by wicked Chriſtians*. And (d) *Pſeudo Juſtin* confeſſeth of the Hereticks, ἐνεργεῖν τινὰς ἐν αὐτοῖς δυνάμεις, *that ſome Miracles were wrought by them*. For tho' true Miracles cannot be wrought in confirmation of a *falſe Doctrine*, yet ſeeing Miracles wrought by *the Name of Jeſus*, are wrought not to confirm either the Doctrine, or Piety of him that doth them, but only to confirm his Doctrine, in whoſe Name they are wrought; I think it no abſurdity to grant, that evil *Chriſtians* may do them in his Name. Thus God put many true *Propheſies* concerning his People, into the Mouth of that *Balaam, who loved the Wages of Unrighteouſneſs*; and *Judas* was one of thoſe Twelve, to whom Chriſt gave *Power to caſt out unclean Spirits, and to heal all Diſeaſes*, Mat. x. 1.

Ver. 24. Πᾶς οὖν ὅστις ἀκούει τοὺς λόγους τούτους, καὶ l ποιεῖ αὐτούς, &c. *Every one that heareth theſe Words, and doth them, will I liken to a Wiſe Man.*] Hence it appears, (1) that this Sermon on the Mount contains thoſe Rules of Faith, which are ſufficient for Salvation; ſince otherwiſe, *Chriſt* could not promiſe it to them, who obſerved and practiſed theſe his Sayings.

(2.) That a Man may be diſpoſed to yield this Obedience, it is neceſſary, (1.) That he believe, *Chriſt* was *a Teacher ſent from God* into the World, to propound theſe Rules of Life and Death in his Name, and by his Authority; Faith being the Principle and Root of all Obedience. (2.) That he hath a ſufficient Knowledge of theſe Rules, and doth retain them in his Memory; for, what he doth not know, he cannot; and what he retains not in his Memory, he will not do. We muſt add to *our Faith, Knowledge*, 2 Pet. i. 5. and, *keep in Memory the things that we have heard*, 1 Cor. xv. 2. (3.) That he firmly believe, and frequently reflect upon the Motives to perform theſe Rules, *viz.* the Bleſſings promiſed to the Obſervers of them, and the great Evils threatned to the Neglecters of theſe Rules; for, the ſerious and frequent Conſideration of theſe Things, will not only animate us to the performance of our Duty, but will ſtrengthen us againſt all the Temptations and Allurements of the World, to divert us from it; whilſt we perceive, that the Advantages we ſhall receive, by living according to theſe Rules, are infinitely greater than any, which the World can tender; and the Evils, which will certainly enſue on our neglect to do ſo, are far more formidable than any we can ſuffer from a perſecuting World.

Ver. 29. Ἦν γὰρ διδάσκων αὐτὸς ὡς ἐξουσίαν ἔχων, m *The Multitude were aſtoniſhed at his Doctrine*; *for*

(c) Contr. Celſ. l. 1. p. 7. (d) Qu. 5.

for he taught them as one that had Authority, and not as the Scribes.] They certainly miſtake, who interpret theſe Words thus, *He taught them as the Author of the Doctrine he preached, and one who had Authority in his own Name, to propound the Terms of Life and Death*, and therefore ſaith not, as the *Prophets*, *Thus ſaith the Lord*, but *I ſay unto you.* This being not only contrary to the Nature of his *prophetick Office*, but to his frequent Declarations, That *the Doctrine which he taught, was not his own, but his that ſent him; that he ſpake not of himſelf, or in his own Name, but as he had heard from his Father, and as he had commanded him to ſpeak*, John vii. 16. xvii. 18. viii. 28. xii. 49. xiv. 10. This Interpretation therefore of St. *Jerom*, *Theophylact*, and others is to be rejected: Others think, this relates to the Confirmation of his Doctrine by Miracles; for, when he had cured all manner of Diſeaſes, *Demoniacks*, *Lunaticks* and *Paralyticks*, the People flock to him from all Quarters, *Matt.* iv. 24, 25. and then he begins this Sermon: So *Mark* i. 27. *they all marvelled, ſaying, What is this new Doctrine? for* καὶ ἐξουσίαν *with Authority he commandeth the unclean Spirits, and they obey him:* And *Luke* iv. 32. *they were amazed at his Doctrine; for his Word was* ἐν ἐξουσίᾳ, *attended with the Power of Miracles*, ver. 36. And, (*3dly*,) Becauſe it is here ſaid, *they were aſtoniſhed*, not at his Miracles, but *at his Doctrine*; Others interpret the Words thus, *He ſpake as a Prophet, having Authority from God to deliver his Meſſage to them*; not as the *Scribes*, who pretended only to deliver *the Traditions of their Forefathers*, and to teach only what they had learnt from *Hillel*, *Shemaja*, *Abtalion*, &c. So *Lightf.*

CHAP. VIII.

1. WHEN he was come down from the Mountain, (*on which he delivered this Divine Diſcourſe*,) great Multitudes followed him:

2. And behold (*when he was in, or near one of the Cities*, Luke v. 12.) there came a Le-
a per, and [a] worſhipped him, (*kneeling* Mark i. 40. *and falling down before him*; Luke v. 12. *and*) ſaying, Lord, if thou wilt, thou canſt make me clean.

3. And Jeſus (*having Compaſſion on him*,
b Mark i. 41.) [b] put forth his Hand, and touched him, ſaying (*to him*,) I will, be thou clean; and immediately his Leproſy was cleanſed.

4. And Jeſus (*ſtraitly charged him, and forthwith ſent him away*, Mark i. 43. *and*)
c ſaith unto him, [c] See thou tell no Man (*who hath done this*) but go thy way (*firſt*,
d *and*) [d] ſhew thy ſelf to the Prieſt, and offer (*for thy Purification*, Mark i. 44. *and* Luke v. 15.) the Gift that Moſes commanded for
e a [e] Teſtimony to them; (*but he going from him, publiſhed it ſo much, that the Multitude hearing of it came to him from every Place to be healed of their Infirmities*, Mark i. 45. Luke v. 15.)

5. And when Jeſus was entered into Ca-
f pernaum, [f] there came unto him, (*by the Elders of the Jews*, Luke vii. 3.) a Centurion, beſeeching him,

6. And ſaying, Lord, my Servant lyeth at home ſick of the Palſy, grievouſly tormented, (*and nigh to Death, I deſire thou wouldſt come and heal him*, Luke vii. 3.

Luke vii. 4. *And when they came to him, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this.* Ver. 5. *for he loveth our Nation, and hath built us a Synagogue.*)

7. And Jeſus ſaith unto him, (i. e. *to the Meſſengers ſent by him*,) I will come and heal him; (*and having ſaid this, Jeſus went with them, and when he was now not far from the Houſe*, Luke vii. 6.)

8. The Centurion (*hearing that Chriſt was coming to him, ſent other Friends to him, by whom he*) anſwered, and ſaid, Lord, (*trouble not thy ſelf to come to me; for*) I am not worthy that thou ſhouldſt come under my Roof; (*wherefore, neither thought I my ſelf worthy to come unto thee*, Luke vii. 6, 7.) but, [g] ſpeak the g
Word only, and my Servant ſhall be healed:

9. For I am a Man under Authority, having (*alſo*) Soldiers under me; and I ſay unto this Man, go and he goeth; and to another come, and he cometh; and to my Servant, Do this, and he doth it: (*How much more canſt thou, who haſt all Power in Heaven and Earth, command one of the miniſtring Spirits to come and heal my Servant?*)

10. When Jeſus heard (*this ſaying*,) he marvelled, and ſaid to them, that followed him, Verily, I ſay unto you, I have not found ſo great Faith, no, not in Iſrael; (*the People to whom I was promiſed, and to whom I am ſent.*)

11. And I ſay unto you, That [h] many h
ſhall come from the Eaſt and from the Weſt, (*from the North and from the South*, Luke xiii. 29.) and ſhall ſit down with Abraham, and Iſaac and Jacob, (*and with all the Prophets*, Luke xiii. 28.) in the Kingdom of Heaven; (i. e. *ſhall be Partakers of the Bleſſings promiſed to theſe Patriarchs.*)

12. But the Children of the Kingdom ſhall be caſt out into utter Darkneſs, (*ſo that*) there ſhall be weeping and gnaſhing of Teeth; (*among them thus excluded from the Bleſſings of this Kingdom.*)

13. And Jeſus ſaid unto the Centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee; and his Servant was healed in the ſelf ſame Hour; (*and they that were ſent, returning to the Houſe, found the Servant whole that had been ſick*, Luke vii. 10.)

14. And when Jeſus was come into Peter's Houſe, he ſaw [i] his Wife's Mother laid (*upon* i
a Bed,) and ſick of a Fever (*for they had told him of her*, Mark i. 30)

15.

15. And (*he ſtood over her, and rebuked the Fever*, Luke iv. 39. *and*) he touched her Hand, and the Fever left her; and ſhe aroſe and miniſtred unto them, (*what was neceſſary for their Entertainment.*)

k 16. And [k] when the Even was come, (*ſo that the Sun was ſet*, Mark i. 32. Luke iv. 40. *and the Sabbath ended*,) they brought unto him many that were (*ſick, and many*) poſſeſſed with Devils; and he caſt out the Spirits with his Word, and (*laying his Hands upon them*, Luke iv. 40.) healed all that were ſick.

17. That (*in this Senſe alſo*) it might be fulfilled, which was ſpoken by the Prophet

l Eſaias, ſaying, (*Chap.* liii. 4.) [l] He himſelf took our Infirmities, and bare our Sickneſſes.

18. Now when Jeſus ſaw great Multitudes about him, he gave Commandment (*to his Diſciples*) to depart unto the other ſide (*of the Lake Geneſareth*, Luke viii. 22.)

19. And (*as they were preparing for their Departure,*) a certain Scribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt.

20. And Jeſus ſaith unto him, (*If thou reſolveſt thus, upon proſpect of any temporal Advantages in my Kingdom, thou wilt be fruſtrated in thy Expectation; for*) the Foxes have Holes, and the Birds of the Air have Neſts, but the Son of Man hath not where to lay his (*own*) Head; (*and therefore much leſs any Accommodations for his Followers.*)

21. And another of his Diſciples (*or Attendants, being bid to follow him*, Luke ix. 59.) ſaid unto him, Lord, ſuffer me firſt to go, and (*abide at home till I*) bury my Father.

22. But Jeſus ſaid unto him, Follow me

m (*now*,) and [m] let the Dead bury their Dead; (i. e. *let thoſe who are unconcerned for the things of God, and unfit to engage in the promoting them, do ſuch Offices, which they may do as well as others; but do thou, who haſt begun to follow me, and to attend upon the Doctrine of the Kingdom of God, go on without Diverſion in that Work; for no Man having put his Hand to the Plow, and looking back, is fit for the Kingdom of God*, Luke ix. 62.)

23. And when he was entred into a Ship, his Diſciples followed him:

24. And behold there aroſe a great Tempeſt in the Sea, inſomuch that the Ship was (*ſometimes*) covered with the Waves, but he was aſleep, (*in the hinder Part of the Ship*, Mark iv. 38.)

25. And his Diſciples came unto him, and awoke him, ſaying, Lord, ſave us, we periſh.

26. And he ſaith unto them, [n] Why are n
ye ſo fearful, O ye of little Faith? Then he aroſe, and rebuked the Wind, and the Sea, (*ſaying to them, Peace, be ſtill*, Mark iv. 39.) and there was a great Calm.

27. But the Men marvelled, ſaying, What manner of Man is this, (*and how great is his Power,*) that even [o] the Winds and the Sea o
obey him?

28. And when he was come unto the other Side, into the Country of the Gargaſens, (*ſee Note on* Mark v. 1.) there met him [p] two P
poſſeſſed with Devils, coming out of their Tombs, (*one which was*) exceeding fierce, ſo that no Man might (*ſafely*) paſs by that way; (*for no Man could tame him, or bind him ſo effectually with Chains, or Fetters, that he could not break them; and Night and Day he was in the Mountains, or among the Tombs, crying and cutting himſelf with Stones; and ſeeing Jeſus afar off, they run unto him, and worſhip him*, Mark v. 3, 4, 5.)

29. And behold, they (i. e. *the unclean Spirits in them,*) cried out ſaying, [q] What q
have we to do with thee, Jeſus, thou Son of God? Art thou come [r] hither to torment us r
before the time (*appointed for our Puniſhment?* i. e. *the fierce one ſaid this, the other being preſent with him: And this he ſaid after that Chriſt had ſaid to the unclean Spirit in him, Come out of the Man; and Jeſus aſking, what was his Name? he had anſwered, ſaying, My Name is Legion, for we are many: And (farther,) had beſought him much that he would not ſend them away out of the Country*, Mark v. 8, 10.)

30. And there was a good way off from them, (*in the Mountains*, Luke viii. 32.) an Herd of many Swine, (*even two thouſand*, Mark v. 13.) feeding.

31. So the [s] Devils beſought him, ſaying, s
If thou caſt us out, [t] ſuffer us to go away t
into the Herd of Swine.

32. And he ſaid unto them, (*I ſuffer you to*) Go; and when they were come out (*of the Men,*) they entred into the Herd of Swine; and behold the whole Herd of Swine ran violently down a ſteep Place into the Sea, and periſhed in the Waters.

33. And they that kept them, fled, and went their way into the City, (*and Villages,*) and told (*them*) every thing (*that Chriſt had done,*) and what was befallen to the (*Men*) poſſeſſed of the Devils.

34. And behold, the whole City came out to meet Jeſus; and when they ſaw him, they (*being terrified at what he had done, and grieved for their Loſs,*) beſought him, that he would depart out of their Coaſts.

Annotations on Chap. VIII.

a Ver. 2. ΠΡΟΣΕΚΥΝΕΙ αὐτῷ, *Worſhipped him.*] The *Jews* paid civil Adoration both to *Kings* and *Prophets*, either by bending of the Knee, or by Proſtration, or falling down before them: So *Abigail* fell down before *David*, and bowed herſelf to the Ground, 1 *Sam.* xxv. 23, 41. So alſo the *Amelekite* fell to the Earth before him, and did Obeyſance, 2 *Sam.* i. 2. So *Mephiboſheth* fell on his Face, and did him Reverence, 2 *Sam.* ix. 6. So the Woman of *Tekoah*, 2 *Sam.* xiv. 4. *Nathan*, 1 *Kings* i. 23. So the whole Congregation *worſhipped the Lord, and the King*, 1 Chron. xxix. 20. Thus al-

ſo they reverenced the Holy *Prophets:* So *Saul* ſtooped with his Face to the Ground to *Samuel*, 1 Sam. xxviii. 14. *Obediah* fell on his Face before *Elijah*, 1 Kings xviii. 7. See 2 *Kings* i. 13. And *Nebuchadnezzar* fell on his Face before *Daniel*, Chap. ii. 46. Whence I conclude, that the Adorations given to our Bleſſed Saviour, by thoſe *Jews* and *Gentiles*, who knew nothing of his Divinity, could be no Argument of his Divine Nature, but rather were paid to him as the *Meſſiah*, or as a *Prophet* ſent from God, or as the *King of Iſrael*.

b Ver. 3. Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς. *And Jeſus ſtretching forth his Hand, touched him.*] The *Jews* cannot reaſonably object, That our Lord violated the Law, either by touching the *Leper* here, or by touching the Bier of the Dead, *Luke* vii. 14. for, as the Effect wrought upon both demonſtrated, that the God, who gave theſe Laws, approved both theſe Actions, they being done by the *Finger of God*; ſo was it a received Rule among them, *That a* (a) *Prophet might vary from, or even change a ritual Law:* So did *Elijah*, who took the Woman's dead Son out of her Boſom, and carried him up to his Bed, and ſtretched himſelf upon him three times, 1 *Kings* xvii. 19, 21. So did *Eliſha*, when he lay upon the *Shunnamite*'s Child, and put his Mouth upon his Mouth, and his Eyes upon his Eyes, and his Hands upon his Hands, 2 *Kings* iv. 34. Whence (b) *Theophylact* obſerves, *That our Lord touched the Leper, to ſhew, it was not neceſſary that he ſhould obſerve thoſe leſſer Matters of the Law*, and *that a pure Perſon is not defiled by touching one Unclean*; but that it is the Leproſy of the Soul, which doth indeed defile. See Note on ver. 8.

c Ver. 4. Ὅρα μηδενὶ εἴπῃς, *See thou tell no Man.*] *Viz.* that thou waſt healed by me, till thou haſt offered thy Gift to the *Prieſt*; and he by receiving it, hath owned thee to be clean from thy Leproſy, leſt they hearing that thou waſt cleanſed by me, ſhould out of Envy to me, refuſe to own that thou waſt cleanſed: This Senſe, the Words *offer the Gift for a Teſtimony to them*, ſeem to require; for that which was always to be concealed from them, could be no Teſtimony to them of the Divine *Miſſion*. See Note on *Chap.* ix. 30.

d Ibid. Σεαυτὸν δεῖξον τῷ Ἱερεῖ, *Shew thyſelf to the Prieſt*, &c.] Here it is well obſerved by Dr. *Lightfoot*, That tho' the *Prieſthood* was much degenerated from its primitive Inſtitution, and Office, and many human Inſtitutions were added to God's Law, touching the *Prieſt*'s Examination of the Leper, who pretended to be clean; yet doth *Chriſt* ſend this Leper to ſubmit to all theſe human Inventions, as knowing that they did indeed corrupt but not extinguiſh the Divine Inſtitution.

e Ibid. Εἰς μαρτύριον αὐτοῖς, *For a Teſtimony to them.*] This ſome interpret thus, Offer thy Gift for a Teſtimony unto them, *that thou art cleanſed from thy Leproſy*; which muſt be the Import of theſe Words, if *Chriſt* had abſolutely forbid him to declare, who it was that cured him of his *Leproſy*; but in all other Places where this *Phraſe* is uſed, it imports a Teſtimony to the Truth of *Chriſt*'s Miſſion, or his Doctrine, and therefore moſt probably here ſignifies, that by pronouncing the Man clean, they may have a Teſtimony, that I am the *Chriſt*, or am a *Prophet*, ſent from God; they themſelves owning, that the Leproſy can only be cured by the Finger of God, 2 *Kings* v. 7. and therefore not ſuffering a *Phyſician* to attempt to cure it: So *v. g.* Matt. x. 18. *Ye ſhall be brought before Governours and Kings*, εἰς μαρτύριον αὐτοῖς, *for a Teſtimony to them, and to the Nations*, Matt. xxiv. 14. *This Goſpel of the Kingdom ſhall be preached in all the World*, εἰς μαρτύριον, *for a Teſtimony to all Nations*, Luke ix. 5. *If they receive you not, ſhake off the Duſt of your Feet*, εἰς μαρτύριον ἐπ' αὐτούς, *for a Teſtimony againſt them.* Hence the Lepers cleanſed, *Matt.* xi. 5. are made the Sign of the Advent of the *Meſſiah*.

f Ver. 5. Προσῆλθεν αὐτῷ ὁ ἑκατόνταρχος παρακαλῶν αὐτόν, *There came to him a Centurion, beſeeching him.*] *Luke* vii. 3. He ſent to him the *Rulers* of the *Jews*; and, *ver.* 8. the *Centurion* anſwer'd and ſaid, *Luke* vii. 6. *the Centurion ſent Friends to him, ſaying:* See theſe Things reconciled, in Note on *Luke* vii. 1. It is conjectured by St. *Chryſoſtom*, Καὶ αὐτὸν μετὰ τὸ πέμψαι τοὺς φίλους παραγενόμενον, That he himſelf, as *Jeſus* came nearer to his Houſe, came out of Civility to meet him; becauſe *Chriſt* ſays unto him, *Go thy way, as thou haſt believed, ſo be it done unto thee*, ver. 13. but of that alſo, ſee Note on *Luke* vii. 1.

g Ver. 3, 8. Θέλω, καθαρίσθητι, *I will, be thou clean.*] Here the Note of *Woltzogenius* is this, hic verè divina Chriſti vis elucet; *Here ſhines forth the Divine Power of Chriſt, that he could do ſo great things only by his Command:* So alſo *Moſes* ſays, the World was *created by God, ſaying, Let there be Light, and there was Light*, Gen. i. 3. And on thoſe Words, ver. 8. *only ſay the Word, and my Servant ſhall be healed*, &c. he ſaith, he repreſents the Faith of the *Centurion*, concerning our *Lord*'s Divine Power, thus; *If I who am ſubject to the Power of another, have ſo much Power over my Servants, that they inſtantly do whatever I would have them, how much more ſhall all things which thou requeſteſt, be done at thy Word and Command*, qui nullius poteſtati ſubjectus es, *who art ſubject to the Power of none?* And, how can he deny him to be God, in whom ſhines forth that *Divine Power*, which God exerted in the Creation of the World, and at whoſe Word all things that he commandeth muſt be done, and who *is ſubject to the Power of none?* Surely, this Faith of the *Centurion* may induce us to conclude with St. *Jerom* on the Place, *Quod intra corporis tegmen Divinitatem latentem videret.*

Ver.

(a) Neve Shallom. l. 9. c. 19.

(b) *In* Luke vii. 14.

h Ver. 11, 12. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ — εἰς τῇ βασιλείᾳ τῶν οὐρανῶν, *And I ſay unto you, that many ſhall come from the Eaſt, and from the Weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the Kingdom of Heaven*, &c.] For the right underſtanding of theſe Words, note,

1*ſt*, That to *lie down* with *Abraham*, *Iſaac*, and *Jacob*, *in the Kingdom of Heaven*, doth not here ſignify to enjoy everlaſting Happineſs in Heaven with them, but only to become the *Sons of Abraham thro' Faith*, Gal. iii. 7. and ſo to be *bleſſed with faithful Abraham*, ver. 9. *To have the Bleſſing of Abraham coming on them, that they may receive the Promiſe of the Spirit*, ver. 14. *through Faith in Chriſt, to be the Seed of Abraham, and Heirs according to the Promiſe*, ver. 29. *viz.* the Promiſe made to *Abraham*, *Gen.* xii. 3. renewed to *Iſaac*, Gen. xxvi 4. and confirmed to *Jacob*, Gen. xxviii. 14. and to be according to *Iſaac*, *the Children of the Promiſe*, Gal. iv. 28. This, ſaith *Chriſt*, ſhall be the Bleſſing of the believing *Gentiles*, they ſhall be *Sons of Abraham*, and *Heirs of the Promiſes* made to the *Patriarchs*, and mentioned by all the *Prophets* of the *Old Teſtament*; whereas the unbelieving *Jews* wanting the Faith of *Abraham*, ſhall be deprived of the Bleſſings promiſed to his Seed; for *they who ſeek to enter, and ſhall not be able, becauſe the Maſter hath ſhut to his Door*, Luke xiii, 24, 25. are thoſe *Jews* who *ſought for Righteouſneſs by the Works of the Law, and not by Faith*, and therefore found it not, *Rom.* ix. 31, 32. — xi. 7. who *entred not into the Reſt prepared for them, by reaſon of their Unbelief*, Heb. iii. 18, 19. — iv. 2, 5. and *from whom the Kingdom of God was taken away*, Matt. xxi. 43. they are they who ſhall ſay to *Chriſt*, *we have eaten and drunk before thee, and thou haſt taught in our Streets*, Luke xiii. 26. which could be ſaid only by the *Jews*.

2*dly*, Obſerve that this Kingdom of God is repreſented here, and elſewhere, as a *Nuptial Solemnity*, or a Banquet, at which the Gueſts ſit down with the Maſter of the Feaſt. Now theſe *Banquets* were uſually made at Night, and continued long in the Night; hence were they called *cænæ convivales*, Suppers (c) ὀψὲ γὰρ δεῖπνειν ἀπὸ πράξεων, *Becauſe they were wont to ſup late, after they had done their Buſineſs*, ſaith *Plutarch*; thus have we mention of a *great Supper*, Luke xiv. 16. of *the Supper of the Lamb*, Rev. xix. 7. and of *the Bridegroom coming at Midnight to his Supper*, Matt. xxv. 6. Hence at thoſe Suppers the Houſe of Reception was filled with Lights, called δᾶδες, λαμπάδες, λυχνεῖα, φάνοι, in (d) *Athenæus* and (e) *Plutarch*, i. e. *Torches*, *Lamps*, *Candles*, and *Lanthorns*; and ſo they who were admitted to the Banquet, had the Benefit of the Light: But they, who were ſhut out, or could not enter, were in Darkneſs; whence the unhappy State of thoſe, who were excluded from the Kingdom of God, or from a State of future Happineſs, is frequently expreſſed by their being *caſt out into utter Darkneſs*, ver. 12. See *Matth.* xxii. 13. — xxv. 30. and becauſe they, who were thus ſhut out from the Marriage-Feaſt, were not only expoſed to Shame, but alſo to Cold and Hunger, therefore is it added, *there ſhall be weeping, and wailing, and gnaſhing of Teeth*, Matt. xiii. 42. Luke xiii. 28. And oh! how contrary is this Prediction of our Lord to the vain Opinions of the *Jews*, who were wont to ſay, that *all Iſrael ſhould have a Portion in the World to come*; *But the Heathens*, ſay they, *are to be Fuel for Hell-fire*, Pirk. Eliezer, Cap. 9. Sect. 4. whereas our *Saviour* here declareth, that theſe *Heathens ſhould ſit down with Abraham, Iſaac, and Jacob in the Kingdom of Heaven*; *and they, the Children of the Kingdom, ſhould be caſt into utter Darkneſs*.

3*dly*, Obſerve for Explication of other Places relating to theſe *Banquets* and *Nuptial Feaſts*, that they, who were invited to them, entred by a Gate deſigned to receive them; whence *Chriſt*, by whom we enter into this *Marriage-Feaſt*, compares himſelf to a *Gate*, John x. 1, 2, 7, 9. Now this *Gate*, at the time when the Gueſts invited were to come, was made narrow, the Wicket only being left open, and the *Porter* ſtanding there, that they who were not bidden to the Marriage, might not ruſh into it. Hence *Chriſt* exhorts the *Jews*, to *enter in at the ſtrait Gate*, Matt. vii. 13, 14. Luke xiii. 24. *i. e.* to *ſtrive to enter* into the Kingdom of Heaven, and be made Partakers of the Bleſſings of it, before it was taken from them. *Laſtly*, When all that were invited were once come, the Door was preſently ſhut, and was not to be opened any more to them, who ſtood knocking without: ſo after the *Wiſe Virgins* had entred with the Bridegroom, the *Gate was ſhut*, and was not opened to the *Fooliſh Virgins*, who ſtood knocking without, *Matt.* xxv. 11. And in this Senſe are we to underſtand thoſe Words of *Chriſt*, Luke xiii. 24, 25. *Many ſhall ſeek to enter, and ſhall not be able*, *viz.* not for want of any Grace ſufficient on God's Part, but becauſe of their coming too late, after the Gate is ſhut, and the Bridegroom is entered; as is apparent from the Reaſon of that Admonition, *ſtrive to enter in at the ſtrait Gate, for many will ſeek to enter in, and ſhall not be able, when once the Maſter of the Houſe is riſen up, and hath ſhut the Door*.

Ver. 14. Εἶδε τὴν πενθερὰν αὐτῦ, &c. *And when* i *Jeſus came unto Peter's Houſe, he ſaw his Wife's Mother laid, and ſick of a Fever.*] Learn hence, ſaith *Theophylact*, that Marriage is no Hindrance to Virtue, ſince *the chief of the Apoſtles* had his Wife. *Brugenſis* here notes, that it is written *of Peter only* that he had a Wife, but that this is not exactly true, ſee Note on 1 *Cor.* vii. 8. and on *Chap.* ix. 5. Moreover we read in the interpolated (f) *Ignatius*, περὶ Πέτρᾳ καὶ Παύλᾳ καὶ τῶν ἄλλων ἀποστόλων

(c) Symp. l. 8. q. 6. (d) L. 15. p. 699. (e) Symp. l. 4. p. 93. (f) Ad Philad. Sect. 4.

λων τοῖς γάμοις προσομιλησάντων, *of Peter and Paul, and other Apoſtles that were married.* (g) St. *Baſil* reckons among thoſe that were married, Πέτρον καὶ τὰς λοιπὰς τῶν ἀποστόλων, *Peter and the reſt of the Apoſtles.* And (h) St. *Ambroſe* ſaith, *that* omnes Apoſtoli, exceptis Johanne & Paulo, uxores habuiſſe dicuntur, *all the Apoſtles, except John and Paul, are ſaid to have Wives.* See many other Teſtimonies in (i) *Cotelerius*'s *Notes* on the Epiſtle of *Ignatius* to the *Philadelphians.*

k Ver. 16. Ὀψίας δὲ γενομένης, *and when the Even was come.*] The *Jews* kept their Sabbath from Evening to Evening, according to thoſe Words, *Lev.* xxiii. 32. *from Even to Even ſhall ye celebrate your Sabbath*; and therefore when it began to be dark, before the *Sabbath*, *Nehemiah* commands the Gates of *Jeruſalem* to be ſhut, *Neh.* xiii. 19. and the Author of (k) *Coſri* ſaith, non ingreditur niſi occumbente Sole, *the Sabbath doth not enter but when the Sun is ſet*, as St. *Mark* and St. *Luke* ſpeak; ſee *Lightfoot* on the Place.

l Ver. 17. Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, *That it might be fulfilled which was ſpoken by the Prophet, ſaying, He himſelf took our Infirmities, and bore our Sickneſſes.*] This is one of thoſe Places from which *Interpreters* conclude, a Prophecy is ſaid to be fulfilled only by way of Accommodation, though not according to the Intention of the *Prophet.* But I conceive without juſt ground: For, (1.) the *Jews* themſelves did think this Paſſage of the *Prophet*, related to the curing their Diſeaſes, as well as the procuring Remiſſion of their Sins; for thus they ſpeak, *the Name of the Meſſiah, is the Leper of the Houſe of Rabbi, as it is ſaid, ſurely he bore our Infirmities.* And we eſteemed him, נגוּע *Iſa.* liv. 4. *quaſi leproſum*, as a Leper, ſaith St. *Jerom*, and the Vulgar, ἀφῃμένον ἐν ἀφῇ ὄυλα, *Symma. & Aquila*, now ἄφη, ſay *Heſychius*, *Suidas*, and *Phavorinus*, is ἡ χροία τῆς λέπρας, *the Colour of the Leproſy*; ſee Lev. xiv. 32, 35. And again, if *Meſſias* be among the Living, *Rabbona Hakkedoſh* is he, as being one who *bears our Infirmities*; and ſeeing *Chriſt* by healing our Diſeaſes, took away the temporal Puniſhment of our Sins, (ſee the *Note* on *Ch.* ix. 2.) and ſaid to ſome of them he healed, *thy Sins are forgiven thee*, why might not this *Prophecy* be twice fulfilled, when by taking away their Diſeaſes, he took away the temporal Puniſhment of their Sins, and when by ſuffering on the Croſs, he procured a full Remiſſion of the Guilt of their Iniquities?

m Ver. 22. Καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, *And let the Dead bury their Dead.*] That οἱ νεκροὶ *the Dead*, in *Scripture* doth often ſignify, not thoſe who in a natural Senſe are dead, by Diſſolution of the Soul and Body, but thoſe who in a ſpiritual Senſe are ſo, by being alienated from the Life of God, and *dead in Treſpaſſes and Sins*, ſee Note on 1 *Pet.* iv. 6. Thus, * *Clemens* of *Alexandria* ſaith, that, ἐν τῇ βαρβάρων φιλοσοφίᾳ νεκροὺς καλέσι τοὺς ἐκπέσοντας τῶν δογμάτων, καὶ καθυποτάξαντας τὸν νοῦν τοῖς πάθεσι τοῖς ψυχικοῖς, *The Philoſophy of the Barbarians called them dead, who deſerted their Doctrines, and ſubjected their Minds to ſenſual Paſſions*; and (l) *Origen*, *That the Pythagoreans placed Coffins in their Room, ſymbolically to repreſent that Death*; and *Philo* ſtiles this the *Death of the Soul*, ἐντυμβευομένης παθέσι καὶ κακίαις ἁπάσαις, *entomb'd in Paſſions and all Wickedneſs*, legis alleg. l. 1. p. 45. Here then *Chriſt* teacheth, that when we are called by him to the Promotion of the Goſpel, and the Salvation of Men's Souls, we ſhould not ſuffer Earthly Buſineſs, which may be done as well by others, who are unfit to be employ'd in Spirituals, to give us the leaſt Hindrance from ſetting inſtantly upon that Work.

Ver. 26. Τί δειλοί ἐστε, ὀλιγόπιστοι; *Why are ye fearful, O ye of little Faith?*] Here I conceive it may be uſeful to lay down the Indications of a weak and little Faith, that we may guard ourſelves againſt them. And, n

1*ſt*, The Fears, and Jealouſies of pious Perſons, betray the Weakneſs of their Faith, as is apparent from this Queſtion, *Why are ye fearful, O ye of little Faith?* Now ſuch are not only thoſe evil Fears, which terrify us from the Performance of our Duty, but our irrational, and ſuperſtitious Fears of being left alone, or in the dark, the Fear of evil Spirits, and the like, and alſo all anxious and tormenting Fears of what hereafter may befal ourſelves, our *Chriſtian* Brethren, or the ſincere, and living Members of *Chriſt*'s Body: A Fear of Caution, which renders us induſtrious to prevent the Evil, may be uſeful in this Caſe; but a Fear of *Diffidence* becomes not the good *Chriſtian*; *He*, ſaith the *Pſalmiſt*, *whoſe Heart is fixed, truſting in the Lord, will not be* thus *afraid of evil Tidings*, Pſal. cxii. 7.

2*dly*, Our Doubtings and Deſpondings in the Time of Peril, demonſtrate the Weakneſs of our Faith, according to that Saying of our Lord to *Peter*, when he began to ſink, *Oh thou of little Faith, wherefore doſt thou doubt?* Matt. xiv. 31. They then, who doubt of God's Aſſiſtance in the Time of Danger, or do ſuſpect he may deſert them in the needful Hour, are weak in Faith.

3*dly*, Our anxious Sollicitude for any temporal Concern, and our perplexing Cares for theſe Enjoyments, ſhew we are Men of little Faith, *for our heavenly Father knoweth* how far *we have need of theſe things*; and hence our *Saviour* argues thus, *If God ſo clothed the Lillies of the Field*, if he feed *the Fowls of the Air, will he not much more clothe and feed you, O ye of little Faith?* Matt. vi. 30. He therefore, who ſuſpects the Kindneſs of his heavenly Father in theſe inferior Concerns, either miſtruſts his Power, as did the unbelieving

(g) Περὶ ἀποταγῆς βίου. Tom. 2. p. 234. (h) In 2 Cor. xi. (i) P. 473, 474. (k) Part. 2. p. 88.
* *Vide* Grotium. (l) Cont. Celſ. l. 3. p. 142.

lieving *Jews*, ſaying, *Can God prepare a Table in the Wilderneſs?* Or elſe conceives his Goodneſs to his faithful Servants may be leſs than to the meaneſt of his Creatures. And,

4*thly*, Our Impatience under Trouble, argues our Want of Faith; for *he that believeth will not make haſte*, Iſa. xxviii. 16. Our due Perſuaſions of God's paternal Love towards us will engage us to poſſeſs our Souls in Patience, and tarry the Lord's Leiſure, and wait contentedly for any Bleſſing he hath promiſed, as knowing it will ſurely come in its moſt proper Seaſon, and when the Wiſdom of our heavenly Father ſees we are beſt fitted to enjoy it.

o Ver. 27. Οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ, *The Winds and the Sea obey him*] It being ſo often made the Property of God, *to ſtill the raging of the Sea*, Pſal. lxv. 7. cvii. 25, 29. it is not to be wondred that Chriſt's *Diſciples* ſhould conceive there muſt be a divine Power in him, who could perform ſuch things.

p Ver. 28. Ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, *There met him two poſſeſſed with the Devil*, Mark ii. 5. *A Man poſſeſſed with an unclean Spirit*, ſo *Luke* viii. 27.] See this reconciled in Note on *Mark* v. 2.

q Ver. 29. Τί ἡμῖν καὶ σοί; *What have we to do with thee?*] *Schmidius* here ſhews, that this is not a Form of ſpeaking proper to the *Jews*, and *Helleniſts* only, it being uſed by good *Greek Authors*, who had no Converſe with them. So *Arrian* upon *Epictetus* τί ἡμῖν καὶ αὐτῷ; *What have we to do with him?* Lib. 1. Cap. 1. p. 85.

r Ibid. Ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς, *Art thou come hither to torment us before the time?*] That βασανίσαι ſhould here ſignify only to impriſon theſe *Dæmons*, or ſend them to the Place of their Reſtraint, a *Reverend* Perſon argues, becauſe the Word βασανίζω ſometimes ſignifies *to impriſon*, and βασανισταὶ *Goalers*, Matt. xviii. 34. And (2*dly*,) becauſe they intreat, *Luke* viii. 31. that he would not command them to go out, εἰς ἄβυσσον, that is *into Hell*. But (1.) βασανίζω never ſignifies to *reſtrain* but in order to Puniſhment, or Torment, to extort the Truth; and βασανιστὴς only ſignifies a Goaler, becauſe it is his Office *to torture*, and to *puniſh* Men. And (2.) they who do afterwards intreat, not to be ſent into the *Abyſs*, had formerly intreated not to be tormented, *ver.* 28. which ſhews that to be tormented, *ver.* 28. and to be ſent to the *Abyſs*, *ver.* 31. were two different things. That it rather ſignifies to torment, and puniſh them, may be gathered from the Words of another *unclean Spirit*, parallel to theſe, *What have we to do with thee? art thou come* ἀπολέσαι ἡμας, *to deſtroy us?* Mark i. 24. Luke iv. 34. (2.) From theſe Words, πρὸ καιροῦ, *Art thou come to do this to us before the time of Torments?* For, tho' the *Devils* do at preſent *believe* and *tremble*, Jam. ii. 19. yet are they not at preſent tormented in the Flames, prepared for the *Devil* and his *Angels*, but only are *reſerved in Chains of Darkneſs to the Day of Judgment to be puniſhed*, 2 Pet. ii. 4. Jude 6. then *Satan* is to be *caſt into the Lake of Fire and Brimſtone*, Rev. xx. 21. at preſent *he walks to and fro through the Face of the whole Earth*, Job i. 7. and *goes about like a roaring Lion, ſeeking whom he may devour*, 1 Pet. v. 8.

s Ver. 31. Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, *The Devils intreated him.*] Some are of Opinion, that the Perſons repreſented in the *New Teſtament*, as *Demoniacks*, were only Perſons afflicted with ſome ſtrange *Diſeaſes*, Fits of the Mother, Convulſions, falling Sickneſs, and the like; but this Cavil may be evidently confuted,

1*ſt*, From the *Scriptures* and *Eccleſiaſtical Writers*, which make a conſtant and a plain Diſtinction betwixt theſe two Things, the curing *Diſeaſes*, and the caſting out of *Devils*. So *Matt.* iv. 24. *They brought to him all ſick People, that were taken with divers Diſeaſes, and thoſe which were poſſeſſed with Devils, and thoſe which were Lunatick, and had the Palſy, and he healed them*; and Matt. x. 1. *He gave to the Apoſtles Power againſt unclean Spirits to caſt them out, and to heal all manner of Sickneſs and Diſeaſes*; Mark i. 34. *He healed many that were ſick of divers Diſeaſes, and caſt out many Devils.* So alſo *Luke* iv. 40, 41. *The Chriſtians*, ſaith (m) *Irenæus*, *truly caſt out Devils, and heal the Sick by Impoſition of Hands. They caſt out Devils, and heal many Diſeaſes*, ſaith (n) *Origen. How many honeſt Men have by us been healed, or freed from Devils?* ſaith (o) *Tertullian.*

2*dly*, This will be farther evident from many Circumſtances relating to the *Devils* to be caſt out, or actually rejected. As *v. g.* that *Chriſt ſuffered not the Devils to ſpeak, becauſe they knew him*, Mark i. 34. *to be the Chriſt*, Luke iv. 41. that they ſaid, *Thou art the Chriſt the Son of God*, Luke iv. 41. That they expoſtulate with *Chriſt*, ſaying, *What have we to do with thee, art thou come to deſtroy us? art thou come to torment us before the time?* and pray that *he would not torment them*; that they *aſk his leave to enter into the Swine*, and being entred hurry them down into the Sea, and *beg they may not be ſent out of the Country*; that they acknowledge that their Name was *Legion*, there being many of them, which poſſeſſed one Man, *Mark* v. 1, 14. *Luke* viii. 27, 33. Now to make all theſe Sayings the Effects of a Diſeaſe, or to conceive that *Chriſt* ſpake thus to a Diſeaſe, is too great an Evidence of one that is himſelf diſeaſed. For,

3*dly*, *Chriſt* ſometimes puts Queſtions to theſe *Demons*, aſking their *Names*, ſometimes commands them to be *ſilent*, and ſometimes to *come out of a Man*, and *enter no more into him*, Mark i. 25. Luke iv. 41. Mark ix. 25.

4*thly*, This we may argue from the *Symptoms* of theſe *Demoniacks*, their being of ſuch Strength, that no Chain, or Fetters, could bind

(m) Lib. 2. cap. 56, 57. (n) Contra Celſum, l. 1. p. 34. (o) Ad Scap. c. 4.

bind them, *Mark* v. 3. Nor could the diſeaſed Perſons fear to be deſtroyed, tormented, ſent out of the *Country*, or into the *Abyſs* by *Chriſt*.

Object. If it be ſaid that we find no mention of Perſons thus poſſeſſed with the Devil among *Jews* or *Gentiles* before our *Saviour's Advent*, nor have we any Experience of any ſuch thing, either among the *Chriſtians*, or in the *Heathen* World, and therefore cannot eaſily believe it was ſo then.

Anſw. I anſwer, That the Falſehood of this Suggeſtion; that Men poſſeſſed with evil Spirits were not known among the *Jews* in former Ages, hath been proved from the plain Teſtimonies of *Joſephus*, *Juſtin Martyr*, and *Irenæus*, in the general Preface to the *Epiſtles*, p. 43.

And that among the *Heathens*, there were Perſons thus poſſeſs'd, is there prov'd alſo, from the Teſtimonies of *Plutarch*, *Lucian*, *Juſtin Martyr*, and *Origen*; ſo that 'tis certain that the *Hiſtory* of *Chriſt* and his *Apoſtles*, caſting out *Devils* in *Judæa*, and of *Chriſtians* caſting them out throughout the World, was therefore never queſtioned by *Jew* or *Gentile*; becauſe they had among themſelves in every Place Pretenders to it.

Object. 2. Whereas it is objected, That *to have a Devil, and be mad*, are joined together as the ſame thing, *John* x. 20. and to be *Lunatick*, and *have a Devil*, Matt. xvii. 15, 18. and is hence inferred that theſe Diſeaſes were the ſame, as *Devils*; and according to the *Jewiſh Phraſe*, gave Occaſion to the being ſaid, *ſuch Perſons were poſſeſſed with a Devil.*

Anſw. To this I anſwer, That I have ſufficiently confuted this Cavil, in this Note, by ſhewing both from the *ſacred Records*, and the Writings of the Fathers, that there is a conſtant and plain Diſtinction betwixt theſe two Things, the curing of *Diſeaſes*, and the caſting out of *Devils*.

t Ibid. Ἐπίτρεψον ἡμῖν, *Suffer us.*] He only therefore ſent them into the *Herd of Swine*, Mark v. 12. by permitting them to enter into them; and this he did, ſaith *Grotius*, to convince the *Greeks*, who lived in this place, and kept theſe Swine, of the Sacredneſs of the *Jewiſh* Laws, which they ridiculed, eſpecially on the Account of the Prohibition to eat *Swine*'s Fleſh.

CHAP. IX.

1. AND he entred into a Ship, and paſſed over (*a part of the Sea of Gali-*
a *lee,*) and [a] came into his own City (*Capernaum.*)

2. And (*a Rumour being ſpread, that he was in the Houſe*, Mark ii. 1. *as indeed he was, ſitting and teaching a Multitude, ſo great, that the Houſe and Porch could not receive them; and healing them by his divine Power, in preſence of the Phariſees and Doctors of the Law, who came from Galilee, Judea, and Jeruſalem*, Luke v. 17.) behold they brought to him a Man ſick of the Palſie, lying on a Bed (*carried by four Perſons, who being not able to come to him for the preſs, they uncovered the Roof of the upper Chamber where he was, and let down the Bed to him*; See the Note on
b *Mark* ii. 3.) And Jeſus [b] ſeeing their Faith,
c [c] ſaid unto the ſick of the Palſie, Son, be of good cheer, thy Sins are forgiven thee.

3. And behold certain of the Scribes, (*and Phariſees ſitting there*) ſaid within themſelves, (i. e. *in their Hearts*, Mark ii. 6. *and in their private Diſcourſes*, Luke v. 21.) this Man blaſphemeth, (*making himſelf a God, for who can forgive Sins but God only?* Luke v. 21.)

4. And Jeſus knowing their Thoughts, ſaid, wherefore think you evil in your Hearts, (*concerning me for theſe Words?*)
d 5. For, [d] whether is eaſier to ſay, thy Sins be forgiven thee, or to ſay, ariſe (*take up thy Bed*) and walk; (*which is a certain Indication that the Sins, which brought upon him that Diſeaſe, are pardoned, or that this Puniſhment of them is remitted?*)
e 6. But (*I chuſe to ſay the firſt,*) [e] that ye may know that the Son of Man hath Power (*even whilſt he is*) on Earth, to forgive Sins; Then (*turning from them*) ſaith he to the ſick of the Palſie, Ariſe, take up thy Bed, and go unto thy Houſe.

7. And he aroſe, (*took up his Bed*) and departed to his Houſe.

8. But, (*and*) when the Multitude ſaw it, they marvelled, and glorified God, which had given ſuch Power unto Men; (*acknowledging they never ſaw it ſo before*, Mark ii. 12.)

9. And as Jeſus paſſed forth from thence, he ſaw [f] a Man named Matthew (*or Levi the* f
Son of Alpheus, Mark ii. 14. Luke v. 27.) ſitting at the Receipt of Cuſtom, (*or Toll-booth*) and he ſaith unto him, follow me; and he (*leaving all things*) aroſe, and followed him; (*and made him a great Supper in his Houſe*, Luke v. 29.)

10. And it came to paſs as Jeſus ſat at Meat in the Houſe, (*of Matthew*) behold many Publicans and Sinners came, and ſat down with him and his Diſciples.

11. And when the Phariſees ſaw it, they (*murmuring*) ſaid unto his Diſciples, [g] why g
eateth your Maſter with Publicans and Sinners? (*why doth he, who profeſſeth himſelf a Prophet, and an holy Man, defile himſelf by touching, and vilify himſelf by converſing with ſuch Men?*)

12. But when Jeſus heard that, he ſaid unto them, (*ſuch more eſpecially need my Help, for*) they that be whole need not a Phyſician, but they that be ſick.

13. But, (*for your farther Satisfaction in this Matter,*) go ye and learn what that (*of the Prophet Hoſea*, Chap. vi. 6.) meaneth, [h] I h
will have Mercy, and not Sacrifice, (*and how it ſuits with this Action of mine,*) [i] for I came i
not to call the Righteous, but Sinners to Repentance,

Repentance, (*and muſt not be diverted from ſuch Acts of Mercy by your Rules.*)

14. Then, (*it being a Day on which the Diſciples of John and the Phariſees faſted*, Mark ii. 18.) came to him the Diſciples of John,
k ſaying, (*to Jeſus*) [k] why do we and the Phariſees faſt oft, (*even twice a Week*, Luke xviii. 12.) but thy Diſciples faſt not, (*but eat and drink on our faſting Days?* Luke v. 33.)

l 15. And Jeſus ſaid unto them, [l] can the Children of the Bride-chamber mourn as long as the Bridegroom is with them, (*is this fit or uſual in ſuch Caſes?*) but (*as for my Diſciples,*) the Days will come when the Bridegroom ſhall (*by Death*) be taken from them, and then ſhall they faſt.

16. (*And he ſaid alſo, by way of Parable,*
m Luke v. 36.) [m] No Man putteth a Piece of new Cloth unto an old Garment, for (*if ſo*) that which is put in to fill it up taketh from the Garment, and the Rent is made worſe.

17. Neither do Men put new Wine into old (*Leather*) Bottles, elſe the Bottles break, and the Wine runneth out, and (*ſo*) the Bottles periſh, but they put new Wine into new Bottles and both are preſerved; (*ſo in like manner my young Diſciples, taken not from the Schools or Academies, as perhaps thoſe of John and the Phariſees might be, but from their fiſhing Trades, muſt not preſently be put to ſuch ſevere Taſks, for which they are not yet ſtrong enough, leſt they ſhould be diſcouraged, and fall from me.*)

18. While he ſpake theſe things to them
n behold there came a certain [n] Ruler (*of the Synagogue, Jairus, by Name*, Mark xv. 22. Luke viii. 41.) and worſhipped him, ſaying, my Daughter [o] is even now dead (Gr. *is dead by this time, for when I came from my Houſe ſhe was at her laſt Gaſp*, Mark v. 23.) but come and lay thy Hand upon her, and ſhe ſhall live.

19. And Jeſus aroſe, and followed him, and ſo did his Diſciples, (*and a great Multitude, who preſs'd upon him*, Mark v. 24. Luke viii. 42.)

20. And behold a Woman, which was diſeaſed with an Iſſue of Blood twelve Years, (*and had ſpent all that ſhe had upon Phyſicians, and was nothing better, but rather grew worſe*, Mark v. 26. Luke viii. 43.) came behind him, and touched the Hem of his Garment, (*and preſently the Iſſue of her Blood was ſtanched*, Mark v. 29.)

21. For ſhe (*had*) ſaid within herſelf, if I may but touch his Garment, I ſhall be whole.

22. But Jeſus (*knowing that Virtue was gone out of him,*) turned him about, (*to the Multitude, and ſaid, who touched me?*) and when he ſaw her (*that had done ſo, and heard her tell the Reaſon why ſhe had done it*, Luke viii. 45, 47.) he ſaid (*unto her,*) Daughter, be of good Comfort, thy Faith hath made thee whole, and the Woman was made whole from that Hour.

[Luke viii. 49. *While he was thus ſpeaking, there cometh one from the Ruler of the Synagogue's Houſe, ſaying to him, thy Daughter is dead, trouble not the Maſter.* 50. *But when Jeſus heard it, he anſwered him, ſaying, fear not, believe only, and ſhe ſhall be made whole.*]

23. And when Jeſus came into the Ruler's Houſe, and ſaw the Minſtrels, and (*heard*) the People making a Noiſe, (*as at a Funeral Solemnity*;)

24. He ſaid unto them, give place for [p] P
the Maid is not dead, but ſleepeth; (i. e. *ſhe ſhall be raiſed from it, as it were out of Sleep,*) and they laughed him to Scorn.

25. But when the People were put forth (*Peter, James, and John, and the Father and Mother of the Damſel being only left*, Mark v. 40.) He went in, and took her by the Hand, (*and ſaid unto her, Daughter, ariſe, and her Spirit returned unto her,*) and the Maid aroſe, (*and walked, being twelve Years old, and he commanded that ſomething ſhould be given her to eat, to ſtrengthen her, and confirm them that ſhe was alive*, Luke viii. 54, 55.)

26. And the Fame thereof went abroad into all the Land; (*though he ſtraitly charged them to tell no Man of it*, Luke viii. 56.)

27. And when Jeſus departed thence, two blind Men followed him, crying, and ſaying, Thou Son of David (*of whom the Prophet Iſaiah hath foretold, that he ſhould open the Eyes of the Blind*, Chap. xxix. 11. xxxv. 5. xlii. 7.) have Mercy on us.

28. And when he was come into the Houſe, the blind Men came to him; and Jeſus ſaith unto them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord.

29. Then touched he their Eyes, ſaying, According to your Faith be it unto you.

30. And their Eyes were opened; and Jeſus ſtrictly charged them, ſaying, [q] See that q
no Man know it.

31. But they, when they were departed, ſpread abroad his Fame in all that Country.

32. And as they went out (*of the City,*) behold, they brought to him a dumb Man poſſeſſed with a Devil:

33. And when the Devil was caſt out, the Dumb ſpake, and the Multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

34. But the Phariſees ſaid, He caſteth out Devils thro' (*Beelzebub*, Luke xi. 15. *who is*) the Prince of the Devils.

35. And Jeſus went about all the Cities, and Villages, teaching in their Synagogues, and preaching the Goſpel of the Kingdom, and healing every Sickneſs, and every Diſeaſe among the People.

36. But, (*and*) when he ſaw the Multitudes (*that followed him,*) he was moved with Compaſſion on them, becauſe [r] they fainted, r
(*or ſtrayed*) and were ſcattered abroad as Sheep having no Shepherd, (*and he taught them many things*, Mark vi. 34.)

37. Then ſaith he to his Diſciples, [s] the ſ
Harveſt is plenteous, but the Labourers are few; (i. e. *there be many who are willing to receive Inſtruction, but few who are fit to give it to them.*)

38. Pray ye therefore the Lord of the Harveſt, that he would ſend forth Labourers into his Harveſt; (*to inſtruct thoſe aright who are ready to receive Inſtruction.*)

Annotations on Chap. IX.

a Ver. 1. Εἰς τὴν ἰδίαν πόλιν, *Into his own City,*] that is, into *Capernaum*, Mark ii. 1. *Chriſt having left Nazareth, to go to dwell at Capernaum*, Matt. iv. 13.

b Ver. 2. Καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, *And Jeſus ſeeing their Faith*;] i. e. the Faith of thoſe, who let down the ſick of the Palſy: Whence it is evident, that the Faith of others may prevail for the obtaining temporal and corporal Bleſſings. Thus, in the preceding *Chapter*, ver. 13. the Faith of the *Centurion* prevails, to heal his Servant; and here, *v.* 33. the *Devil* is caſt out of a dumb and deaf Man, who had no Tongue to aſk it, through the Faith of them that brought him. Thus the *Daughter* of *Jairus* is raiſed, *Luke* viii. 50. and the unclean Spirit is caſt out of the Son, by the *Father*'s *Faith*, Mark ix. 22, 23. Note alſo that *Theophylact* here adds, καὶ αὐτοῦ τοῦ παραλυτικοῦ, *and the Faith of the Paralytick*, for, ſaith he, had he not believed he ſhould be healed, he would not have conſented to their Action.

c Ibid. Εἶπε τῷ παραλυτικῷ, ἀφέωνταί σοι αἱ ἁμαρτίαι σου, *He ſaid to the ſick of the Palſy, Son, thy Sins are forgiven thee:*] *Shewing*, ſaith *Theophylact*, *That Diſeaſes, and chiefly Palſies, proceed from Sin, he firſt ſpeaks of forgiving them:* But then it muſt be noted, That our *Lord* here ſpeaks of Remiſſion, not of the eternal Puniſhments, but of the temporal Puniſhments, inflicted for Sin. (1.) Becauſe this Remiſſion is obtained by the Faith of others; whereas, the Enjoyment of ſpiritual and eternal Bleſſings in Perſons capable of Faith, depends on their own Faith alone. (2.) Becauſe our *Saviour* ſaith, it *is as eaſy to ſay, thy Sins be forgiven thee, as to ſay, Riſe up and walk*; which Conſequence ſeems not to be good, if we take Remiſſion of Sins in the higheſt Senſe; ſince by the Example of the *Apoſtles*, and *ſeventy Diſciples*, it appears, they might have Power of healing ſuch Diſeaſes, who had no Power of forgiving the eternal Puniſhments of Sin. Moreover, it is uſual in *Scripture*, and was ſo among the *Jews*, to repreſent bodily Afflictions, Miſeries, and Diſeaſes, as the Effects of Sin, according to the common Proverb, *Niſi eſſent peccata, non eſſent flagella*; *Were there no Sins, there would be no Chaſtiſements:* Hence is the Enquiry of the *Diſciples*, touching the Man born blind, *who hath ſinn'd, he or his Parents, that he ſhould be born blind?* John ix. 2. and to the *Paralytick*, *Chriſt* having heard him, ſpeaks thus, *Behold, thou art made whole, ſin no more, leſt a worſe thing come unto thee*, John v. 14. For the Law of *Moſes* threatned various Kinds of Diſeaſes to the Tranſgreſſors of it, *Deut.* xxviii. 21, 22. and when they were remitted, theſe Diſeaſes were remov'd; According to thoſe Words of *Iſaiah*, Chap. xxxiii. 24. *The Inhabitants ſhall not ſay, That they are ſick; the People that are there ſhall be forgiven their Iniquity:* And it is alſo uſual in the *Old* and the *New Teſtament*, to intimate Deliverance from corporal Diſeaſes by Remiſſion of Sins; as when the *Prophet* ſaith to *David*, 2 Sam. xii. 13. *The Lord hath taken away thy Sin; thou ſhalt not die* for it: And, 2 *Chron.* vii. 14. *I will be merciful to their Iniquities, and will heal their Land:* So what is worded thus, *Matt.* ix. 22. *Thy Faith hath ſaved thee*; is, *Mark* v. 34. *Thou art made whole.*

d Ver. 5. Τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν; *Whether is it eaſier to ſay, thy Sins be forgiven thee; or to ſay, riſe up and walk?*] They who here tell us, 'Tis therefore eaſier to ſay the firſt; becauſe he cannot ſo eaſily be diſproved, who promiſeth a thing inviſible, as he who engageth to do that which is the Object of our Senſes; do not compare together the things to be done, but only the Ways of knowing when they are not done: They therefore interpret theſe Words better, who ſay, That it muſt be as eaſy to ſay, do the one, as to ſay with effect the other; it being indeed the ſame thing to ſay, thy *Sins*, that is, the temporal Puniſhments of them, are forgiven; and to ſay, be thou healed, or riſe up, and walk effectually; ſeeing by being freed from the *Diſeaſe*, which was the temporal Puniſhment of Sin, 'twas manifeſt, that Sin was thus far forgiven.

e Ver. 6. Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι τὰς ἁμαρτίας, *but that ye may know the Son of Man hath Power on Earth to forgive Sins*; *i. e.* of abſolving or releaſing Men from the temporal Puniſhments of Sin, whilſt he is in his State of Humiliation; for that *Chriſt* ſpeaks here only of the temporal Puniſhments of Sin, is evident, not only from what hath been already ſaid, but alſo from the Effect; *Chriſt* only giving him Power to *riſe up, and walk.* Moreover, that *Chriſt* here ſpeaks of a Power inherent in him, and not only of the Power of God aſſiſting him, as it did the *Apoſtles*, when they healed Diſeaſes, is evident; becauſe had *Chriſt* only pronounced, that the Sins of this *Paralytick* were remitted by God, and the Cure performed by his Power, the *Phariſees* could have had no Cauſe to be offended with him, and much leſs to have accuſed him of Blaſphemy.

Laſtly, Obſerve, that by this Power the Diſtemper of this *Paralytick* was healed inſtantly; which ſhews, the Power that did effect it, was *Divine*; that Power only being able inſtantly to cure Diſeaſes by a Word. Hence do the *Fathers* conclude, our Lord was God as well as Man: So (a) *Irenæus*, *By remitting the Sin, he cured the Man, and manifeſtly ſhewed who he was*; *for, if none can remit Sins but God, and yet our Lord did remit them, and cure the Man, it is manifeſt, that he was*

(a) L. 5. c. 17.

was both the Word of God, and the Son of Man, receiving Power of Remiſſion of Sins from his Father, as God and Man: And (b) *Novatian, If only God can remit Sins, and yet Chriſt remitted them,* Meritò Chriſtus eſt Deus, *He is truly God.* The *Jews* here ſay, that it was proper to God to forgive Sins; and this *Chriſt* denies not, but only proves, that the Son of Man had this Power alſo, leaving them to make the Inference. The Multitude, indeed, *glorified God who had given this Power to Men*; in which Words, tho' there was a Miſtake in thinking that *Chriſt* wrought his Miracles as the *Prophets* did; not by an internal Power reſiding in them, but only by the Aſſiſtance of the Power of God; yet ſeeing even this Acknowledgment, tended to the Confirmation of *Chriſt*'s Prophetick Office, and ſo to induce them to embrace all *Chriſt*'s Doctrines and Inſtructions, as the Word of God, they by this glorified God, through our *Lord Jeſus Chriſt. Theophylact* here adds, That our Lord bid the Paralytick carry his Bed, partly ἵνα μὴ φαντασία δόξῃ, *to ſhew the Cure was real,* and not imaginary only; and partly to convince the Multitude of the Miracle thus done by ocular Demonſtration.

f Ver. 9. *A Man named Matthew:*] That this *Matthew* here was the ſame with *Levi*, in St. *Mark* and *Luke*. See Note on *Luke* v. 27.

g Ver. 11. Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; *Why eateth your Maſter with Publicans and Sinners?*] The *Phariſees* looked upon *Publicans* and *great Sinners*, as if they had been *Heathens*, thinking it a Sin even to converſe with them, tho' it were to convert them from the Evil of their Ways; objecting this to the Reproach of *Chriſt*, that he was a *Friend to Publicans and Sinners*, Matt. xi. 19. Hence ſaith our *Saviour*, of him that would not *hear the Church, let him be to thee as a Heathen and Publican*; i. e. abſtain from any farther Converſe and Familiarity with him, *Matt.* xviii. 17. *And if you love them that love you only, or lend to them only that lend to you again, what do you more than others? do not Publicans and Heathens*, Matt. v. 46. *and Sinners*, Luke vi. 32, 33. *the ſame?* And they bore the ſame Character among the *Heathens:* So the (c) *Scholiaſt* upon thoſe Words of *Ariſtophanes*, Καὶ τελώνην, καὶ ψάρραγξα, καὶ χάρυβδιν ἁρπαγῆς, *a Publican, and a Whirle-pit, and a Gulph of Rapine:* And *Suidas* notes, That διαβέβλητο τὸ τελώνης ὄνομα παρὰ τοῖς παλαιοῖς, *the very Name of Publican was infamous to the Ancients. Theocritus* ſays, That Bears and Lions were the moſt ſalvage Beaſts in the Mountains; but in the Cities, τελῶναι Publicans and Sycophants. *Apud Stob. Serm.* 2. p. 31. And in *Apollodorus* they are join'd with Thieves and diſſolute Men, κλέπται, τελῶναι, ῥαδιουργεῖ, *Stob. Serm.* 44. *p.* 307. (d) *Cicero* declares, The Name and Office was very grievous to the *Greeks*, and inſinuates, that it was not much leſs abhorred among the *Romans*; and well it might be, ſince *Suidas* out of an old *Author*, agrees ſo exactly with *Ariſtophanes*, declaring, That the Life of a Publican was, Παῤῥησιασμένη βία, ἀνεπιλήμπτῳ ἁρπαγῇ, *an open and free Violence, and unpuniſhed Rapine,* ἀναίσχυντος πλεονεξία, ἀναίδης ἐμπορία, πραγματεία, λόγου μὴ ἔχουσα, *a ſhameleſs Covetouſneſs, an impudent Merchandiſe, an unreaſonable Negotiation:* Whence (e) *Tacitus* not only ſpeaks, De novis acerbitatibus, & illicitis exactionibus Publicanorum, *of the new Grievances and unlawful Exactions of the Publicans*; but adds, That *Nero* therefore was conſulting, whether he ſhould take away all Tributes, *Idque pulcherrimum donum generi mortalium daret*; and St. *John Baptiſt* requires them *to exact no more than that which was appointed.* See Dr. *Hammond* on the Place.

h Ver. 13. Ἔλεον θέλω καὶ οὐ θυσίαν, *I will have Mercy and not Sacrifice*;] i. e. *I rather will have Mercy than Sacrifice:* So *Gen.* xlv. 8. οὐχ ὑμεῖς, *You have not ſent me, but God*; οὐ γὰρ καθ' ἡμῶν, *your Murmuring is not againſt us, but againſt God*, Exod. xvi. 18. Prov. viii. 10. *Receive Inſtruction,* καὶ μὴ ἀργύριον, *and not Silver*; *and Knowledge,* ὑπὲρ *before Gold*, Joel ii. 13. *Rent your Hearts and not your Garments*; ſee *John* vi. 27. 1 *Cor.* i. 17. For that theſe Words are not to be underſtood abſolutely, is evident, becauſe God had commanded Sacrifices, and therefore could not abſolutely ſay, *he would not have them.*

i Ibid. Οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν· *For I came not to call the Righteous, but Sinners to Repentance.*] Where, by the *Righteous*, we are not to underſtand thoſe who are only righteous in their own Conceits, ſuch as the *Phariſees* were, *who juſtified themſelves before Men*, Luke xvi. 15. and *truſted to themſelves that they were righteous, and deſpiſed others in Compariſon of themſelves*, Luke xviii. 9. for ſuch are not *whole*, but have great need of the ſpiritual *Phyſician*, *ver.* 12. and ſuch eſpecially, the Goſpel calleth to Repentance, *Matt.* iii. 8, 9, 10. *Apoc.* iii. 17. Moreover the Word *Sinners* here imports, ſuch Perſons as live in *a cuſtomary Practice of Sin*; ſo that the Tenour of their Lives is wicked, and who are therefore to be called to that Repentance which conſiſts in *the Change of their Lives, from the Service of Sin to Holineſs*, from Slavery to Satan, to the Fear of God; and therefore, by the Righteous, who need no Repentance, we are not to underſtand thoſe who are entirely free from Sin; for, ſo *there is not a juſt Man upon Earth*, Job ix. 2. Eccl. vii. 20. *nor any Man who is not a Sinner*, 1 Kings viii. 46. James iii. 2. 1 John i. 8. but thoſe who are truly and ſincerely Righteous, have truly reformed their Lives, who carefully endeavour to abſtain from all known Sins, and ſet themſelves ſincerely to the Performance of their whole Duty both to God and

(b) Cap. 13. Ed. Liſp. p. 300, 301. (c) P. 300, 301. (d) Ep. ad Quintum fratrem, l. 1. p. 216. (e) Ann. l. 13.

and Man, and ſo are righteous and accepted in the Sight of God; in which Senſe *Job was righteous, and eſchewed evil*; *Zacharias* and *Elizabeth were righteous, walking in all the Commandments of God*, Luke i. 6. and *Simeon*, Luke ii. 25. and ſo they needed not that Repentance which conſiſts in the Change of the Life, from a *Courſe of Sinning*, to living unto God. So that the Argument here is double; (1.) That tho' familiar Converſe with Sinners was in the general to be avoided, yet was that only on this Account, That we may not encourage them in Sin, or be defiled by them; and ſo it could not hinder that great Act of *Charity* and *Mercy* to their Souls, which was directed to the Converſion of them from their evil Ways; the avoiding of Familiarity with them, being only as the Precept of *Sacrifice*, and therefore not to be regarded ſo, as to obſtruct that more important Duty, of ſhewing Mercy to their Souls. (2.) That *Chriſt* was the great ſpiritual *Phyſician* ſent to heal theſe Sin-ſick Souls, and call them to Repentance; and therefore, in converſing with them, in Purſuance of this End, he was ſo far from tranſgreſſing his *Father*'s Precepts, that he was doing the great Work for which he was ſent by him into the World. Note alſo, That this of the *Phyſician* was a *proverbial* Saying; for, when (f) *Antiſthenes* was aſked, *Why he converſed with wicked Men?* His Anſwer was, Καὶ οἱ ἰατροὶ μετὰ τῶν νοσούντων εἰσιν, *Phyſicians are with the Diſeaſed:* And, when *Diogenes*, ſaith (g) *Stobæus*, *when Pauſanius*, ſaith *Plutarch*, was aſked, *Why he praiſed the* Lacedæmonians, *but ſtaid not with them?* He anſwered, Ὅτι ὁ μὲν ἰατροὶ παρὰ τοῖς ὑγιαίνουσιν, ὅπου δὲ οἱ νοσοῦντες διατρίβειν εἰώθασιν, *That Phyſicians converſed not among the Healthy, but among the Sick.* See *Examen Millii* here.

k Ver. 14. Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, *Why do we and the Phariſees faſt much, but thy Diſciples faſt not?*] It is here ſaid, by Mr. *Clerc*, that it was not the Deſign of St. *John*'s Diſciples, to enquire ſimply, Why the Diſciples of *Chriſt* did not faſt, but why they did not follow the Example of all devout Men among the *Jews*, who did faſt often. But, (1*ſt*,) This ſeems to be a Miſtake; for they aſk, why they did not faſt *at all?* And our *Saviour*'s Plea for them is, for an entire Exemption from that Duty whilſt he was preſent with them. (2*dly*,) Were it as Mr. *Clerc* would have it, yet is the Obſervation of the Reverend Dr. *Hammond* true and pertinent, That the Diſciples of *John* intended not to aſk the Reaſon, why they themſelves faſted often? They being ſo well ſatisfied with the Reaſon of that, that they wondred why *Chriſt*'s *Diſciples* did not as they did: This being, ſaith he, truly the Meaning of their *Queſtion*; ſince we faſt ſo devoutly, why do not thy *Diſciples* do this as well as we?

l Ver. 15. Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, &c. *Can the Children of the Bride-Chamber mourn, as long as the Bridegroom is with them?*] The Sons of the *Bride-Chamber* are thoſe, who are admitted into it, ſtiled by the *Grecians* παράνυμφοι *and* πρόχοροι· by the *Latins*, *Pronubi*; by the *Jews*, *Shoſhebinim*; and their Buſineſs was, to enter into the *Bride-Chamber*, and to rejoice and exhilarate themſelves with the *Bridegroom*, during the Time of the *Marriage Feſtival*; which was, ſaith Dr. *Lightfoot* on the Place, *ſeven Days*; and theſe were uſually φίλοι τοῦ νυμφίου, the *Friends* or *Kindred* of the *Bridegroom:* Whence, St. *John Baptiſt* repreſents himſelf, as rejoicing to hear the Voice of the *Bridegroom*, as being one of his Friends, *John* iii. 29. So then the Argument runs thus; I am the Bridegroom, and the *Church* is my Bride; as long as I am here, laſts the *Marriage-Feaſt*, and my *Diſciples* are the *Children*, and Friends of the *Bridegroom*, and ſo are not to mourn, but to rejoice with me whilſt this time laſts; at my Death and Departure from them, this *Bridegroom* will be taken from them, and then will be the time for them to faſt, and mourn.

m Ver. 16, 17. Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ, *No Man putteth a Piece of new Cloth to an old Garment.*] It is the Opinion of many *Fathers* and *Interpreters*, that *Chriſt* by theſe two Similitudes intended to ſhew, he thought it not fit at their firſt Entrance, and before the *Holy Spirit* was come down upon his Diſciples, to impoſe the Burthen of Faſting on them, becauſe they were not fitted to bear it, by reaſon of their Infirmity, and that they might be tempted by ſuch Auſterities, as were frequent Faſtings, impoſed on them, to fall off from him. And hence they add, That *Chriſt* by his Example, recommends this Condeſcenſion to weak and infirm Conſciences to his *Diſciples*, and to the Miniſters of the *Goſpel*, viz. not to impoſe upon them, that βάρος ἐπιταγμάτων, *Weight of Ordinances*, which they cannot bear: But, againſt this Expoſition *Epiſcopius* objects, That no Reaſon can be aſſigned, why *Chriſt*'s *Diſciples* ſhould be leſs able thus to faſt, than the *Diſciples* of the *Baptiſt*, or the *Phariſees*. To which Objection I anſwer, That there were among the *Jews*, not only Sects of the *Eſſens* and *Phariſees*, who led an auſtere Life, but alſo (h) *Schools* of the *Prophets*; and thoſe frequently liv'd in *Mountains* and *Deſerts*, and were alſo many of them *Nazarites*, and conſecrated to the Service of God; they had alſo their *Academical* and private *Schools*, to train up Men in Diſcipline; and from theſe might come Diſciples to *John* in the Wilderneſs, and Diſciples to the *Phariſees*, who might be trained up in thoſe Duties; whereas 'tis certain, that the *Diſciples* of our Lord were choſen from their *Fiſhing-Trade*, and ſo came to him wholly unacquainted with, and ſo unfitted for thoſe Auſterities. His Interpretation is therefore this, That it is as unfit or unſeemly for his Diſciples to faſt, whilſt he is preſent with them, as it is to ſew a new Piece of Cloth to an old Garment, or to put new Wine

(f) Apud Laert. p. 139. (g) Serm. xi. Ἀποθίσμ. λιγ. p. 230. (h) Campeg. Vitring. l. 2. c. 7.

Wine into old Bottles; in which Interpretation I cannot acquieſce, becauſe it is manifeſt from both theſe Similitudes, That our *Lord* repreſents not the Unfitneſs, but the Hurt or Damage of doing either of theſe things, *viz.* that the doing of the firſt would make the Rent worſe; the doing of the ſecond would endanger the breaking the Bottles, and the ſpilling the Wine: To which Danger, the Senſe given by *Epiſcopius*, hath no reſpect.

n Ver. 18. Ἄρχων, *a Ruler:*] This Ruler being in St. *Mark* and *Luke*, ἀρχισυνάγωγος, *a Ruler of the Synagogue*, it is not reaſonable to conceive, as ſome do, that he was one of the *Twenty three Judges* that were conſtituted in every City, but rather that he was the Head, or Ruler of the *Synagogue*, which was at *Nazareth:* Of which *Rulers* we have mention, *Acts* xiii. 15. — xviii. 8, 17. *Luke* xiii. 14. See Note on *Mark* v. 22.

o Ibid. Ἄρτι ἐτελεύτησεν, *Is now dead:*] This being in St. *Mark* v. 23. ἐσχάτως ἔχει, *ſhe is at the laſt Extremity*; the Words muſt be rendered as in the *Paraphraſe*, *She is by this time dead*; and this is evident from the Story; becauſe, as *Chriſt* was going to the *Ruler*'s Houſe, a Meſſenger comes from it to tell him, That his Daughter was now dead, *Luke* viii. 49. which ſhews, that at his coming to *Chriſt* ſhe was not ſo, but only at the laſt Extremity.

Ver. 20. Προσελθοῦσα ὄπισθεν, *Coming behind him.*] The Woman having *an Iſſue of Blood*, which rendered her Touch defiling, according to the Law, ſeems therefore to have come behind him, as fearing ſhe might not have been permitted to touch him, had her Diſtemper been made known.

p Ver. 24. Οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. *For the Maid is not dead but ſleepeth.*] From this Place the *Jeſuits* contend for their *Equivocations*, and *mental Reſervations*; by which, they certainly deceive the Hearer, who knows not what in their Minds they do conceal, alledging, That when our *Lord* here ſaith, *ſhe is not dead*, he reſerved in his Mind, *in reſpect of my Power*, or ſo as to remain under the Power of it. But the Words of *Chriſt* were plainly ſpoken to thoſe, who were preparing for her Interment, and performing the Funeral Rites belonging to it, and therefore only intimate, ſhe was not ſo dead, as that they needed to make theſe Preparations, he being come to awake her as out of a Sleep.

q Ver. 30. Ὁρᾶτε μηδεὶς γινωσκέτω, *See that no Man know it.*] That *Chriſt* ſhould take this Care, that his Miracles in healing Perſons, and caſting out of *Devils*, ſhould not be known, only to avoid Vain-glory, ſeems not very reaſonable; this being done ſufficiently by his Declaration, that he did this *by the Finger of God*, Matt. xii. 28. and that by theſe Works, *he ſought not his own Glory, but the Glory of his Father*, John v. 41. — vii. 18. Let it then be noted;

1*ſt*, That when he doth his Miracles, among the *Heathens*, or upon them that dwelt among them, ſuch as were the *Syrophœnician* Woman, and the Woman of *Paneas*, or *Cæſarea Philippi*, he never impoſeth Silence on the Perſon healed, but ſometimes on the contrary, bids them declare what God had done for them; ſo when he had cured the *Dæmoniack* at *Gadara*, he bids him go to his Houſe and his Acquintance, and tell them what Things the *Lord* had done for him, and how he had ſhewed Mercy even to an *Heathen*, Mark v. 19. And tho' he charged his *Diſciples* to tell no Man among the *Jews*, that he was the *Chriſt*, till his Reſurrection, *Matt.* xvi. 20. he doth himſelf declare to the *Samaritan* Woman, that he was the *Meſſiah*, Joh. iv. 25, 26. becauſe theſe Things would prepare theſe *Heathens* and *Samaritans*, when *Chriſt* was preached to them by his *Apoſtles*, to receive their Teſtimony.

2*dly*, Obſerve that the Things, which he forbids his *Diſciples* to declare, were not his Miracles, but either his Transfiguration on the Mount, *Matt.* xvii. 9. or that he was the *Chriſt*, Mark viii. 29, 30. And this he only bad them to conceal, till he was riſen from the Dead; and this he did not only, that their Teſtimony of him might not be looked upon as a Thing compacted between him and them, but chiefly becauſe they were not fitted to be his Witneſſes of theſe things, till they had received Power from on High, by the coming down of the *Holy Ghoſt* to do it, *Acts* i. 8. For he received before the Teſtimony of *John*, and appealed to it, *John* v. 33. becauſe he was ſent by God to bear Witneſs of him, *John* i. 6, 7. and becauſe the blazing theſe things abroad by his Diſciples that he was the *Meſſiah*, ſent by God to be their *Saviour*, and that God by a Voice from Heaven commanded all Men to obey him, would have ſo far comported with that Imagination of a temporal Kingdom to be erected by him, and looked ſo like the ſending his *Diſciples* as his *Heralds*, to proclaim him King, as that it would have given too much Occaſion to the *Government*, to ſuſpect that he deſigned ſome ſuch thing, and too much colour to the Accuſation of the *Jews*, that he forbad Men *to give Tribute to Cæſar, ſaying that he himſelf was Chriſt a King*, Luke xxiii. 2. Now from the firſt Obſervation we learn, that the Reaſon why he was thus concerned to have his Miracles concealed, muſt be ſomewhat peculiar to the Jewiſh Nation; and from the ſecond, that he did this chiefly to avoid all Suſpicion, that he intended to ſet up any temporal Kingdom, or to give occaſion to any Innovation, Sedition, or Diſturbance upon this Account. We therefore ſay,

1*ſt*, With the Reverend Dr. *Hammond*, that he did this to avoid the Malice of the *Scribes* and *Phariſees*, and *Herodians* againſt him, who were ſo far from being convinced by his Miracles, that they not only did blaſpheme them, but oft conſulted how they might entrap him in his Words, and get ſomething out of his Mouth, by which they might accuſe him as an Enemy to God and *Cæſar*. So when he had pronounced his Woes againſt them, the *Scribes* and *Phariſees* began

to

to urge him vehemently, laying Snares for him, and *ſeeking to get ſomething out of his Mouth, that they might accuſe him* (to the Government,) *Luke* xi. 53, 54. When in the Parable of the Kingdom of Heaven, he had told them what was like to be their Fate, they *ſend out their Diſciples with the Phariſees to entrap him in his Words*, and to put the *Queſtion* to him; *Is it lawful to give Tribute to Cæſar, or not?* Matt. xxii. 15, 18. And when he doth but covertly declare himſelf to be *the Son of God*, they are ready to ſtone him for it, *John* viii. 59. x. 31. And at his Miracles they were ſo incenſed as to think of nothing leſs than cutting him off; and thus when he cured the Man that had the withered Hand, the *Phariſees* and *Herodians take counſel together how they might deſtroy him*, Mark iii. 6. Thus when the People hearing his Words, and ſeeing his Miracles, began to be convinced by them, and to ſay that *he was the Chriſt*; the *Phariſees* and *High Prieſts* hearing that they murmured ſuch things concerning him, ſend forth their Servants to apprehend him, *John* vii. 30, 31, 32. When he had raiſed *Lazarus*, the *Chief Prieſts* and *Phariſees* conclude that *'twas expedient that he ſhould die*, and ſend forth their Commands, *that if any one knew where he was, he ſhould declare it, that they might take him*, John xi. 47, 49, 50, 57. That therefore they might not take him off before his Time, and that they might have leſs Occaſion to do it for his Popularity, or the Reſort of Multitudes unto him, he commands his Miracles ſhould be concealed; and when they could not be ſo, he departs from the Multitudes into deſert Places; and when his Fame was ſpread forth in any one Country round about, he departs thence into ſome other Place. But,

2*dly*, His chief Deſign in thus concealing that he was the *Chriſt*, and giving charge not to divulge his Miracles, was this, that he might not indulge that pernicious Conceit, which had obtained among them, that their *Meſſiah* was to be a temporal King; for the very Name of their *Meſſiah* being ſtill in their *Targums*, *Meſſiah the King*, and they ſpeaking ſo much of his Kingdom and Dominion over the Nations, his delivering *Iſrael*, and ſubduing their Enemies; had our Lord openly declared himſelf the *Meſſiah* before his Reſurrection, and Exaltation to the right Hand of God, they would eaſily have made this Inference, that therefore he muſt be their *King*, their Deliverer, and the Subduer of their Enemies, and would have attempted by Tumults and Seditions to ſet up his *Kingdom:* Thus when he had fed five thouſand with five little Loaves and two ſmall Fiſhes, they gathering hence, that he was able to make Proviſions for an Army, preſently conclude that *they would take him by Force, and make him a King*, John vi. 15. And this cauſeth him to depart from them into a Mountain alone. And his Miracles being ſo great a Conviction, that he was that *Prophet that ſhould come into the World*, this was thought warrant enough for this Attempt, *v.* 14. *Chriſt*'s *Kingdom* therefore not being of this World, and therefore not to come with that Pomp, or Obſervation, or to the Ends, which they expected, and it being his great Concern, that no Sedition or Diſturbance of the *Civil Government* ſhould be laid, either to his Perſon or Doctrine, this ſeemeth to have been the chief Reaſon, why he gave charge to thoſe healed, not to make his Miracles known, and to his *Diſciples*, not to declare that he was the *Chriſt*.

Ver. 36. Ὅτι ἦσαν ἐκλελυμένοι, *They fainted.*] t 'Tis certain that *Chryſoſtom* and *Theophylact* read here ἐσκυλμένοι, they were *toſſed* and *wearied*, either with the Burthens of the *Scribes* and *Phariſees*, or with going from one of theſe falſe Guides to another; from thoſe that bound, to thoſe that looſed the ſame thing. But our reading, they were *ſcattered from one another*, comports beſt with the Similitude of being as *Sheep* without a Shepherd.

Ver. 37. Ὁ μὲν θερισμὸς πολὺς, *The Harveſt* f *indeed is great, but the Labourers few*, &c.] From this Diſcourſe of *Chriſt* we learn theſe Things, worthy to be regarded by all the *Paſtors* of *Chriſt*'s Flock, *viz.*

1*ſt*, That he who doth not inſtruct his Flock in the *ſincere Milk of the Word*, and acquaint them with the Things belonging to their eternal Peace, from an Heart full of Love to God, and to the Souls committed to their Charge, deſerves not the Name of a true Shepherd; for the want of theſe things in the *Scribes* and *Phariſees*, made *Chriſt* complain that the *Jews* were *as Sheep without a Shepherd.*

2*dly*, That where the Harveſt is great, and there be many who are *white for the Harveſt*, John iv. 35. or ready to receive Inſtruction, we ſhould be the more diligent, and laborious to afford it to them.

3*dly*, That in ſuch Caſes, when either we are not called to that Work, or are placed in another Station, we ſhould pray fervently, that God would raiſe up Men fitted for their Inſtruction, and zealous for his Glory, and the Good of Souls.

CHAP. X.

1. AND when he had called unto him his twelve Diſciples, he gave them [a] Power againſt unclean Spirits, to caſt them out, and to heal all manner of Sickneſs, and all manner of Diſeaſe; (*as they went preaching in his Name.*)

2. Now the Names of the twelve Apoſtles are theſe, the [b] firſt, Simon who is called Peter, and Andrew his Brother, James the Son of Zebedee, and John his Brother,

3. Philip, and Bartholomew, Thomas, and Matthew the Publican, James the Son of

of Alpheus, and Lebbeus, whoſe Sirname was Thaddeus,

4. Simon the Canaanite, and Judas Iſcariot, who alſo betrayed him.

5. Theſe twelve Jeſus ſent forth, (*by two and two*, Mark vi. 7.) and commanded them ſaying, Go not (*at preſent*) into the way of the Gentiles, and into any City of the Samaritans enter ye not.

c 6. But go rather to the [c] loſt Sheep of the Houſe of Iſrael; (*to whom this Doctrine of Salvation is firſt ſent, and is to be firſt preached*, Acts iii. 26.)

7. And as ye go, preach, ſaying, the Kingdom of Heaven is at Hand, (i. e. *the Kingdom of the Meſſiah is now to be ſet up.*

8. *And in confirmation of this*) Heal the d Sick, cleanſe the Lepers, [d] raiſe the Dead, caſt out Devils; freely ye have received (*this* e *Power from me*,) [e] freely give, (*the Benefit of it to others.*

9. *Then he commanded them to take nothing by the way*, Mark vi. 8. *ſaying*,) Provide neither Gold, nor Silver, nor Braſs in your Purſes:

10. Nor Scrip for your Journey, neither f two Coats, neither Shoes, nor yet [f] Staves; for the Workman is worthy of his Meat; (*and therefore you may reaſonably expect to find it among them, for the Benefit of whom you labour.*)

11. And into whatever City, or Town g ye ſhall enter, enquire who in it is [g] worthy, (*or prepared to receive Inſtruction*,) and there abide till ye go thence, (*or from that Town.*)

12. And when ye come into an Houſe, ſalute it, (*ſaying Peace be to this Houſe.*)

13. And if the Houſe be worthy, let your Peace come upon it, (*your Bleſſing ſhall reſt on it*,) but if it be not worthy, let your h Peace [h] return to you; (i. e. *they ſhall receive no Advantage by it.*)

14. And whoſoever ſhall not receive you, nor hear your Words, when ye depart out i of that Houſe, or City, [i] ſhake off the Duſt of your Feet, (*for a Teſtimony againſt them*, Mark vi. 11. Luke ix. 5. *that you count them as unclean, and unfit to be converſed with any more, becauſe they have rejected the Word of Life propounded, and by your Miracles confirmed to them.*)

k 15. Verily I ſay unto you, [k] it ſhall be more tolerable for the Land of Sodom and Gomorrah in the (*great*) Day of Judgment than for (*the People of*) that City; (*becauſe the Means of Knowledge rejected by them have been greater*, Chap. xi. 23, 24.)

16. Behold, I ſend you forth as (*if*) Sheep (*were ſent*) in the midſt of Wolves; (i. e. *on an Employment full of peril from the Men of the World*;) be ye therefore wiſe as Serpents, (i. e. *as prudent and wary as they are to preſerve themſelves from Danger*,) and harmleſs as Doves; (*that giving no Offence to any Man, you may give them no Occaſion to do Evil to you.* See *Rom.* xvi. 19.)

l 17. [l] But (*and eſpecially*) beware of (*the*) Men (*of this Age and Nation*,) for they will deliver you up to the Councils (*of the Sanhedrim*,) and they will ſcourge you in their Synagogues (*for preaching in my Name.*)

18. And ye ſhall be brought before Governors and Kings for my Sake, for a Teſtimony againſt (Gr. *to*) them, and (*to*) the Gentiles, (*who believe not the Goſpel preached to them, that the Kingdom of God was come to them*, Luke x. 9.)

19. But when they deliver you up, (*to theſe Men*,) [m] take no thought how, or what m ye ſhall ſpeak; for it ſhall be given you in that ſame Hour what ye ſhall ſpeak.

20. For it is not ye that ſpeak, (*from your own Abilities*,) but (*it is*) the Spirit of your Father that ſpeaketh in you.

21. And (*know this, that when the Goſpel is thus preached by you, the effect of it will be this, that*) the Brother (*who believeth not*) ſhall deliver up the (*Chriſtian*) Brother to Death, and the Father the Child; and the Children ſhall riſe up againſt their Parents, and cauſe them to be put to Death, (*as being Chriſtians.*)

22. And ye (*alſo*) ſhall be hated of all (*the*) Men (*of the World*,) for my Name's Sake; but he that endureth to the End (*of theſe Days of Perſecution from the unbelieving Jews*,) ſhall be ſaved (*from the dreadful Deſtruction coming on them.*)

23. But [n] when they perſecute you in this n City, (i. e. *in any one City*,) flee ye into another; for verily I ſay unto you, [o] ye ſhall o not have gone over the Cities of Iſrael, till the Son of Man be come; (*with his Roman Army to deſtroy that Nation, and to burn up their Cities.*

24. *And to arm you againſt theſe Perſecutions, conſider that*) the Diſciple is not (*to expect to be*) above his Maſter, nor the Servant (*to be*) above his Lord.

25. It is enough for the Diſciple that he be as his Maſter, and (*for*) the Servant (*to be*) as his Lord; if (*then*) they have called the Maſter of the Houſe Beelzebub, how much more (*ſhall they call, or proportionably revile*) them of his Houſhold?

26. [p] Fear them not therefore, for there p is nothing covered that ſhall not be revealed, and hid that ſhall not be known; (i. e. *for my Doctrine, which now ſeems obſcure, and hidden from the World, ſhall in time be revealed to all Nations, and overcome all the Calumnies with which 'tis loaded, and all the Oppoſition it ſhall meet with.*)

27. [q] What (*therefore*) I tell you in Dark- q neſs, (*or parabolical Expreſſions*,) that ſpeak ye in the Light, and what ye hear (*from me*) in the Ear, (i. e. *more privately*) that preach ye (*publickly, and as it were*) upon the Houſe Tops.

28. [r] And fear not them which (*can only*) r kill the Body, but are not able to kill the Soul; but rather fear him who is able to deſtroy both Soul and Body in Hell.

29. (*Moreover, you who are ſo highly valued by God, and live under ſuch a peculiar Conduct of his Providence, have no Cauſe to fear, what they can do to the Body, for*) are not two Sparrows ſold for a Farthing, (*as being Birds of little value?*) and one of them ſhall not fall on the Ground

Ground (*or die*) without (*the Providence of*) your Father.

30. But (*yet this Providence is more particularly concerned for you, for*) the very Hairs of your Head are all numbered; (i. e. *your minuteſt concerns are under the eſpecial Conduct of his Providence.*)

31. Fear ye not therefore, (*for*) ye are of more value (*in the Sight of God*) than many Sparrows.

32. Whoſoever therefore ſhall (*by theſe Conſiderations be encouraged ſtill to*) confeſs (*or own*) me (*and my Doctrine*) before Men, him will I confeſs alſo (*or own at the great Day, as my faithful Servant*) before my Father which is in Heaven.

33. But whoſoever (*notwithſtanding theſe Encouragements*) ſhall (*to avoid their Perſecutions*) deny me before Men, him will I alſo deny (*and diſown at the great Day*) before my Father which is in Heaven.

f 34. (*And*) [f] Think not that I am come to ſend (*or cauſe*) Peace on Earth, (*and ſo to free you from theſe Perſecutions, for*) I came not to ſend Peace, but a Sword.

35. For I am come to (*preach that Doctrine, which will rather*) ſet a Man at variance againſt his Father, and the Daughter againſt her Mother, and the Daughter-in-law againſt her Mother-in-law.

36. And (*thus it ſhall happen, that*) a Man's Foes ſhall be they of his own Houſhold.

37. (*And this Diſpenſation of Providence will diſcover, who is worthy to be owned as my Diſciple, for when this happeneth,*) He that loveth Father or Mother more than me, (i. e. *is moved by his Regard to them, to diſown me, or diſobey my Precepts,*) is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me.

38. And he that taketh not (*up*) his Croſs, and followeth after me, is not worthy of me. (See Note on *Luke* ix. 23.)

39. (*And know that by refuſing thus to follow me, Men will be the greateſt loſers, for*) He that (*by deſerting me in time of Perſecution,*) findeth his Life (*preſerved for a little while,*) ſhall loſe it, (*probably here, and certainly hereafter*;) and he that loſeth his Life for my Sake, ſhall find it, (*happily improved into Life eternal, and ſo ſhall be the greateſt Gainer.*

40. *Nor ſhall my Kindneſs be confined only to thoſe who ſhew this Affection to my Perſon, but*) [t] He that receiveth you, (*preaching in my Name, ſhall be eſteemed as he that*) receiveth me, and he that receiveth me, (*as he that*) receiveth him that ſent me. t

41. (*And*) He that receiveth a Prophet in the Name of a Prophet, (i. e. *as one ſent from God, and doth accordingly attend to him,*) ſhall receive a Prophet's Reward; and he that receiveth a righteous Man, in the Name of a righteous Man, (i. e. *out of true Love to his Righteouſneſs,*) ſhall receive a righteous Man's Reward.

42. And whoſoever ſhall give to drink to one of theſe little ones, (i. e. *the meaneſt of my Diſciples,*) a Cup of cold Water only, in the Name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his Reward.

Annotations on Chap. X.

a Ver. 1. ΕΔΩΚΕΝ αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, *He gave them Power againſt* (or over) *unclean Spirits, to caſt them out, and to heal all manner of Sickneſs, and all manner of Diſeaſe.*] ἐξουσία πνευμάτων, here is *genitivus objecti*, ſay *Grammarians*; Power of unclean Spirits, being put for *power over*, or *againſt them.* So βλασφημία τῦ πνεύματος, *Matt.* xii. 31. is expounded, *v.* 32, *Blaſphemy againſt the Holy Ghoſt.* See *Iſa.* iii. 14. *Joel* iii. 19. 1 *Cor.* ix. 12. But that which chiefly is to be obſerved here is this, that *Chriſt* here delegates Power to the *Apoſtles*, and afterwards to the *Seventy Diſciples*, Luke x. 9, 17. and after his Reſurrection to *Believers* in the general, to do this in his Name, *Mark* xvi. 17, 18. And tho' the *Apoſtles* were not at preſent impowered to impart theſe Gifts to others, yet after our *Lord*'s Reſurrection they were enabled to do it, by baptizing, and laying their Hands upon them; which is ſo eminent a Demonſtration of the Truth of *Chriſtian Faith*, as hath no Parallel in any *Hiſtory*, excepting that of *Moſes*, who *laid his Hands upon Joſhua, and he was filled with the Spirit of Wiſdom*, Deut. xxxiv. 9. and of *Eliſha*, on whom the *Spirit of Elijah* reſted, 2 *Kings* ii. 15. Though this was done, not by any Power they had to communicate to others the Virtue, which reſided in them, but in the Caſe of *Joſhua* by the particular Command of God, *Num.* xxvii. 19, 20. and in the Caſe of *Eliſha* by the Will of God; and was a ſignal Confirmation that they were both *Prophets* ſent by God; and much leſs was it done, as here by Invocation of their Names. For among all the Accounts the *Heathens* have given us of their famous *Magicians*, and Workers of Wonders, there is not one to be found, who ever pretended to a Power to delegate their Virtue to others, or to impart their Power to them, upon the invocation or uſing of their Names, or Belief of their Doctrine. And hence (a) *Arnobius*, having ſummed up the Miracles our *Saviour* did, adds, that he not only did them by his Power, Verùm quod erat ſublimiùs multos alios experiri & facere ſui nominis cum adjectione permiſit, *but permitted many others to do them, by Invocation of his Name*; *nor did he any of theſe Miracles which raiſed Aſtoniſhment in others, which he enabled not his little ones, and even Ruſticks to perform.* And then he triumphs over the *Heathens* thus, *What ſay you, Oh! ye ſtiff and incredu-*

(a) Adv. Gentes, l. 1. p. 30, 31.

incredulous Minds? Alicuine mortalium Jupiter ille Capitolinus hujuſmodi poteſtatem dedit? *Did ever that Jupiter, whom ye Romans worſhip in the Capitol, give the like Power to any Mortal?* And then he concludes this to be the Evidence of a true divine Power, *for to transfer your miraculous Power to a Man,* and *to give Authority and Strength to a Creature, to do that which you alone can do,* ſupra omnia ſitæ eſt poteſtatis, continentiſque ſub ſeſe eſt rerum omnium cauſas, *is an Evidence of one who hath Power over all, and hath the Cauſes of all Things at his Beck.*

b Ver. 2. Πρῶτος, Σίμων; *Firſt Simon.*] It is the Obſervation of many of the (b) *Fathers* and *Interpreters* here, that *Simon* is here reckoned *the firſt* of the *Apoſtles*; not as being ſo in Dignity, but as being *firſt called*; for which ſee *Mark* i. 16. *Matt.* iv. 18. And therefore this Word is omitted both by St. *Mark*, Chap. iii. 16. and St. *Luke*, Chap. vi. 14. which ſure they would not have done, had they imagined it to be ſo remarkable, for eſtabliſhing St. *Peter*'s Monarchy, as the *Papiſts* do.

c Ver. 6. Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ, *but go rather to the loſt Sheep of the Houſe of Iſrael.*] He calls all *Iſrael* Sheep, tho' they were not obedient to the Voice of the Shepherd, as being all God's choſen People; he calls them loſt Sheep, becauſe they were in ſo great Peril of being loſt and ruined by the Ignorance and Wickedneſs of their Guides. So *Pſal.* cxix 176. *Iſa.* liii. 6. *Jer.* l. 6. To them the *Apoſtles* are ſent, becauſe they were *Children of the Kingdom*, Matt. viii. 12. to whom the Promiſe of the *Meſſiah* was made, *Gen.* xvii. 1. and the *Adoption* and *Promiſes* eſpecially belonged, *Rom.* ix. 4. Whence the *Apoſtle* ſaith, the *Goſpel* ought firſt to be preached to them, *Acts* xiii. 46. They who by *Sheep* here underſtand the *Elect by a ſecret Decree of God*, muſt, contrary to the Tenour of the *New Teſtament*, make *Chriſt* and his *Apoſtles* to be ſent to none who rejected the Goſpel; yea, they make *Chriſt* ſend his *Apoſtles* to them, whom they could never find; it being not poſſible for them, without a Revelation, to know who were thus *the Elect of God.*

d Ver. 8. Νεκροὺς ἐγείρετε, *Raiſe the Dead.*] Dr. *Mills* here notes, That theſe Words are wanting in many *Manuſcripts*; and, becauſe the *Apoſtles* raiſed none from the Dead before *Chriſt*'s Reſurrection, he conjectures, that they have been added to the Text: But, againſt this Imagination, let it be noted, That theſe Words are to be found in the *Vulgar*, *Syriack*, *Arabick*, and *Æthiopick* Verſions, and left out only in the later Verſion of the *Perſick*; and the Argument which he and *Grotius* uſe for the excluding theſe Words from the Text, would exclude alſo the *cleanſing of the Lepers*, for we read of none cleanſed by them in that Interval: But it is to be obſerved, that the Words in this *Chapter* reach to their Miſſion after *Chriſt*'s Reſurrection, and many of them were not fulfilled before: For then only was it, that they were *brought before Councils*, and *ſcourged in the Synagogues, and brought before Kings and Governors, for Chriſt's Sake*, ver. 17, 18. then only was *the Spirit given them, to teach them how to ſpeak*, ver. 19, 20. then were they *hated of all Men for his Name.* Note therefore, that there was a double Miſſion of the *Apoſtles.* The

1*ſt*, Was to the *Jews* only, excluſively to the *Gentiles*, and *Samaritans*, ver. 5. and thus they were ſent, *two and two*, Mark vi. 7. to go through the Cities and Villages of *Iſrael* to preach, ſaying, *The Kingdom of Heaven is at hand*, here *v.* 7. 23. *Luke* ix. 5, 6. which Miſſion they compleated before our *Saviour*'s Death, *Luke* ix. 10, 22, 35. and in this they were only impowered to *heal Diſeaſes, and to caſt out Devils*, Mat. x. 1. *Mark* vi. 7, 13, *Luke* ix. 1, 2. But,

2*dly*, They had a ſecond Miſſion after our *Lord*'s Reſurrection conceived in theſe Words. *as my Father ſent me, ſo ſend I you*, John xx. 21. And this was to be executed after the Deſcent of the *Holy Ghoſt* upon them, by being *his Witneſſes in Jeruſalem, and all Judea and Samaria, and to the utmoſt Ends of the Earth*, Acts i. 8. And to this Miſſion relates this Commiſſion, *to cleanſe the Lepers, and to raiſe the Dead*; for, beſides the many Things already mentioned, which cannot poſſibly relate to their firſt Miſſion; moſt of the Things mentioned in this Chapter, are the very Things ſpoken in our Lord's Prediction of the Deſtruction of *Jeruſalem*, and are there mentioned as Things to be done then, *Matt.* xxiv. 9. And theſe Words, *ver.* 22. *He that endures to the End, ſhall be ſaved*, are the very Words which *Chriſt* uſeth, when he ſpeaks of the Deſtruction of the *Jewiſh Polity*, Matt. xxiv. 13. Mark xiii 13. and therefore it is obſervable, That St. *Mark* and *Luke*, who relate only what appertained to their firſt Miſſion, ſpeak nothing, in the Chapters mentioned, of their Commiſſion to *cleanſe the Lepers*, and to *raiſe the Dead*; or from *ver.* 15. to 31. as knowing, that theſe Things belonged to their ſecond Miſſion. See *Examen Millii*, l. 2. c. 1. n. 4.

e Ibid. Δωρεὰν ἐλάβετε, δωρεὰν δότε, *Freely you have received, freely give.*] Though theſe Words are by latter *Fathers* extended to both the *Sacraments*, according to thoſe Words of *Tertullian*, Nulla Res Dei pretio conſtat, *We receive nothing for the Things of God*; yet, from the Connexion of them with the Commiſſion given to *cure Diſeaſes, caſt out Devils, and raiſe the Dead*; and from the Words of (c) *Irenæus*, ſaying, *The Church did all theſe Miracles, neither ſeducing any Man, nor taking Money for them,* ὡς γὰρ δωρεὰν εἴληφε παρὰ

(b) Quem primum Dominus elegit. *Cypr. Ep.* 17. ὁ πάντων τῶν μαθητῶν προκριθεὶς. Baſil. de Jud. Dei, To. p. 268. ἀπαρχὴ τῶν ἀποστόλων, Method. ap. Photium, Cod. 275. Primus credidit, & Apoſtolatûs eſt Princeps. *Hilar in Matt.* Can. 7. Προτίθησι δὲ Πέτρον καὶ Ἀνδρέαν διότι καὶ πρωτόκλητοι. Theoph. in loc.

(c) Lib. 2. c. 57.

παρὰ Θεοῦ, δωρεὰν καὶ διακονεῖ, *for as ſhe hath received them freely of God, ſo ſhe freely miniſters them*; I ſay, from theſe Things it is evident, That theſe Words only relate to the diſpenſing of *miraculous Gifts*, and they aſſuredly do wreſt, and very much abuſe them, who plead from them againſt the maintenance of the *Miniſtry*: For (1.) *Chriſt* ſending the *Seventy* on the ſame Errand, and inveſting them with the ſame Power, bids them, *into whatſoever Houſe they entered, to eat and drink what was ſet before them, becauſe the Labourer was worthy of his Hire*, Luke x. 7. And many of the *Apoſtles*, when executing this Commiſſion, even the Brethren of our *Lord*, and *Cephas*, did ſo, 1 *Cor.* ix. 4, 5. St. *Paul* alſo, who did not uſe this Liberty, not only juſtifies his Right to do ſo, but requires them, who are *taught the Word, to communicate to him that teacheth in all good things*, Gal. vi. 6. See the Note there; and pronounceth him that *labours in the Word and Doctrine, worthy of double Honour*, that is, *Maintenance*; and ſaith, *The Lord hath ordained, that they who preach the Goſpel, ſhould live of the Goſpel*, 1 Cor. ix. 14.

f Ver. 10. Μηδὲ ῥάβδον, *Nor yet Staves*:] That the Reading of *Theophylact*, and many MSS. μηδὲ ῥάβδους, *nor Staves*, is the true Reading is evident from *Mark* vi. 1. *Luke* ix. 3. where they are permitted to carry *one Staff*. And by this Precept, our *Lord* taught them, when they were employed in his Service, to depend upon his Providence for the Proviſion of what they wanted; and therefore, he ſpeaks thus to them, *When I thus ſent you forth, lacked ye any thing?* Luke xxii, 35. it follows, *for the Labourer is worthy of his Meat*; and therefore, even when they were diſpenſing theſe *Miracles*, our *Lord* allows them to receive it: Only *Theophylact* here notes, That *Chriſt* here ſays, he is worthy τροφῆς ἀ τρύφης, *of his Food, not of Dainties*; *for it becomes not a Teacher to fare deliciouſly*.

g Ver. 11. Ἐξετάσατε τίς ἐν αὐτῇ ἀξιός ἐστι, *Enquire who in it is worthy*.] So *ver.* 13. *And if the Houſe be not worthy*. Here *Cameron* pronounces them *Innovators*, who conclude hence, *that the Reaſon why one is rather called than another, is in Men themſelves*, i. e. in any diſpoſition in them to receive the Word; that is, he pronounceth all the *Ancients*, *Innovators*: For that they were of this Opinion, is evident from (d) *Dally*'s *Teſtimon. Veterum*, and from *Voſſius* in his *Pelagian* Hiſtory, *l.* 7. *c.* 2. and is demonſtrable from theſe Words of *Chriſt*; for he ſends his *Apoſtles to the loſt Sheep of the Houſe of Iſrael*, i. e. to thoſe who had ſtrayed from the ſalutary Paſtures of the *Law*, and the *Prophets*, to them whom he calls *to Repentance*, Mark vi. 12. to whom the *Goſpel* was to be preached, *Luke* x. 9. He ſpeaks therefore not of them, who are called already, but who were to be called to *Chriſt*'s *Sheepfold*, to the *Kingdom of Heaven*, and to *Faith*, and *Repentance*, as the Preparations for entering into it. (2.) In thoſe who are thus to be called, *Chriſt* manifeſtly ſuppoſeth ſome would be found by the *Apoſtles* ἄξιοι, *worthy*, ſome *unworthy*; bidding them to enquire, who were ſuch, and who not; and accordingly, to deport themſelves towards them: Now, whence ſhould they know this, but from ſuch *Diſpoſitions* found in ſome, which render them fit for the Kingdom, or from whom they might hope, they ſhould not labour in vain, in calling them to Repentance, and preaching the *Kingdom of God* to them: So alſo, when he ſends his *ſeventy Diſciples* on the ſame Errand, bidding them ſay, *Peace to the Houſe they come to*; and promiſing, that *if a Son of Peace were there, their Peace ſhould reſt upon it*, Luke x. 6. What can this *Son of Peace be*, but one diſpoſed to receive ſuch Perſons peaceably, and kindly, and to hearken to their Admonitions? And is not this the very Thing which fitted them for the Divine Benediction? This will be ſtill more evident, from the Conſideration of the Perſons oppoſed to the *Worthy*, and the *Sons of Peace*; for they were not ſuch as were diſpoſed to hearken to the Word, or to receive the *Preachers* of it, *Matt.* x. 14. *Mark* vi. 11. *Luke* x. 10. for which they were to look upon them as impure; yea, for which, *Chriſt* pronounces, their Puniſhment would be *greater in the Day of Judgment, than that of Sodom and Gomorrah*: And muſt not ſuch dreadful Judgments befal them, for want of ſuch Diſpoſitions, as might and ought to have been in them towards the *Goſpel of the Kingdom*, and thoſe, who came to them with the kind Offer of the Bleſſings of it? They therefore, by refuſing to receive the Word, *judged themſelves unworthy of eternal Life*, Act. xiii. 46. when they might, and ſhould have done the contrary; and for want of thoſe good Diſpoſitions, which others had, and they might have had, fell ſhort of the Salvation tendred to them.

Ver. 13. Ἐὰν δὲ μὴ ᾖ ἀξία, *But, if it be not* h *worthy, let your Peace return unto you*;] that is, They ſhall not obtain the Peace you wiſh them, or receive any Benefit from your Wiſhes; ſo this Phraſe ſignifies in thoſe Words of the *Pſalmiſt*, *My Prayer returned into my Boſom*, Pſal. xxxv. 14. See *Iſa.* lv. 11.

Ver. 14. Ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν, i *Shake off the Duſt from your Feet*.] The *Jews* thought the Duſt of the *Heathen* Lands polluted; ſo that the import of this Phraſe is this, *Look upon ſuch, as thoſe Heathens whom I have forbid you to preach to*; when therefore ye depart from them, ſhake off the Duſt of your Feet, as a Teſtimony that you ſo eſteem them.

Ver. 15. Ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γο- k μόρρων ἐν ἡμέρᾳ κρίσεως, *Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrah in the Day of Judgment, than for that City*.] The *Gloſs* which ſome have put upon theſe Words, *viz.* That the Puniſhment of that

(d) Apol. à p. 753. ad p. 946.

that City ſhall be greater, when *Chriſt* comes to execute his Judgment on the *Jewiſh* Nation, than that which *Sodom and Gomorrah ſuffered, for refuſing the Preaching of Lot*, doth certainly pervert the Import of theſe Words. For (1.) *Chriſt* ſaith not, *it hath been more tolerable for Sodom, but* ἔσται, *it ſhall be ſo*; which ſhews, he had reſpect not to the paſt, but future Sufferings of *Sodom* and *Gomorrah*. (2.) *Chriſt* adds, it ſhall be more tolerable for *Sodom*, &c. *in the Day of Judgment:* Now, tho' the Times of the Deſtruction of the *Jewiſh* Nation, are ſometimes ſtiled *the Days of Vengeance*, yet never are they called the *Day of Judgment*; but, that Phraſe ſtill relates unto the final Judgment, and Perdition of ungodly Men, 2 *Pet.* iii. 7. that Day to which the Wicked are reſerved *to be puniſhed*, 2 Pet. ii. 9. See *Matt.* xii. 36. 1 *John* iv. 17. So alſo doth the *Phraſe* ἐν τῇ κρίσει, uſed by St. *Luke*, Chap. x. 14. concerning the ſame Perſons, always ſignify, *Matt.* xii. 41, 42. ſo that the *Sodomites*, ſhall certainly receive a future Judgment: According to theſe Words of *Theophylact*, ἐκεῖ μειχριώτερον κολασθήσονται, *and they ſhall be puniſhed more moderately*. And, who can rationally conceive, that Men polluted with ſuch unnatural Luſts, ſhould be fit to come into that Place, into *which nothing enters that is polluted, or defiled?* Rev. xxi. 27. Here alſo, it is well noted by *Grotius*, That the Sin of thoſe who reject the Goſpel, rendering them obnoxious to greater Puniſhment than *Sodom* and *Gomorrah* were to ſuffer at the Day of Judgment; becauſe committed againſt greater Light, and greater confirmation of the Truth, muſt be a wilful Sin, which it was in their Power to avoid.

l Ver. 17. Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων, *But beware of Men:*] i. e. avoid as much as in you lies, the Perſecutions you may ſuffer from them. For, as *Theophylact* here notes, this is to be wiſe as Serpents, *viz.* to be circumſpect in declining their Snares, and giving them no juſt Occaſion to afflict us; and to be harmleſs as Doves, is to offend no Man by Word, or Example, and ſo to give them no Occaſion to do Evil to us.

m Ver. 19, 20. Μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε, &c. *Take no thought how, or what you ſhall ſpeak; for it is not you that ſpeak, but the Spirit of my Father which ſpeaketh in you:*] *Chriſt* promiſing here to his *Apoſtles*, immediate Aſſiſtance from the *Holy Spirit*, forbids them, προμελετᾶν, *to meditate before-hand what they ſhould ſay*, Luke xxi. 14. Vain therefore are the *Papiſts*, who aſcribe the ſame Aſſiſtance to their *Fathers* met in *Councils*, ſaying, *It is not they that ſpeak, but the Holy Ghoſt that ſpeaketh in them*; and yet make Prayers, and Diſputations, and many other Things, requiſite to an *infallible Deciſion*. Vain alſo are the *Anabaptiſts*, *Quakers*, and whoſoever do now expect the like Aſſiſtance in Prayer, and Preaching, after theſe extraordinary Gifts are ceaſed, as the *Apoſtles* had by Vertue of them; they may as well pretend to *ſpeak with Tongues*, and *caſt out Devils, as the Apoſtles did, by Vertue of the ſame Aſſiſtance.*

n Ver. 23. Ὅταν δὲ διώκωσιν ὑμᾶς, &c. *But when they ſhall perſecute you in this City, flee to another.*] It follows not from theſe Words, that a *Paſtor*, who is fixed to a particular Congregation, may fly from it in Times of Perſecution; their caſe being not the ſame with that of the *Apoſtles*, whoſe Commiſſion was to go *through all the Cities of Judea, beginning at Jeruſalem*, Acts i. 8. ſo that they only fled from one Part of their Juriſdiction to another, and were ſtill executing the Office and Truſt committed to them.

o Ibid. Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου, *I ſay unto you, ye ſhall not have gone over the Cities of Iſrael till the Son of Man come.*] This Dr. *Lightfoot* underſtands as ſpoken of their firſt Miſſion, and ſays, the meaning of the Words is this, You ſhall not have finiſhed it till the Son of Man riſe from the Dead. But (1*ſt*,) In that firſt Miſſion, they met with no Perſecution in any City; but, where they were not received, left it of their own accord, *ver.* 11. (2*dly*,) They preſently returned from their firſt Commiſſion to their Lord, and told him all that they had done, and taught in proſecution of it, as we read, *Luke* ix. 10. *Mark* vi. 30. (3*dly*,) This Phraſe, *the Coming of the Son of Man*, doth never, that I know of, ſignify our Lord's Coming at his Reſurrection, but either his coming with the *Roman* Army to deſtroy the *Jews*, as *Matt.* xxiv. 27, 30, 37, 44. — xxv. 13. *Mark* xiii. 26. *Luke* xviii. 8. xxi. 27. or elſe, his Coming to the final Judgment, *Matt.* xvi. 27. And ſeeing the *Apoſtles* were none of them to live till the Day of Judgment, it ſeems neceſſary to underſtand this of his coming to avenge his Quarrel on the *Jewiſh* Nation. And to this Senſe lead the following Words; and if you meet with great Obloquies, and Perſecutions, from the *Jewiſh* Nation, whilſt you are thus ſpreading the Goſpel thro' *Judea*, (as they did even to the Beginning of the War; (e) *James*, the Brother of our *Lord*, and other *Chriſtians*, being ſlain by *Ananus* the *High Prieſt*, but three Years before the War broke out;) 'tis only what was done to our *Lord*; and therefore, what you have equal reaſon to expect, *for the Diſciple is not above his Maſter*, ver. 24, 25, 26.

p Ver. 26. Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· *Fear ye not them therefore; for there is nothing hidden that ſhall not be revealed.*] Theſe Words are capable of two good Senſes: (1*ſt*,) Let not the Dread of theſe Perſecutors affright you from Preaching of the Goſpel, as deſpairing of the Succeſs of it; for though at preſent, it ſeems to be hidden from the World, and it is like to be obſcured a while by the Calumnies of the *Jews*, and others, I will cauſe it to ſhine thro' all the World, and diſſipate all

(e) Joſeph. Antiq. l. 20. c. 8. p. 698. B.

all the Clouds they caſt over it, and break through all the Obſtacles, and will render it *mighty, to caſt down every high Thought that exalts itſelf againſt the Knowledge of God, and bring into Captivity every Thought to the Obedience of Chriſt*, 2 Cor. x. 5. or thus; 2*dly*, Fear not the Calumnies with which they ſhall load you, (as they did your Maſter, calling him *Beelzebub*, ver. 25.) for, I will make the Innocency and Excellency of your Doctrine, as clear as the Light; and your Integrity in the diſpenſing of it, and your Patience in ſuffering for it, to redound to your Praiſe, Honour, and Glory, throughout all Ages, and eſpecially at the Revelation of our Lord from Heaven, 1 *Pet.* i. 7.

q Ver. 27. Ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτὶ, &c. *What I ſay to you in Darkneſs, ſpeak ye in the Light, and what ye hear in the Ear, that preach ye upon the Houſe-tops*;] i. e. what I have ſaid to you in private, and in obſcure *Parables*, and almoſt as the *Jewiſh Doctors*, whoſe Cuſtom it is to whiſper into the Ear of one, who is to ſpeak what he thus whiſpers aloud to others; (See Dr. *Lightfoot* and Dr. *Hammond* on this place) that ſpeak ye openly and clearly in the Audience of all, and as it were, after the manner of the *Jews*, who having Battlements on the Tops of their Houſes, over which they could look, *Deut.* xxii. 8. 2 *Sam.* xi. 1. *Acts* x. 9. did often from them preach to the People. And ſo, ſaith (f) *Hegeſippus*, they carried *James the Juſt to the Top of the Temple, to preach to the People at the Paſſover.*

r Ver. 28. Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι, *And fear not them who can kill the Body, but cannot kill the Soul*, &c.] Theſe Words ſeem to contain a certain Evidence, that the Soul dies not with the Body, but continues afterward in a State of Senſibility: For, (1*ſt*,) That which it is allowed that Men can do to the Body, it is denied that they can do to the Soul; therefore *Chriſt* ſpeaks not in theſe Words of Death eternal, (for that Men cannot inflict upon the Body, or hinder its Reſurrection:) therefore it is ſpoken of a temporal Death. Note, (2*dly*,) That they who by killing the Body, make the Soul alſo to periſh, till the Re-union and Reviviſcence both of Soul and Body, do alſo kill the Soul, and ſo do more than they who can kill the Body only: And they, who by killing of the Body render the Soul or Spirit of a Man inſenſate, and deprived of all poſſibility of thinking, or perceiving any thing, do alſo kill the Soul; for, 'tis not eaſy to perceive, how an intelligible, thinking, and perceiving Being, can be more killed, than by depriving it of all Senſation, Thought, and Perception; the Body it ſelf, being killed by a total Privation of its Capacity of Senſe and Motion: Since therefore in St. *Luke*, Chap. xii. 4. *Chriſt* ſaith, The Adverſaries of the *Chriſtians can only kill their Bodies*, and here, that they cannot kill their Souls; it remains, that the Soul doth not periſh with the Body, nor is it reduced into an inſenſible State by the Death of it. And, (3*dly*,) Our Lord may well be ſuppoſed to ſpeak here, as the *Jews* would certainly underſtand his Words; now, they would certainly thus underſtand him, this being their received Opinion, That the Soul after the Death of the Body, was capable of Bliſs, or Miſery, and therefore did continue in a State of Senſation; (g) *Man*, ſay they, *fears an earthly King, who may die To morrow, ſhould puniſh him*; *and, doth he not fear him, in whoſe Hands his Soul is, both in this Life, and the future?* And the *Author*, αὐτοκράτορ λοιδορεῖ, ſaith, (h) *Let us not fear them who ſeem to kill the Body*; *for them who die for the Law*, Abraham, Iſaac, *and* Jacob, *receive*; *but, they who tranſgreſs the Law of God, ſubject the Soul to a great danger of endleſs Torments.*

Ver. 29. *A Sparrow falls not to the Ground without your Father.*] This as (*) *Buxtorf* hath obſerved, is like that Saying of the *Jews*, Avicula ſine cœlo non perit, quantò minùs homo. *A Bird periſheth not without the Providence of God, much leſs a Man*

s Ver. 34. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν — ἀλλὰ μάχαιραν, *Think not that I came to ſend Peace, upon the Earth*; *I came not to ſend Peace, but a Sword*, ver. 35, 36.] The uſual Import aſſigned to theſe Words, is this, Though all my Exhortations and Inſtitutions tend to conciliate the moſt endearing Love, and to eſtabliſh the firmeſt and moſt laſting Peace in the World; yet, the event of it, thro' Men's Ignorance and Wickedneſs, will be great Variance and Diſcord, even between neareſt Relatives, and Perſons of moſt intimate Acquaintance and Familiarity: Yet is the Expoſition of Dr. *Lightfoot* very ingenious and true, That he came to ſend upon the Land of *Judea*, not that Peace, and thoſe *Halcyon Days* which they expected at the coming of their *Meſſiah*, but a Sword, and continual War, and Diſcords, to deſtroy them, not only by their Enemies, but by their own Hands: Of which, *Joſephus* give us a full Comment in his *Hiſtory* of the continual Wars the *Jews* had with the *Greeks*, the *Syrians*, and the *Samaritans*, which were, ſaith (i) *Euſebius* from him, στάσεις καὶ πόλεμοι καὶ κακῶν ἐπάλληλοι μηχαναί, *continual Wars, and Seditions, and Machinations of Evil*, with the *Prognoſtication* of them by a kind of *flaming Sword hanging over Jeruſalem for a Year*. See Note on *Chap.* xxiv. (k) He adds, That ἐκινεῖτο ἐν ἑκάστῃ πόλει ταραχὴ καὶ πόλεμος ἐμφύλιος, *there aroſe in every City Tumults, and Civil Wars*; *and no ſooner had they any reſpite from the* Romans, *but they turned their Hands againſt one another*;

(f) Apud Euſeb. H. Eccl. l. 2. c. 53.

(g) Buxt. Floril. p. 364. Eben. Fzr. in Ex 20. 3.

(h) Μὴ φοβηθῶμεν τὸν δοκοῦντα ἀποκλείειν τὸ σῶμα, ὅτω γὰρ θάνοιλας ἡμᾶς Ἀβραὰμ, Ἰσαὰκ, καὶ Ἰακὼβ, ἀποδέξωνται· μέλας δὲ τῆς ψυχῆς κίνδυνος ἐν αἰωνίῳ βασανισμῷ κείμενος, παραβαίνουσι τὴν ἐνολὴν τοῦ Θεοῦ· cap. 13. * Lex. Talmud. p. 553.

(i) Hiſt. Eccl. lib. 2. cap. 6.

(k) De Bel. Jud. lib. 4. c. 10.

ther; giving us tragical Accounts of the fearful Outrages, Spoils, Murthers, Devaſtations of Robbers, Cut-throats, Zealots, and of their amazing Cruelties beyond Example, eſpecially of the three adverſe Parties in the *Temple* and City of *Jeruſalem*.

t Ver. 40, 41, 42. Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται, *He that receiveth you, receiveth me*, &c. Here *Chriſt* comforts his *Diſciples* by promiſing a Bleſſing, and Reward to every one that ſhews the leaſt Kindneſs to them, or any of thoſe, who were employ'd in the ſame Work with them, *viz.* the *Prophets* mentioned among ſpiritual Perſons in the firſt *Epiſtle* to the *Corinthians*, and of whom *Chriſt* ſpeaketh thus, *Chap.* xxiii. 34. *Behold I ſend to you Prophets, and Wiſe Men*, or even to any of his righteous Servants; which as it is a great Incitement to others to expreſs their Kindneſs to *Chriſt*'s *Miniſters* and faithful Servants, ſo is it alſo to his *Miniſters*, to apply themſelves to his Service with a ready Mind, and with the utmoſt Diligence, in Execution of their *paſtoral Charge*. To receive them *in the Name of a Prophet*, is to receive them on that Account, that they are ſuch. As to learn the Law *Liſemah* (l) *in the Name of the Law*, is to learn it upon that Account; and to do a thing (m) *al ſhem*, or *leſhem*, in or for the Name, is, ſaith he, to do it upon that Account, as when they ſay, *Let all thy Works be done*, Leſhem ſhammaim, *in the Name of Heaven*, that is with reſpect to God; and to his Glory. Moreover, when he ſaith, *v.* 39. *He that loſeth his Life for my ſake, ſhall find it*, and *he that findeth* or preſerveth it by deſerting me, and my Doctrine, *ſhall loſe it*; this is exactly true, according to the *Chriſtian* Doctrine, which promiſeth a Reſurrection of the Body to eternal Life, to thoſe, who are faithful to Chriſt to the Death, and threatneth eternal Death to thoſe, who deſert him to preſerve this momentary Life; now ſure he with a Witneſs *loſeth Life*, who is deprived of that eternal Life he in the Body might enjoy, and he as ſurely finds it, whoſe Body is raiſed to a Life incorruptible.

Ver. 42. Ποτήριον ψυχροῦ, *a Cup of Cold.*] u ſub. *Water*. So *Chap.* xi. 8. τὰ μαλακὰ are ſoft Raiments; and *Luke* xii. 47. δαρήσεται πολλὰς, *He ſhall be beaten with many*, ſupply πλήγας, *Stripes*. This *Ellipſis* of the Subſtantive, as the *Grammarians* note, is very frequent in the *Old Teſtament*. So, 2 *Sam.* xxi. 16. *He was girded with a new*, add *Sword*, Pſal. x. 10. *that the Poor may fall by his ſtrong*, add *Paws*. Pſal. lxxiii. 10. *The Waters of a full*, add *Cup*, *were wrung out to him*. See *Gloſſ. de Nomine. Can.* 12.

CHAP. XI.

1. AND it came to paſs, when Jeſus had made an End of commanding his twelve Diſciples, (*whom he had ſent to preach, before his coming to the Cities of Iſrael*, Matt. x. 23. Luke x. 1.) he departed thence (*from Capernaum*, Matt. ix. 1.) to teach and to preach in their Cities.

2. Now when John had heard in the Priſon (*of Machærus*) the Works of Chriſt (*being told of them by his Diſciples*, Luke vii. 18.) he ſent two of his Diſciples, (*whom he had called to him for that Purpoſe*, Luke vii. 19.)

3. And (*they, in the Name of their Maſter*, Luke vii. 20.) ſaid unto him, Art thou he
a that [a] ſhould come, or do we look for another?

4. (*And in that ſame Hour, that the Diſciples of John came with this Queſtion, Chriſt cured many of their Infirmities, and Plagues, and of evil Spirits, and unto many that were blind he gave ſight*, Luke vii. 21. *and therefore*) Jeſus anſwered, and ſaid unto them, Go, and ſhew John again thoſe things which ye do hear, (*Luke* vii. 22.) and ſee:
b 5. The [b] blind receive their Sight, and the lame walk, the Lepers are cleanſed, and the deaf hear, the dead are raiſed up, and the
c [c] poor have the Goſpel preached to them.

6. And bleſſed is he whoſoever ſhall not
d be [d] offended in me.

7. And as they departed, (*or when they were gone,*) Jeſus began to ſay unto the Multitudes concerning John, (*that they might not doubt of the Teſtimony John had given to him, by reaſon of his Enquiry, which ſeemed to render him now doubting, of what he before had teſtified; when you went forth into the Wilderneſs to be baptized of John,*) What went you forth into the Wilderneſs to ſee? (*was it to ſee*) a Reed ſhaken with the Wind? (i. e. *a Man wavering in his Teſtimony, and turning this way, and that way, as a Reed ſhaken with the Wind doth.*)

8. But what went you out to ſee? (*was it*) a Man cloathed in ſoft Raiment? (*a Courtier, or a Paraſite, apt to flatter, and ſpeak rather what will pleaſe others than what Truth requires?*) behold they that wear ſoft Cloathing are in Kings Houſes; (i. e. *ſuch Perſons may be expected rather in King's Palaces, than in Deſerts.*)

9. But what went you out for to ſee? (*was it to ſee*) a Prophet? yea, I ſay unto you, and (*one that is*) more than a Prophet? (*his Doctrine being more excellent, and his Office being not only to foretel, but to prepare the way of the Meſſias.*)

10. For this is he of whom it is written, (*Mal.* iii. 1.) Behold I ſend my Meſſenger before thy Face, which ſhall prepare thy way before thee. (See Note on *Matt.* iii. 3.)

11. Verily I ſay unto you, among them (i. e. *thoſe Prophets*) that are born of Women, there hath not riſen a [e] greater than e
John

(l) Lex Talm. p. 903. (m) P. 2431. 2

John the Baptiſt, (*on the Accounts forementioned*;) notwithſtanding, he that is leaſt in the Kingdom of Heaven, (*the leaſt Prophet belonging to the Goſpel Diſpenſation*) is [f] greater than he.

12. And from the Days of John the Baptiſt until now, the Kingdom of Heaven (*as it were*) ſuffereth Violence, (*by reaſon of the great Concourſe of People that fly into it with a Fervour, like that which is uſed by a Multitude aſſaulting a City, or Caſtle,*) and the [g] violent take it by Force.

13. (*I ſay from the Days of John the Baptiſt*;) For all the Prophets and the Law propheſied (*of the Meſſiah, and were the Teachers which the People were to hear*, Luke xvi. 31.) until John, (*And*, ἀπὸ τότε, *from that time the Kingdom of God was preached*, καὶ πᾶς ὁ βιαλόμενος εἰσελθεῖν, *and every one that is willing to enter, preſſeth, or ruſheth violently into it*, Luke xvi. 16. *which ſeems to juſtify the Expoſition of* ver. 12.)

14. And if ye will receive (*it, or him as ſuch, I tell you truly*) this (*Perſon*) is (*that*) [h] Elias which was for to come, (*according to the Prophecy of Malachy.*)

15. He that hath Ears to hear, (i. e. *hath Judgment to diſcern, and is diſpoſed to receive the Truth,*) let him hear, (*and embrace it.*)

16. But whereunto ſhall I liken this Generation? It is like to Children ſitting in the Markets, and calling unto their Fellows,

17. And ſaying, (*by way of Complaint to them,*) we have [i] piped to you (*as they uſe to do at Feſtivals,*) and ye have not danced: we have mourned to you, (*as it is uſual in Funerals, and Times of Sadneſs,*) and ye have not lamented; (i. e. *You will neither follow us when we excite you to Mirth, or Sadneſs.*)

18. For John came neither eating nor drinking, (*in the uſual manner; his Meat being only Locuſts and wild Honey*, Matt. iii. 4. *and his Drink only ſuch as the Wilderneſs afforded*; and (*becauſe of this Auſterity,*) they (*who refuſe, and reject his Baptiſm*, Luke vii. 30.) ſay, he hath a Devil, (i. e. *he is poſſeſſed by ſome melancholy Spirit.*)

19. The Son of Man (*on the other Hand,*) came eating and drinking (*in the uſual manner,*) and they (*who reject him, and his Doctrine,*) ſay (*of him*) behold a Man gluttonous and a Wine-bibber, and (*by his Converſe with them,*) a Friend of Publicans and Sinners; but (Gr. *and*) Wiſdom is [k] juſtified of her Children.

20. Then began he to upbraid the Cities, in which moſt of his mighty Works were done, becauſe they repented not, (*at his ſaying, repent ye, for the Kingdom of God is at hand, though he confirmed his Doctrine with the greateſt Miracles, ſaying thus to them*;)

21. Wo unto thee Chorazin, wo unto thee Bethſaida; for if the mighty Works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Aſhes.

22. But (*or therefore*) I ſay unto you, it ſhall be more tolerable for Tyre and Sidon, in the Day of Judgment than for you.

23. And thou Capernaum, which art exalted unto Heaven, (i. e. *advanced highly above others by my Preſence with thee, and my Miracles wrought in thee,*) ſhalt be brought down to Hell, (i. e. *into a State of extremeſt Miſery,*) for if the mighty Works, which have been done in thee, had been done in Sodom, it would have remained to this Day.

24. But (*therefore*) I ſay unto you, it ſhall be more [l] tolerable for the Land of Sodom in the Day of Judgment, than for thee.

25. At that time Jeſus [m] anſwered, and ſaid, I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt [n] hid theſe Things from the wiſe and prudent, (*in their own Eſteem, and the Conceit of others,*) and haſt revealed them to (*thoſe whom they account*) Babes. (*Rom.* ii. 20.)

26. Even ſo, Father, (*hath the Event been in my Preaching,*) for ſo it ſeemed good in thy Sight.

27. [o] All things (*appertaining to my Office*) are delivered to me of (i. e. *by*) my Father: and no Man knoweth the Son, but the Father, neither knoweth any Man the Father (*'s Will aright*) ſave the Son, and he to whomſoever the Son will reveal him.

28. [p] Come (*therefore*) unto me all ye that labour (*under the Bondage and Condemnation of the Law*) and are heavy laden (*with the Burthens of Phariſaical Impoſitions,*) and I will give you reſt (*Eaſe and Deliverance from theſe Burthens.*)

29. Take my Yoke upon you, (*become my Diſciples,*) and learn (*not of thoſe blind Guides, but*) of me, for I am (*not like thoſe ſevere and ſupercilious Doctors, which deſpiſe you as People of the Earth, and will not vouchſafe even to converſe with Publicans and Sinners, for their Reformation, but I am*) meek and lowly in Heart, (*and full of Pity to every burthened Soul,*) and (*ſo by coming to me*) ye ſhall find Reſt (*Peace, Quiet, Satisfaction, and Refreſhment*) to your Souls.

30. For my Yoke is (*not as theirs is, burthenſome, and galling, but it is*) eaſy, and my Burthen is Light.

Annotations on Chap. XI.

[a] Ver. 3. ART *thou* ὁ ἐρχόμενος, *he that cometh, or look we for another?*]

Note here (1.) that ὁ ἐρχόμενος, *he that is coming*, was in thoſe Days the common Stile for the *Meſſias*: ſo is he ſtiled by St. *John himſelf*, ὁ ἐρχόμενος ὀπίσω μου, *he that cometh after me*, Matt. iii. 11. John i. 15, 27. So by the Multitude, ſaying, *Hoſanna to the Son of David, bleſſed is* ὁ ἐρχόμενος, *he that cometh in the Name of the Lord*, Matt. xxi. 9.—xxiii. 39. or as it is, *Luke* xix. 38. ὁ ἐρχόμενος,

Βασιλεὺς, *the King coming:* And this Name of the *Meſſiah* they received from *Habakkuk*, where he is ſtiled ὁ ἐρχόμενος, *he that ſhall come*, Hab. ii. 3. and from *Daniel*, where he is ſtiled ὁ ἐρχόμενος, *he that cometh with the Clouds of Heaven*, Chap. vii. 13. See *Matt.* xxiv. 30. xxvi. 64. *Heb.* x. 37.

Note, (2*dly*,) That the *Baptiſt* could not make this Enquiry on his own behalf, or doubt whether *Chriſt* were the *Meſſiah*, or not, for he was ſent to that very End to bear Witneſs of *Chriſt*, John i. 6, 7, 8. He was taught from Heaven a Sign by which he certainly might know him, *v.* 33. he proclaims him *the Son of God*, v. 24. *the Lamb of God*, ver. 36. he *bare witneſs* to him, *Chap.* iii. 26. v. 33. he declared of him, that he was *come from above*, from *Heaven*, that *he ſpake the Words of God*, that *God had not given him the Spirit by meaſure*, and that *he who received his Teſtimony, had ſet to his Seal, that God is true*; John iii. from *v.* 29. to the End. It cannot therefore be imagined, that after all this, he ſhould doubt whether he were the *Meſſiah*, or not, much leſs can we imagine, with many of the (a) *Fathers*, that the Senſe of this Enquiry ſhould be this, Tu es qui venturus es in infernum? *Art thou he that art to come to Hades, whither I am going, and ſhould I preach thee there? Chryſoſtom* indeed produces, but approves not this Opinion; but (b) *Origen* bids us *not to fear to aſſert it*, and proves it from this Place. Dr. *Lightfoot*, and others, conceive that *John* might imagine, as the *Jewiſh* Nation did, that *Chriſt*'s Kingdom ſhould be temporal, and ſplendid, and ſo expected that *Chriſt* ſhould deliver him out of Priſon; and that therefore *Chriſt* ſaith to him, *Bleſſed is he that ſhall not be offended in me.* But ſeeing σκανδαλίζεσθαι *to be offended*, ſtill ſignifies to be ſo ſcandalized as to *fall off from the Faith*, and 'tis by no means credible after the Teſtimonies that *John* had given of *Chriſt*, he ſhould be guilty of ſuch *Apoſtacy*, or Infidelity, eſpecially ſince his Diſciples after his Death reſort to *Chriſt*, and cleave to him, *Chap.* xiv. 12. it is moſt probable that *John* ſent theſe *Diſciples* not for his own, but for their Satisfaction in this Matter, and that *Chriſt* ſaid to them, *Bleſſed is he that ſhall not be offended in me.*

b Ver. 5. *The blind receive their Sight*, &c.] That he ſhould make *the blind to ſee, the Lame to walk, the Deaf to hear; and preach the Goſpel to the Poor*, was propheſied of the *Meſſiah*, Iſa. xxix. 18, 19.—xxxv. 5, 6.—lxi. 18. but of the *Lepers being cleanſed, and the dead raiſed* by the *Meſſiah*, we read nothing in the *Prophets*; theſe therefore were the things they heard done at *Naim*, where the Widow's Son was raiſed, *Luke* vii. 18. and ſaw done before their Eyes, when *Jeſus* cured many τῶν μαστίγων of their *Plagues*, for *Leproſy* is often ſtiled נגע צרעת *the Plagues of Leproſy*, and the *Word* נגע is by the *Septuagint* rendred πληγὴ and μάστιξ· it is ſtiled the *Plague of Leproſy*, Lev. xiii. 2, 3, 9, 20, 25, 31, 47, 49, 51, 59. and *Chap.* xiv. 3, 32, 34. and it was looked upon by the *Jews* as an immediate Chaſtiſement ſent from God. See Note on *Chap.* viii. 4. See *Examen Millii.*

Ibid. *The poor have the Goſpel preached unto them.*] Though the poor here may ſignify the poor and humble in Spirit to whom the Goſpel was preached with the beſt Succeſs, they being beſt fitted for, and ſo moſt ready to receive it; yet I ſee no Reaſon to recede from the obvious Senſe of the Words, that whereas the Men of mean Condition were by the proud *Scribes* and *Phariſees*, and learned *Rabbi*'s neglected, and contemned as *People of the Earth*, *John* vii. 49. *Chriſt* choſe chiefly to converſe with, and inſtruct them; and the Divine Wiſdom ſaw it fit, that when the Things of the Goſpel were hid from theſe Men, who were indeed blind Guides, though wiſe and prudent in their own Conceits, they ſhould be *revealed* to theſe *Babes*, v. 25, 26. And indeed as the Subject of the Doctrines of the *Scribes* and *Phariſees*, was chiefly vain Traditions, everting the Law of God, *Matt.* xv. and the Things they impoſed upon them *heavy Burthens*, and the Diſputes in their *Bethi Midraſhoth*, vain Janglings; ſo did they teach in ſuch a manner by *cabaliſtical Deductions*, and *allegorical Interpretations*, as tranſcended the Capacity of the *Vulgar*, ſo that they could profit very little, by repairing to their *Schools*, or hearing their Expoſitions upon the Law, or *Prophets*; as any one may learn from almoſt all their Expoſitions cited from their *Talmuds*, and their learned *Rabbi*'s; and therefore our Saviour, in the Cloſe of this Chapter, calls them from them to *learn of him.* See Note on *v.* 28. c

Ver. 6. *Bleſſed is he who ſhall not be offended in me.*] i. e. diſbelieve, or fall off from me by reaſon of my mean Circumſtances in this preſent World, or becauſe of thoſe Afflictions he may ſuffer for my ſake, or for adhering to my Doctrine. d

Ver. 11. *A greater than John,*] His Office being more excellent than that of other *Prophets*, to prepare the Way of Chriſt, and fit the People to receive him, by calling them to *bring forth Fruits worthy of Repentance*, that they might receive Remiſſion of Sins, and baptizing them in the Name of e

(a) Non ait tu es qui veniſti, ſed tu es qui venturus es, & eſt ſenſus, manda mihi, quia ad infernum deſcenſurus ſum, utrum te & inferis renunciare debeam, qui enunciavi ſuperis. *Hieron. in Locum.* Joannes ait, tu es qui venturus es in infernum ſine dubio. *Ruff. in Symb.* Διὰ τοῦτο εἶπε, συ εἶ ὁ ἐρχόμενος; τελείαν ὁ εἰς ᾅδην μέλλων καταβαίνειν.

(b) Μὴ φοβοῦ λέγειν ὅτι Ἰωάννης εἰς ᾅδου καταβέβηκε προκηρύσσων τὸν Κύριον ἵνα προείπῃ αὐτὸν, καταλυσόμενον διὰ τοῦτο ἐπινθάνεται, σὺ εἶ ὁ ἐρχόμενος. *Com. in Lib. Reg. Edit. Huet. To.* 1. *p.* 34. *A.* & *p.* 35. *A.* In hanc ſententiam maxima pars Veterum conceſſit. *Maldonat. in locum.*

of him that was to come after him, that was, of *Chriſt*, *Acts* xix. 4. (2*dly*,) His Doctrine being more excellent than theirs, the Goſpel of God beginning then to be preached, *Luke* xvi. 16. the higheſt Precepts of *Chriſtian* Charity propounded, *Luke* iii. 11. *Chriſt* the true Light being then atteſted to by *John*, *that all Men might believe in him*, John i. 7. and he being by him declared to be *the Lamb of God that taketh away the Sins of the World*, ver. 29. and who ſhould *baptize them with the Holy Ghoſt*, ver. 33. was the greateſt of *Prophets*. He was ſo (3*dly*,) by reaſon of the Succeſs, and Efficacy of his Doctrine, almoſt the whole Nation flowing in to his Baptiſm, and confeſſing their Sins, *Matt.* iii. 5, 6. whence it is added, that from *the Days of John the Baptiſt the Kingdom of Heaven ſuffers Violence*, v. 12.

f Ibid. Ὁ δὲ μικρότερος, *But he that is leaſt in the Kingdom of Heaven is greater than he.*] Not the meaneſt *Chriſtian*, but the meaneſt *Evangelical Prophet*, or Preacher of the *Chriſtian* Doctrine is greater than he. (1.) In reſpect of his Office, which was to preach *Chriſt crucified*, his Reſurrection from the dead, his Exaltation to the right Hand of God, the Bleſſings tender'd to thoſe that ſhould believe in his Name; and therefore alſo, (2.) In reſpect of his Doctrine, which was more ſpiritual, and heavenly, than that of *John*, and more expreſs in the Revelation of the new Covenant eſtabliſhed in the Blood of *Jeſus*, and *founded upon better Promiſes*, Heb. viii. 6. (3.) In reſpect of that Divine Aſſiſtance by which their Doctrine was confirmed, for *John did no Miracle*, John x. 41. whereas *they went forth preaching every where, the Lord working with them, and confirming the Words with Signs following*, Mark xvi. 20. The *Holy Ghoſt was not yet given*, John vii. 39. and ſo he fell not upon *John*; whence he comparing himſelf with *Jeſus*, who was from above, *John* iii. 31. and had the *Spirit above meaſure*, ver. 34. ſaith of himſelf, *He that is of the Earth ſpeaketh of* (or from) *the Earth*, ver. 31. whereas the *Evangelical Prophets* ſpake by the Gifts and Afflatus of the *Holy Ghoſt*, which *Chriſt* ſent down from Heaven on them.

g Ver. 12. *And the violent take it by Force.*] i. e. And they who by their continual Attendance on the Doctrine of it preached to them, their Care to underſtand it, and Readineſs to receive it, ſhew their ardent Deſires to be made Partakers of it, and do ἀγωνίζεσθαι *contend* for an Entrance into it, do by theſe means prevail. There is another Expoſition of theſe Words to this Effect, *i. e.* the *Publicans* and Sinners, and the meaner Crowd of the *Jews*, who are look'd upon by the *Scribes* and *Phariſees* as Perſons who have no Right to the Bleſſings of the *Meſſiah*, and ſo as violent Perſons, and Invaders, and Intruders, embrace the *Goſpel*, and as it were take it by Force from the *Scribes* and learned *Doctors*, who challenge the chiefeſt Place in this Kingdom, according to thoſe Words of *Chriſt* to them, *The Publicans and Harlots go before you into the Kingdom of God; for ye believed not John coming to you in the way of Righteouſneſs, but the Publicans and Harlots believed him*, Matt. xxi. 31, 32. and that which renders this Interpretation the more conſiderable is this Obſervation, that in the *parallel* Place, *Luke* vii. 28, 29, 30. inſtead of theſe Words, *the Kingdom of Heaven ſuffers Violence*, we have theſe *and all the People, and the Publicans juſtified God, being baptized with the Baptiſm of John, but the Phariſees and Lawyers rejected the Counſel of God, being not baptized of him.*

Ver. 14. Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν h
Ἠλίας ὁ μέλλων ἔρχεσθαι· *And if you will receive it, this is that Elias which was for to come,*] Here note,

1*ſt*, That it was the general Tradition of the *Jewiſh* Nation, that *Elias* the *Tiſbite* was to come in Perſon, as the Fore-runner of the *Meſſiah* of the *Jews*; that he in Perſon was *to anoint* him, and make him known unto the People; and that before the Advent of the *Son of David*, *Elias* was to come to preach concerning him. This is the Import of the Queſtion put to St. *John*, John i. 21. *Art thou Elias?* And of the Saying of the *Scribes*, *Elias muſt firſt come and reſtore all things*; Matt. xvii. 10. of the Interpretation of the Seventy, *Behold I ſend unto you*, Ἠλίαν τὸν Θεσβίτην, *Elias the Tiſbite*, Mal. iv. 5. and of that Saying of the Son of *Sirach*, Eccluſ. xlviii. 10. *Elias was ordained for Reproofs in their Times, to pacify the Wrath of the Lord's Judgment before it break into Fury, and to turn the Heart of the Father to the Son, and to reſtore the Tribes of Jacob.* And ſuitably to theſe Aſſertions, (c) *Trypho* the *Jew* declares, That ἡμεῖς πάντες προσδοκῶμεν τὸν Ἠλίαν χρῖσαι αὐτὸν ἐλθόντα, *all we Jews expect Elias to anoint Chriſt at his coming.* It alſo was the general Tradition of the Writers of the *Chriſtian Church*, even from the ſecond Century, that *Elias* the *Tiſbite*, by Vertue of thoſe Words of *Malachy*, is to come in Perſon before our Lord's *ſecond Advent*, to prepare Men for it. This Opinion of the Coming of *Elias*, tradit tota Patrum antiquitas, *all the ancient Fathers have delivered*, ſaid (d) *De la Cerda.* Conſtans eſt Patrum, omniumque conſenſu receptiſſima Eccleſiæ opinio, *it is the conſtant and moſt received Opinion of the Church, and all the Fathers*, ſaith, (e) *Huetius.* Conſtantiſſima ſemper fuit Chriſtianorum opinio, *It was always the moſt conſtant Opinion of Chriſtians that Elias was to come before the Day of Judgment*, ſaith (f) *Maldonat. It is*, ſaith (g) Mr. *Mead*, *well known that all the Fathers were of this Opinion. He is to come*, ſaith,

(c) Dial. p. 268. (d) In Tertul. de Reſur. carn. c. 23. (e) Not. in Orig. (f) In locum.
(g) Diſc. 25. p. 48.

ſaith (h) *Petrus Alexandrinus*, καλὰ τὴν τῆς ἐκκλησίας παράδοσιν, *according to the Tradition of the Church*, ſaith *Arethas Cæſarienſis*, *according to the unanimouſly received Opinion of the Church.* Note,

2*dly*, That in Oppoſition to this received Tradition of the *Jews*, *Chriſt* here aſſerts two Things. (1.) That *John* the *Baptiſt* was the very Perſon of whom it was written, *Behold I ſend my Meſſenger before thy Face*, v. 10. St. *Mark* aſſures us of the ſame thing, by ſaying that the Beginning of the Goſpel of *Jeſus Chriſt*, was, by the preaching, and baptizing of this *John*, *as it was written of him*, *Behold I ſend my Meſſenger before thy Face*, *who ſhall prepare thy way before thee*, Mark i. 1, 4. (2.) That this Meſſenger deſcribed by the *Prophet Malachy*, Chap. iii. 1. as one to be ſent before the Face of the Lord, was the very ſame Perſon promiſed by the ſame *Prophet*, in theſe Words, *Chap.* iv. 5. *Behold I ſend you Elijah the Prophet before the great and terrible Day of the Lord come*; and therefore that *Elijah* could be no other than *John* the *Baptiſt*: For when deſcending from the Mount, *Chriſt* ſaid to his *Diſciples*, *Tell no Man of the Viſion*, *till the Son of Man is riſen from the Dead*, Matt. xvii. 9. They thinking ſuitably to this *Tradition*, that this *Elias*, who appeared in the Mount, was viſibly to appear among them, to anoint the *Meſſiah* in the Sight of all the People, and order all Things belonging to his Advent, aſk this Queſtion; ſeeing according to the Doctrine of the *Scribes*, *Elias muſt firſt come*, *v.* 10. and do theſe Things, why is it thou forbiddeſt to ſpeak of his Appearance? To this Enquiry our *Saviour* anſwers, that it is very true there is a Promiſe of an *Elias* to come, and *reſtore all things*, *v.* 11. *But I ſay unto you*, the *Elias* promiſed, ἤδη ἦλθε, *hath come already*, and the *Scribes* knew him not, *but did unto him whatſoever they would*, *v.* 12. And then it follows, that his *Diſciples underſtood that he ſpake to them of John the Baptiſt*, *v.* 13. They therefore underſtood what the *Fathers* did not, and others would not learn from *Chriſt's* plain Words, that *John* the *Baptiſt* was the *Elias* promiſed, as the Fore-runner of the great and terrible Day of the Lord; whence it doth plainly follow, that they who do not think *John Baptiſt*, and he only, was the *Elias* mentioned by the *Prophet*, muſt miſtake. For our *Lord* plainly ſaying, That *that Elias*, of whom the *Scribes* made mention as the Fore-runner of his Advent, was *already come*, and giving them no Intimation that any other was to be expected after the coming of this One, there can be no pretence from the *Tradition* of the *Scribes*, or from the Saying of the *Prophet*, to expect any other. Moreover our Lord, as if he had foreſeen, and had deſigned to confute this *Jewiſh* Fable, ſpeaks here more plainly thus, *All the Prophets and the Law propheſied until John*, *and if you will receive*, *i. e.* attend to, and believe it, *this is that Elias which was for to come.* (i) By which Words he moſt plainly teacheth, that that *Elias* of whom the *Prophets* ſpake, as of one for to come, was come already; and makes it manifeſt, that all that was in *Malachy*, or any other *Prophet*, ſpoken of *Elias*, was made good in the *Baptiſt*, who came *in the Power and Spirit of Elias*, Luke i. 16. and was to be underſtood of him alone, as much as if he had in expreſs Words aſſerted, that he only was the *Elias* that was to come, and they were not, by Vertue of any Prophecy, to look for, or expect another. For thus our *Saviour* ſpeaks, The *Prophet Malachy* ſaith, *Behold I ſend my Meſſenger before thy Face:* Now, I aſſure you, the *Baptiſt* is the very Perſon of whom this is written; the ſame *Prophet* ſaith, *Behold I will ſend you Elias the Prophet*, &c. whence your *Scribes* teach you to expect the perſonal Appearance of *Elias the Tisbite*, as the Fore-runner of your *Meſſiah*; but if you will receive the true Interpretation of thoſe Words from me, St. *John* the *Baptiſt* is that *Elias*, which according to that *Prophecy*, was to be his Fore-runner.

Object. 1. But againſt this plain Aſſertion of our Lord it is objected, that in the *Tranſlation* of the Seventy, the Words run thus, *Behold I will ſend you* Ἠλίαν τὴν Θεσβίτην, *Elias the Tisbite*, which denotes *Elias* in Perſon, and cannot be applied to St. *John* the *Baptiſt*.

Anſ. To this I anſwer, That this Argument is of no Force, becauſe it is founded not on the *Original*, but only on a *Tranſlation* which is not *authentick*. (2.) From this Tranſlation it may be probably collected, that this Imagination of the Appearance of the *Tisbite*, obtained then among the *Jews*; but hence it will not follow that it was true, any more than that the *Doctrine* of the *Millennium*, and of *Chriſt*'s temporal Kingdom muſt be true, becauſe they were received by that Nation as ſuch. (3.) By the ſame Reaſon, and figurative way of Speaking, the *Baptiſt*, may as well be called *Elijah* the *Tisbite*, as *Elijah* the *Prophet*, that only ſhewing the Country of that *Prophet*, as the other doth his Office; ſo that if the *Baptiſt* deſerved to be called *Elijah* the *Prophet*, becauſe he came in the *Spirit* and *Power of Elijah*, he muſt deſerve to be called *Elijah the Tisbite* on the ſame Account, ſeeing *Elijah* the *Prophet* was *Elijah* the *Tiſbite*. But,

Object. 2. *It is objected*, that the Day mentioned, *Mal.* iv. 5. as the Time of the coming of *Elijah*, is ſtiled *the great and dreadful Day of the Lord*, which ſeemeth proper to the Day of Judgment; whereas the Day of *Chriſt*'s firſt Coming is not ſo called, but rather *an acceptable Day*, and *a Day of Salvation.*

Anſw. To this I anſwer, That the Day of our Lord's firſt Coming, conſidered as reaching

(h) In Apoc. 11.

(i) *Vide* Pocock. in locum.

reaching to the Deſtruction of *Jeruſalem* was indeed a very dreadful and terrible Day. Thus in the *Prophet Joel*, we read of *a Day of the Lord* deſcribed in the ſame Expreſſions: *The Sun ſhall be turned into Darkneſs, and the Moon into Blood, before the great and terrible Day of the Lord come*; and yet St. *Peter*, ſpeaking of what was done after our Lord's Aſcenſion, and citing theſe very Words, ſaith, *This was that which was ſpoken by the Prophet Joel*, Acts ii. 16. Moreover, our *Bleſſed Lord* ſpeaking of the Deſtruction of *Jeruſalem*, and of the Miſeries that ſhould befal that very Generation, ſaith, *Theſe ſhall be the Days of Vengeance*, ſuch Days of Tribulation *as never were from the beginning of the World, and never ſhall be afterwards*, Luke xxi. 22. Matt. xxiv. 21. Yea, the Tradition of the *Jews* doth in their *Talmud* make mention of ſuch great Afflictions which ſhould happen in the Days of their *Meſſiah* unto *Iſrael*, that happy ſhould he be who did not ſee them: (k) Which notwithſtanding, this Day might be ſtiled *an acceptable Day, a Day of Salvation* to them, who received our *Jeſus* as their *Saviour*, believed in him, and obeyed his Sayings; according to the Words of the *Prophet Malachy*, *Behold the Day cometh which ſhall burn as an Oven*, &c. *but to you that fear my Name ſhall the Sun of Righteouſneſs ariſe with healing in his Wings*, Mal. iv. 1, 2. Whence after this moſt terrible Deſcription our Lord ſpeaks thus to his *Diſciples*, Luke xxi. 18, 19. *Be not ye terrified when theſe things ſhall happen, in patience poſſeſs your Spirits, for there ſhall not one Hair of your Heads periſh: when theſe things come to paſs, then look up, and lift up your Heads for your Redemption draweth nigh*, *v.* 28.

Object. It is farther objected, that *John* expreſly denies that he was *Elias*; for when the *Jews* from *Jeruſalem*, and the *Prieſts* and *Levites* were ſent to him, ſaying, *Art thou Elias?* He ſaid, *I am not*, John i. 21.

Anſw. If this Objection be of any Force, it will alſo prove that *John* the *Baptiſt* was no *Prophet*; for to the following Enquiry, *Art thou a Prophet?* He ſtill anſwers *no*; whereas our *Saviour* atteſted, That he was *a Prophet, yea, and more than a Prophet*, Matt. xi. 9. and all the People ſo accounted of him. (l) His meaning therefore is only this, I am not that *Elias* in Perſon whom you expect, nor am I ſuch a *Prophet*, as in the Days of the *Meſſiah* you expect to riſe from the Dead. And *Expoſitors* tell us, he choſe to anſwer thus out of Modeſty, that he might not commend, or bear witneſs of himſelf, thinking it more convenient that *Chriſt* ſhould thus bear witneſs of him, than that he ſhould aſcribe ſo great a Dignity to himſelf.

Object. 4. It is objected, that after St. *John* was beheaded, our *Saviour* ſaith, *Elias truly ſhall firſt come and reſtore all things*; now, How, ſay they, can this be ſpoken as a thing future of *John* the *Baptiſt* then? This therefore muſt be underſtood of ſome other *Elias* to come thereafter. This is the Ground on which this Doctrine is eſtabliſh'd by *Juſtin M.* that our Lord taught it, ſaying, (m) Ἠλίας ἐλεύσεται, *that Elias ſhall come.* And in this he is followed by *Theodoret*, and many of the *Ancients*.

Anſw. After that our Lord had uttered theſe Words, not in the future, as the *Vulgar* reads them, but in the preſent Tenſe, *Elias cometh*, or *Elias coming firſt reſtoreth all things*, Matt. xvii. 11. Mark ix. 11. he adds immediately of the ſame *Elias*, of whom he had ſaid, *He cometh*, or *he ſhall come firſt*, that ἤδη ἦλθε, *he is now come*, ὅτι ἐλήλυθε *that indeed he was come*, Matt. xvii. 12. And again, if you will receive it, this *Baptiſt* is that *Elias*, ὁ μέλλων ἔρχεσθαι, *who is for to come*; and when he ſaid theſe Words, then his *Diſciples* underſtood that he ſpake of *John* the *Baptiſt*, i. e. that he meant him, and no other, when he ſpake of an *Elias* who was for to come.

So that the meaning of our Lord's Words is plainly this, *True it is, as the Scribes ſay; Elias is to come before the Meſſiah, and it is alſo true, that John is that Elias which was, when Malachy ſpake thoſe Words, to come afterwards; but then He was not yet to come when our Saviour ſpake of him*; but as he ſaith expreſly, *was already come*; tho' they who ſaid *Elias muſt firſt come*, knew him not when he was come. And truly, had our Lord ſpoken of one *Elias*, *viz. John* the *Baptiſt*, and the *Prophet Malachy* of another; had *Chriſt* ſpoken of an *Elias* to come at his firſt Advent, and the *Prophets* and the *Scribes* of one to come at his ſecond Advent, he had not anſwered his *Diſciples* Queſtion, but deluded them. And that the *Elias* here ſpoken of was to appear at our Lord's firſt Coming, is apparent from the Enquiry of the *Diſciples*; Why ſay the *Scribes*, *Elias* muſt firſt come, before the Son of Man; for the *Tradition* of the *Scribes* was, that *Elias* was *to anoint the Meſſiah, and make him known unto the People.* And 'tis as evident from our Lord's Anſwer, *Elias cometh firſt*, i. e. before my Reſurrection, of which I now ſpeak; from this Place therefore it never can be proved that any other under that Character, is to appear before his ſecond Coming.

Object. It farther is objected, That the *Elias* mentioned by *Malachy*, was to turn the Hearts of the *Fathers* to the *Children*, and was, according to our *Saviour*'s Acknowledgement, to reſtore, or ſet all things in order; which ſeemeth not to have been done by the Miniſtry of the *Baptiſt*, who continued but a ſhort time, and did no ſuch things as theſe Words ſeem to imply; it remains therefore, that theſe Words ſhould be fulfilled by an *Elias*, who ſhould be the Fore-runner of *Chriſt*'s ſecond Advent.

Anſw. To this I anſwer, That all who will not give the Lie unto the *Angel* ſent to *Zachary*, muſt be obliged to confeſs, the *Baptiſt*

(k) *Vide Dr.* Pocock in Mal. iii. 2. (l) *Dr.* Pocock, ibid. (m) Dial cum Tryph. p. 268.

Baptiſt did fulfil the Prophecy of *Malachy*. For of the *Baptiſt* he thus ſpeaks, *He ſhall be great before the Lord, and many of the Sons of Iſrael ſhall he turn unto the Lord; for he ſhall go before him in the Spirit and Power of Elias, to turn the Hearts of the Fathers to the Children, and the Diſobedient to the Wiſdom of the Juſt, to make ready a People prepared for the Lord:* If then *John Baptiſt* did not fulfil the Words ſpoken by the *Angel*, we muſt confeſs, the *Angel* was deceived, and *Zachary* deſerved not the Puniſhment he ſuffered for diſbelieving his Teſtimony; but if he did fulfil theſe Sayings of the *Angel*, he alſo muſt fulfil the Words contained in the *Prophet Malachy*, becauſe the *Angel* ſpeaketh in the very Words of *Malachy*.

Again, Our *Saviour* acknowledging, that an *Elias* was to come before him, *and reſtore all things*, adds, that he who was to come, *to reſtore all things, was already come*, and was the *Baptiſt:* He therefore muſt have *reſtored all things*, or it muſt be confeſſed, that he did not *execute* his Office, or fulfil what was written of him. Moreover the *Holy Ghoſt*, by the Mouth of *Zachary*, ſpeaks thus concerning *John*, *And thou Child, ſhall be called the Prophet of the Higheſt; for, thou ſhalt go before the Lord to, prepare his Way*, Luke i. 76. which is the very thing the *Prophet Malachy* declares to be the Office of his *Meſſenger*. And whoſoever ſhall conſider what in the Goſpel is ſaid of *John* the *Baptiſt*, and ſhall compare thoſe Things with what the *Prophet Malachy* and even the *Scribes* averred, That the *Elias* promiſed ſhould do, will eaſily perceive all that was ſaid, or propheſied concerning *Elias*, was ſo punctually fulfilled by the *Baptiſt*, as to cut off all farther expectation of the Completion of this *Prophecy*, by any perſonal Appearance of *Elias*, before our *Saviour*'s ſecond Advent. (n) For the *Prophet* ſaith, *Behold I will ſend Elias*; and the Goſpel ſaith, *There was a Man ſent from God, whoſe Name was John*; and, that this *John* was that *Elias which was for to come*. The *Prophet* ſaith of his *Elias*, that he was to come *before the great and terrible Day of the Lord:* And in the Goſpel, *John* is ſaid to come *when the Day of Wrath was coming*, when the *Ax was laid to the Root of the Trees, and every Tree that brought not forth good Fruit, was to be hewn down, and caſt into the Fire*, Matt. iii. 10. when he was now appearing, *whoſe Fan was in his Hand, to purge his Floor, and gather the Wheat into his Barn, and to burn up the Chaff with unquenchable Fire*, Matt. iii. 12. he came at the Time, when, ſaith our *Saviour*, *their Houſe was to be left unto them deſolate*, Matt. xxiii. 38. when the *Deſolation of their City, Nation, and Temple*, was irreverſibly at hand; when the Enemies of *Jeruſalem* were *to caſt a Trench about her, and lay her even with the Ground, and her Children within her*, Luke xix. 43. Here it is ſaid, That this *Elijah* ſhould *turn the Hearts of the Fathers to the Children*, &c. i. e. that he ſhould preach to young and old, Converſion and Repentance: And in the Goſpel, it is ſaid of *John*, That he ſhould *turn many of the Children of Iſrael to the Lord their God*, that he ſhould *turn the Hearts of the Fathers to their Children, and of the Diſobedient to the Wiſdom of the Juſt*; that he preached to all the *Baptiſm* of Repentance, *Luke* iii. 3. and that with ſuch Succeſs and good Effect, that *Jeruſalem*, and *all Judea*, and *all the Regions round about Jordan, went out to him, and were baptized of him, confeſſing their Sins*, Matt. iii. 5, 6. *that all the People and the Publicans juſtified God, being baptized of John*, Luke vii. 29. So effectual was his Miniſtry, that many of the *Scribes* and *Phariſees* came to his *Baptiſm*, Matt. iii. 7. and even the *Soldiers* and the *Publicans* to be inſtructed by him, *Luke* iii. 13, 14. He prevailed generally with the *Jews* to unite in one common *Baptiſm*, that of Repentance; and, whereas the Tradition of the *Scribes* taught, that *Elias* was to anoint the *Meſſiah*, and make him known to the People, *John* did *baptize* him, and declare unto the People that he was *the Lamb of God*, John i. 29. and at his *Baptiſm* by St. *John*, he was anointed by the *Holy Ghoſt*, Matt. iii. 16.

What therefore better can agree, than the *Prophecy* in *Malachy*, and the Matter of Fact in the *Goſpel?*

What can be farther requiſite, to ſhew, That the Perſon who is characterized thus by the *Prophet*, and who ſo punctually anſwered to that Character in the *Goſpel*, is one and the ſame Perſon, and that no other ought to be expected by Vertue of this *Prophecy?*

Ver. 17. Ηὐλήσαμεν ὑμῖν, &c. ἐθρηνήσαμεν ὑμῖν· i
We have piped to you, — we have mourned to you.] The *Jews* had their *Tibiæ*, or Pipes, ſaith *Buxtorf*, for two Uſes; for Joy, and for great Lamentations. Hence ſaith the Prophet *Jeremy*, *My Heart ſhall ſound for Moab like Pipes*, Chap. xlviii. 35. ſaith *Iſaiah*, like an *Harp*, Iſa. xvi. 11. So (o) *R. Salomon* ſaith, Tibiæ adhibentur in Nuptiis & in Funeribus, *Pipes are uſed at Marriages and Funerals:* Thus we read of the αὐλητὰι, or *Tibicines*, preſent at the Death of the *Ruler*'s Daughter, *Matt.* ix. 23. καὶ ἀλαλάζοντας πολλὰ, and *lamenting much*; which *Greek* Word ſeems plainly to be derived from חלל a *Pipe*; and the *Jews* ſay, That *a poor Iſraelite is bound to procure two Minſtrels, and one Woman to lament at his Wife's Funeral:* To this double Uſe of Pipes, which Children imitated, our Lord, ſaith *Buxtorf*, referreth in theſe Words, *In Voco*, חלול *p.* 766.

Ver. 19. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέ- k
κνων αὐτῆς, *But Wiſdom is juſtified of her Children.*] The common Interpretation of theſe Words, is this, That καὶ *and*, is here put for *but*;

(n) Vid. Pocock. p. 105.

(o) In Ezek. xxvii.

but; as it is frequently in the *Old Teſtament*, viz. *Gen.* xxxi. 7. *Exod.* i. 17. *Num.* iv. 20. *Deut.* i. 43. *Joſ.* i. 8. 1 *Sam.* i. 13. *Pſal.* iv. 3. ix. 8. And in the *New Teſtament*, Matt. xii. 43. xiii. 22. xvi. 4. xvii. 12. John v. 40. Acts x. 28. 1 Theſſ. ii. 18. that *Wiſdom* is the *Doctrine* of St. *John*, and *of Chriſt*, the *Wiſdom of the Father*, that the *Children of Wiſdom* are thoſe who ſtudy and ſeek after true Wiſdom, as thoſe who ſtudy *Phyſick*, are Medicorum Filii, the *Sons of Phyſicians*; and thoſe who followed and learned of the *Prophets*, are ſtiled Filii Prophetarum, *the Sons of the Prophets*, 2 Kings ii. 3, 15. and theſe do juſtify her, *i. e.* do approve of, and receive her Doctrines. According to which Interpretation, the Senſe runs thus, *That tho' the Scribes and Phariſees reject my Doctrine, and that of my Fore-runner, and revile thoſe that preach it, yet the Wiſdom of it is diſcerned and approved by thoſe who bear a true Affection to Wiſdom, and are diſpoſed to obey her Precepts:* Or elſe this may be looked upon as a Continuance of the Scoff of the *Phariſees* thus, *and they ſay alſo, that Wiſdom is juſtified of her Children*, i. e. This *Jeſus* who pretends to be a Teacher of the higheſt *Wiſdom*, and repreſents our *Wiſe Men* as Fools, behold the Fruits of his Wiſdom, *Gluttony* and *Drunkenneſs*, whilſt we faſt twice a Week; behold what Aſſociates he draws to him, and converſes with *Publicans* and *Sinners*, thoſe whom our *Wiſe Men* will not touch, and much leſs eat and drink with; from theſe Fruits, and theſe *Aſſociates*, who attend upon his Doctrine, and may be called his *Sons* and his *Diſciples*, you may judge of his *Wiſdom*, for true Wiſdom may be diſcerned by its Works; and to ſtrengthen this Interpretation, it may be obſerved from St. *Jerom* on the Place, that *in quibuſdam Evangeliis legitur, juſtificata eſt Sapientia ab operibus ſuis*; and that they who were taught by any Doctor, were called his *Children*. See the Note on 1 *Cor.* iv. 15.

Ver. 24. Ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί, *It ſhall be more tolerable for the Land of Sodom in the Day of Judgment, than for thee.*] Here note from theſe Words, *becauſe they repented not*, The Power of Miracles to confirm the Truth of *Chriſt*'s Doctrine, and to prevail with thoſe that heard him to repent ſincerely, according to his Exhortation, *Repent ye, for the Kingdom of Heaven is at hand*; for had not the Miracles he wrought among them been a ſufficient means to induce them to this *Repentance*, *Chriſt* muſt not only have upbraided, but pronounced the heavieſt Judgments againſt theſe Cities, for not doing that which they had no ſufficient means afforded them to perform?

2*dly*, Thoſe Words, *If the Works that have been done in thee, had been done in Tyre and Sidon, they would have repented,*] ſeem to bear this Senſe; if the Exhortations to *Repentance*, and the Threats made againſt *Tyre* and *Sidon* for their Sins, by the *Prophet Iſaiah*, *Chap.* xxiii. 1, 4. *Jerem.* xxv. 22. xlvii. 4. *Ezekiel*, *Ch.* xxvi. and *Ch.* xxviii. *Zachariah* ix. 2, 3, 4. had been confirmed to them by ſuch *Miracles*, as I have done in theſe two Cities, they would have wrought in them *ſincere Repentance*; for that our *Lord* here ſpeaks of ſuch Repentance is evident, (1.) Becauſe he ſays, *they would have repented in Sackcloth and Aſhes*; which is the uſual Deſcription of the moſt full Repentance, as in the Caſe of *Nineveh*, *Jonah* iii. 5. See *Iſa.* lviii. 5. *Jer.* vi. 26. *Lam.* ii. 10. *Dan.* ix. 3. *Judith* iv. 15. (2.) Becauſe the Lord here ſpeaks of that Repentance which his Doctrine and Miracles were deſigned to produce in thoſe Cities, and for the want of which he there upbraids them; which ſure muſt be the want not of external, *hypocritical*, but inward, and ſincere Repentance; nor doth our *Saviour* ſay, *it may be*, or *'tis likely* they would have repented, but *categorically*, they would have done it. Note,

3*dly*, That *to be exalted up to Heaven*, and *be brought down to Hell*, are *allegorical* Expreſſions taken from the *Old Teſtament*, and ſignifying the higheſt Exaltation, and the loweſt Depreſſion. So *Iſa.* xiv. 13, 15. *Thou haſt ſaid in thy Heart, I will aſcend into Heaven*, &c. *but thou ſhalt be brought down to Hell.* And *Chap.* lvii. 9. *Thou didſt debaſe thy ſelf to Hell.* And laſtly, from theſe Words, *It ſhall be more tolerable for Sodom, and for Tyre and Sidon in the Day of Judgment*; to that which hath been noted on *Chap.* x. 15. add, that this ſeems to be ſpoken to ſuppreſs the Pride of the *Jewiſh* Nation, and the Severity of their Judgment upon others; they being wont to ſay, that the whole *Jewiſh* Nation, ſaving ſome few *Heriticks* and *Apoſtates*, ſhould be ſaved, but that the People of *Sodom* ſhould have no Portion in the World to come; whereas our Lord declares, that even the *Sodomites* ſhould have a milder Doom in that great Day, than the unbelieving *Jews*.

Ver. 20, 24. *If the Works — had been done in Tyre and Sidon, they would have repented*, &c.] Excellent here are the Words of Mr. *Thorndike*. "Though *Grotius* and *Janſe-*
"*nius* make theſe Words ſignify no more
"than that in Probability they would have
"repented at the Sight of ſuch Miracles;
"yet ſo I find no good Reaſon to infer, as
"our Lord doth, that poſitively, *Chora-*
"*zin*, *Bathſaida*, and *Capernaum*, ſhall be
"tormented more than *Tyre* and *Sidon*, *So-*
"*dom* and *Gomorrah*, becauſe they probably
"would have repented at the Sight of ſuch
"Miracles: The ſame I ſay to others, who
"would have our Lord ſay only thus; That
"had theſe Miracles been done in *Tyre* and
"*Sidon*, they would have repented, but
"not from the Heart: For in Conſcience,
"is there Reaſon that *Chorazin*, and *Beth-*
"*ſaida*, ſhould fare worſe than *Sodom*, and
"*Gomorrah*, becauſe *Tyre* and *Sidon* would
"have repented as Hypocrites; continuing
"no leſs Sinners than they that repented
"not? And to ſay as others do, that had
"God ordained theſe Miracles to be done
"at *Tyre* and *Sidon*, *Sodom* and *Gomorrah*,
"he

"he would have determined their Wills "by his immediate Act to be converted, "is to say, that our Lord, by a mental Re- "servation, says that whereof he expresses "not the Reason, and so cozens them who "satisfy themselves with the Reason which "he expresseth." Moreover, were this immediate Act necessary to render even Miracles effectual to induce Men to repent, Why doth our Saviour say, that *Tyre* and *Sidon* would have repented, had the like Miracles been done among them? Or why doth he pronounce these Woes upon *Chorazin* and *Bethsaida*, and declare their Punishment more intolerable in the Day of Judgment, than that of the most unnatural Sinners, and most vile Idolaters, for want of that Repentance, which notwithstanding all the mighty Works that he had done among them, he knew it was impossible for them to perform, for want of that immediate Act he was not willing to afford them? Why, *lastly*, doth he do this for a Reason which did not in the least remove this Disability? See also *Examen. ver. lect. Millii* l. 2. c. 1. n. 1.

m Ver. 25. Ἀποκριθεὶς εἶπεν; *Answering said,*] This Phrase is often used in the *New Testament*, when nothing had gone before to which an Answer could be accommodated; and therefore then it only signifies, that such a one spake with relation to such a Matter saying; so it occurs, *Matt.* xxii. 1. *Mark* ix. 38.—xi. 14. *Luke* xiii. 14. See the Note there.

n Ibid. *Because thou hast hid*, &c.] Here our *Saviour* doth not thank God that he had hid these things from the *Wise*, but that having done so, *He had revealed them to Babes*. So the *Apostle* saith, *Rom.* vi. 17. *God be thanked that ye were the Servants of Sin, but now ye have obeyed from the Heart the Form of Doctrine delivered to you*; that whereas formerly ye were the Servants of Sin, ye have now been obedient to the Laws of *Christ*.

The Wise and Prudent here are not Men truly and spiritually wise, but Men possessed with carnal worldly Wisdom, and with a swelling Conceit of their Proficiency in Wisdom, both which Things indispose Men to embrace true spiritual Wisdom, and from these God is therefore said to have hid the Wisdom of the Gospel, because he permitted them to continue in that Self-conceit, and Worldly-mindedness, which caused them to reject it, as being not agreeable to their Inclinations, and mistaken Sentiments.

The *Babes* are those humble, modest Persons, who having a low Esteem of their own Wisdom, gave themselves up to the Divine Wisdom, and being free from carnal, and worldly Affections, and having nothing in them to oppose this spiritual Wisdom, are fitted to embrace it when it is revealed; it being therefore suitable to the Wisdom, and the good Pleasure of that God who *resists the proud but giveth Grace to the humble*, to make known his Will to Persons so prepared to receive it, our Lord adds, *so it seemeth good in thy sight.*

o Ver. 27. Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου, *All things are delivered to me of my Father.*] Here the Note of the *Reverend* Dr. *Hammond* is this, That *all things here seem to belong to Persons, rather than to things, for of those he peculiarly speaks under the Title of Babes; nor is the neuter Gender any Objection against this, it being ordinarily used for Persons.* So τὸ ἀπολωλὸς, *that which is lost*, Ch. xviii. 11. *is the little one*, v. 14. *the lost Sheep of the House of Israel*, Ch. x. 6. So *Heb.* xii. 13. 1 *John* v. 4. and so his *Paraphrase* runs thus; *all that come to me, and believe on me, are by my Father enlightning, and stirring up their Hearts, and using all powerful and proper means for that end, brought to me*, John vi. 37, 44, 45. *And none acknowledgeth me but the Father, and they who, by the Miracles, which the Father enableth me to do, are attracted by me; as on the other side none acknowledgeth the Father in that manner as he now requires to be acknowledged, but the Son, and he who believes his Doctrine concerning him.* See *John* i. 18. 1 *John* ii. 23. v. 20.

p Ver. 28. Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς, *Come unto me all ye that labour, and are heavy laden, and I will give you rest.*] For Explication of these Words let it be noted,

1*st*, That *to come to Christ*, in the Phrase of the *New Testament*, is to believe in him, and become one of his *Disciples*; thus *he that cometh to me shall not hunger*, John vi. 35. is in the following Words expounded thus, *He that believeth in me shall not thirst.* Again, *If any Man thirsteth, let him come unto me to drink*, saith *Christ*, John vii. 37. *For he that believeth in me, out of his Belly shall flow Rivers of living Water*, ver. 38. Thus when our *Saviour* had complained of the *Jews*, *that on him whom God had sent, they would not believe*, John v. 38. he *v.* 30. changeth the Phrase thus, *You will not come unto me that you may have Life.* Note,

2*dly*, That the taking the *Yoke* is a *Juridical Phrase*, their *Doctors* speaking frequently of the *Yoke* of the Law, the *Yoke* of the Commandments, and the *Yoke* of the Kingdom of Heaven, which is *Christ's Yoke*. Note,

3*dly*, That the Law of Ceremonies, imposed on the *Jews* by *Moses*, is stiled by St. *Paul*, ζυγὸς δουλείας, *a Yoke of Bondage*, Gal. v. 1. and by St. *Peter*, *a Yoke which neither they nor their Fathers were able to bear*, Acts xv. 10. by reason of the long and frequent Journies to *Jerusalem*, and the great Payments for *Tithes*, and *Offerings*, it imposed upon them, and the *Burthens* which, besides this, the *Pharisees* laid upon them by their *Traditions*, are stiled by our Lord φορτία βαρέα καὶ δυσβάστακτα, *heavy Burthens, and grievous to be born.* Note,

4*thly*, That all these ceremonial Performances, when observed most exactly, could not perfect the Observer as to his *Conscience*, or take away the Guilt of Sin, and so could give no Peace, or Rest unto the Soul, whereas *being justified by Faith* in Christ, we *have*

Peace

Peace with God; Rom. v. 1. This is the thing the *Apoſtle* deſigns to eſtabliſh in the Epiſtle to the *Hebrews*, and this is that to which the Words, ἀναπαύω and ἀνάπαυσις, *Reſt to the Soul*, ſeem plainly to refer; thus *Noah* had his Name from נוח *to reſt*, becauſe, ſay they, αὐτὸς διαπαύσει ἡμᾶς, *He ſhall give us Reſt from our Labours*, Gen. v. 29. That is, ſaith *Aben Ezra*, on the place, *from the Troubles of our Minds*. And when after the Deluge *Noah* had ſacrificed, *God ſmelled an Odour of Reſt*, ſaith the *Hebrew*; ὠσμὴν εὐωδίας, *an Odour of ſweet Savour*, ſaith the *Seventy*; that is, ſaith the *Targum*, *He reſted from his Anger, and was appeaſed*. Here then our *Saviour*, who gave up himſelf for a *Sacrifice* and *Oblation of ſweet Savour*, Eph. v. 2. with which the *Father* was well pleaſed, repreſents himſelf, as a ſecond *Noah*, to give reſt to Men, from the Labours and Troubles of their Minds, and procure them Peace and Favour with God, as *Noah* by his Sacrifice had done.

CHAP. XII.

1. AT that time, (*viz.*) on the Sabbath-day, (*following the ſecond Day of the Paſſover*, Luke vi. 1. See the Note there,) Jeſus went through the Corn, and his Diſciples were an hungred, and began to pluck the Ears of Corn, and (*rubbing them with their Hands*, Luke vi. 1.) to eat (*of the Corn.*)

2. But when the Phariſees ſaw it, they ſaid
a unto him, behold ᵃ thy Diſciples do that which is not lawful to do on the Sabbath-day.

3. But he ſaid unto them, have ye not read (*a like Caſe in*) what David (*and his Followers*) did when he was an hungred, and they that were with him?

4. How he enter'd into the Houſe of God, (*or the Court of the Tabernacle*,) and did eat the Shew-bread, which (*it*) was not lawful (*otherwiſe*) for him to eat, neither for them which were with him, but only for the Prieſts?

5. Or have ye not read (*what is contained*) in the Law, how (*it requires*) that on the Sabbath-days the Prieſts in the Temple (*ſhould do thoſe Works, which being done by others would*) prophane the Sabbath, and are blameleſs?

6. But (*and moreover*) I ſay unto you, that in this place is one greater than the Temple; (*ſo that if the Temple Service would excuſe their Labour, from being a Prophanation of the Sabbath, who attend on it; much more will the Service which my Apoſtles owe to me excuſe them from Prophanation of the Sabbath, by eating of the Ears of Corn, as they paſs along, that they may be the better able to attend upon my Service.*)

7. But if (*therefore*) ye had known what this meaneth, I will have Mercy and not Sacrifice, (*or that God prefers Charity towards them that are in need, even before his own ritual Inſtructions*,) ye would not have condemned the guiltleſs.

(*And he alſo ſaid unto them, the Sabbath was made for the Sake of Man, and not Man for the Sake of the Sabbath; and ſo the Reſt required by it muſt yield to the Neceſſities of Man.*)

8. For the Son of Man is Lord alſo of the Sabbath; (i. e. *he who is emphatically ſo ſtiled is ſo.* See Note on *v.* 2.)

9. And when he was departed thence, he (*on another Sabbath-day*, Luke vi. 6.) went into their Synagogue, (*and taught.*)

10. And behold there was a Man which had his Hand withered, (*and they watched him*, Mark iii. 2.) and ᵇ they aſked him, ſay- b
ing, Is it lawful to heal on the Sabbath-days? that (*if he did, by Words, or Actions, juſtify the doing this*) they might accuſe him; (*as not of God, becauſe he keepeth not the Sabbath-day*, John ix. 16. *and might have a plauſible Cauſe to kill him, for violating the Reſt required on that Day*, John v. 16.

Then he, knowing their Thoughts, ſaid unto the Man who had the withered Hand, ſtand forth in the midſt, and he aroſe and ſtood forth: Then ſaid Jeſus unto them, I will (alſo) aſk you one thing, (in anſwer to your Queſtion,) Is it lawful on the Sabbath-day to do good, or to do evil, to ſave Life, or to deſtroy it? Luke vi. 8, 9. *and they held their Peace*, Mark iii. 4.)

11. And he ſaid unto them, What Man ſhall there be among you, that ſhall have one Sheep, and if it fall into a Pit on the Sabbath-day, will he not lay hold on it, and lift it out (*on that Day?*)

12. How much then is a Man better than a Sheep? Wherefore it is lawful to do well (*to Men*) on the Sabbath-days.

13. Then (*looking upon them with Indignation*, Mark iii. 5.) ſaith he unto the Man, Stretch forth thy Hand; and he ſtretched it forth, and it was reſtored whole like as the other.

14. Then the Phariſees (*were filled with Madneſs*, Luke vi. 11. *and*) went out, and held a Council againſt him, how they might deſtroy him.

15. But when Jeſus knew it, he withdrew himſelf from thence (*with his Diſciples to the Sea*, Mark iii. 7.) and great Multitudes followed him, and he healed them all. (See *Mark* iii. 7, 8, 9, 10, 11.)

16. And he charged them that they ſhould not make him known (*to the Phariſees, who had conſulted how thy might deſtroy him.*)

17. ᶜ That (*by this Deportment*) it might c
be fulfilled which was ſpoken by Iſaias the Prophet, ſaying, (*Chap.* xlii. 1.)

18. Behold my Servant whom I have choſen, my beloved in whom my Soul is well pleaſed, I will put my Spirit upon him, and he ſhall ſhew Judgment to the Gentiles.

19. He ſhall not ſtrive, nor cry, neither ſhall any Man hear his Voice in the Streets; (i. e. *he ſhall not be contentious, or ſet forth himſelf*

himſelf with Noiſe, Tumult, or Oſtentation of what he doth.]

20. A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench, till he ſend forth Judgment unto Victory; (i. e. *he ſhall not ceaſe to exerciſe all Acts of Charity to the Souls of them who are any way diſpoſed to receive it, though they be weak in Faith, till he hath planted the Evangelical Diſpenſation compleatly in the World, or till the time come that he ſhall execute his Judgments on the unbelieving ſtubborn Jews.*)

21. And in his Name ſhall the Gentiles truſt.

22. Then was brought unto him one poſſeſſed with a Devil (*who had caſt him into a Diſeaſe, that made him*) blind, and dumb, and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.

23. And all the People were amazed, and ſaid, Is not this the Son of David?

d 24. But when [d] the Phariſees (*and Scribes which came from Jeruſalem*, Mark iii. 22.) heard it, they ſaid, this Fellow (*hath a Devil*, Mark iii. 22. *and*) doth not caſt out Devils, but by Beelzebub the Prince of the Devils; (*he being a Violater of the Sabbath, and an Enemy to our Traditions, which are more weighty than the Law.*)

25. And Jeſus knew their Thoughts (*and called them,*) and ſaid unto them (*in Parables, how can Satan caſt out Satan?* Mark iii. 23. *for*) every Kingdom divided againſt itſelf is brought to Deſolation, and every City, or Houſe divided againſt itſelf ſhall not ſtand.

26. And if Satan caſt out Satan, (*if he aſſiſt me in this Work, whoſe Doctrine is plainly oppoſite to the Concernments of his Kingdom, and who by theſe Miracles caſt him out of it,*) he is divided againſt himſelf, how then ſhall his Kingdom ſtand?

e 27. And (*moreover,*) if I by [e] Beelzebub caſt out Devils, (*let me aſk you*) by whom do your Children, (*who exorciſe them in the Name of the God of Abraham, Iſaac, and Jacob,*) caſt them out? therefore they ſhall be your Judges; (i. e. *your Judgment, that they do this by the Power of God, ſhall condemn you, who aſcribe the ſame thing, done by me in my Father's Name, to the Aſſiſtance of the Devil.*)

28. But if I, (*who profeſs myſelf to be the Meſſias,*) caſt out Devils by the [f] Spirit of

f God, then the Kingdom of God is come unto (*among*) you.

29. Or elſe, how can one enter into a ſtrong Man's Houſe, and ſpoil his Goods (*as I ſpoil theſe Principalities and Powers by theſe Miracles,*) except he firſt bind the ſtrong Man (*Satan*) and then he will (*be able to*) ſpoil his Houſe? (*I therefore who thus oppoſe his Intereſts and Deſigns, and defeat his Power, can be no Confederate with him.*)

g 30. [g] He that is not with me (*contending againſt Satan's Kingdom,*) is againſt me, and he that gathereth not with me (*Subjects to God's Kingdom,*) ſcattereth (*Men*) abroad (*from it.*)

31. Wherefore (*this being ſo,*) I ſay unto you, all manner of (*other*) Sin and Blaſphe-

h my ſhall be forgiven unto Men, [h] but the Blaſphemy againſt the Holy Ghoſt, (*which is to come after me,*) ſhall not be forgiven unto Men.

32. And whoſoever ſpeaketh a Word againſt the Son of Man, (*the Meſſias appearing in theſe humble Circumſtances*) it ſhall be forgiven him; but whoſoever ſpeaketh againſt (*the following Diſpenſation of*) the Holy Ghoſt, it ſhall not be forgiven him, [i] neither i
in this World, neither in the World to come, (*but he ſhall be obnoxious to eternal Judgment*, Mark iii. 29.

33. *Therefore I ſay unto you,*) either (*take care to*) make the Tree good, and (*then*) his Fruit (*will be*) good, or elſe (*you will*) make the Tree corrupt, and (*ſo*) his Fruit (*will be*) corrupt, for the Tree is known by its Fruit; (*and ſo you will be known by the corrupt Judgment which you paſs on me, and on theſe Operations of the Holy Ghoſt which ſhall teſtify of me.*)

34. O (*you that are a*) Generation of Vipers, how can ye, being (*thus*) evil, ſpeak good things? for out of the Abundance of the Heart the Mouth ſpeaketh; (*ſo that,*)

35. A good Man out of the good Treaſure of the Heart, bringeth forth good Things; and an evil Man out of the evil Treaſure (*of his Heart,*) bringeth forth evil Things.

36. But (*whatever you may think of thoſe malicious and blaſphemous Words you ſpeak againſt me,*) [k] I ſay unto you, that every idle k
Word that Men ſhall (*thus*) ſpeak, they ſhall give Account thereof in the Day of Judgment.

37. For by thy Words, (*if they be good,*) thou ſhalt be juſtified, and by thy Words, (*if they be evil,*) thou ſhalt be condemned.

38. Then certain of the Scribes, and of the Phariſees anſwered, (*ſpake,*) ſaying, Maſter, [l] we would ſee a Sign (*from Heaven*) l
from thee.

39. But he anſwered, and ſaid unto them, an evil and adulterous Generation ſeeketh after a Sign, and there ſhall no Sign be given to it, but the Sign of the Prophet Jonas, (*lying three Days in the Whale's Belly, and then riſing out of it.*)

40. For as Jonas was three Days and three Nights in the Whale's Belly, [m] ſo ſhall the m
Son of Man be three Days and three Nights in the Heart of the Earth.

41. The Men of Nineveh ſhall riſe in Judgment with this Generation, and ſhall condemn it, becauſe they repented at the Preaching of Jonas, (*though he did no Miracle to convince them that he was a Prophet*) and behold a greater than Jonas is here.

42. The Queen of the South, (i. e. of *Arabia and Saba lying South of Jeruſalem,*) ſhall riſe up in Judgment with this Generation, and ſhall condemn it, for ſhe came from the uttermoſt Parts of the Earth, to hear the Wiſdom of Solomon, and behold a [n] greater than So- n
lomon is here.

43. When the unclean Spirit is gone out of a Man, he walketh through dry Places, ſeeking reſt, and findeth none.

44. Then he ſaith, I will return into my Houſe from whence I came out; and when he is come, he findeth it empty, ſwept, and garniſhed.

45. Then goeth he, and taketh with himſelf ſeven other Spirits, more wicked than himſelf, and they enter in and dwell there, and the laſt State of that Man is worſe than
o the firſt; even ° ſo ſhall it be alſo to this wicked Generation; (*Satan caſt out by me and my Diſciples, finding no where elſe ſuch pleaſant deſirable Habitations, or Perſons ſo fitted to receive him again, as you of this Nation are, ſhall come back to you, and finding that Chriſt, whoſe Doctrine ſhall be entertained by the Heathens, hath found no Admiſſion among you, ſhall take a more durable Poſſeſſion of you, and render you ſeven times more the Children of Satan than you were before.*)

46. While he yet talked to the People, behold his Mother and his Brethren ſtood without deſiring to ſpeak with him; (*and they could not come at him, becauſe the Multitude ſat round about him*, Mark iii. 32. Luke viii. 19.)

47. Then one ſaid unto him, Behold thy Mother and thy Brethren ſtand without deſiring to ſpeak with thee.

48. But he anſwered and ſaid to him that told him, (*and by him to the reſt*, Mark iii. 33. Luke viii. 21.) who is my Mother, and who are my Brethren?

49. And (*looking round about on them that ſat round him*, Mark iii. 34.) he ſtretched forth his Hand towards his Diſciples, and ſaid, behold, (*thoſe whom I eſteem as*) my Mother, and my Brethren:

50. For whoſoever ſhall do the Will of my Father which is in Heaven, the ſame is (*as dear to me as*) my Brother, and Siſter, and Mother.

Annotations on Chap. XII.

a Ver. 2. Οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν Σαββάτῳ, *Thy Diſciples do that which it is not lawful to do on the Sabbath-day.*] I ſhall here in one view give all the Exceptions of the *Jews* againſt our *Saviour* and his *Diſciples* for violating the Reſt required on the *Sabbath*-day, and our Lord's Defence againſt them. And,

1*ſt*, They here declare that *Chriſt*'s Diſciples by *rubbing of the Ears of Corn*, and eating that which they had rubbed out, did that which was not lawful to be done upon the *Sabbath*-day. And this, ſaith *Maimonides*, was forbid, becauſe *plucking the Ears of Corn was a kind of reaping*; where, by the way, obſerve that they ſeem to be miſtaken, who think the Fault objected to the *Diſciples* was this, that *they did break their Faſts, before they had celebrated the publick Offices*, againſt the common Cuſtom of the *Jews*, Acts ii. 15. For as it is not intimated at what Time of the Day they did this, ſo was it againſt the *Jewiſh* Canons, at what Time ſoever of the Day it was done: Moreover, the Accuſation is not, that this was not *lawful to be done before the Morning-ſervice was ended*, but that it was not lawful to be done on the *Sabbath*-day; and our *Lord*'s whole Defence reſpects that only, and not the other ſuppoſed Accuſation; nor is our Saviour's Argument from what the *Prieſts* did on the *Sabbath*-day applicable to that Purpoſe, for tho' they were employ'd about the Sacrifices, they might abſtain from eating till the Morning Sacrifice was offered. This Action of his *Diſciples* our Lord defends, (1.) By the Example of *David* and his Followers, who did eat of the *Shew-bread*, which the Law had appropriated to the *Prieſts*, and made unlawful for the Laity to eat of; for if the Hunger of *David* and his Followers made the Violation of that *ritual Law* juſtifiable, the Hunger of his *Diſciples* muſt equally juſtify their Violation of that *ritual Command* touching the *Sabbath*. And even (a) according to the *Jews* this Example of *David* contains two things, tending to excuſe the Violation of the *Sabbath*. (1.) That they ſuppoſe that *David* with his Men thus fled upon the *Sabbath*-day, and yet were not guilty of violating the Reſt of the *Sabbath*. For thus they teach, *Our Maſters think it lawful for him whom the Gentiles or Thieves purſue, to prophane the Sabbath for Preſervation of his Life; for ſo we read of David, that when Saul ſought to kill him, he fled, and eſcaped*; and that he did this on the *Sabbath*-day, they collect from thoſe Words, 1 *Sam.* xxi. 7. that *Doeg was detained that Day before the Lord*, i. e. by the *Religion* of the *Sabbath*. (2.) That their own *Canons* allowed the Laity to eat of the *Shew-bread* for Preſervation of Life; for thus ſpeaks (b) *Kimchi* on the Place, our *Rabbins of bleſſed Memory, ſay, that he gave him of the Shew-bread*, &c. their Interpretation alſo of the Clauſe, *yea, tho' it were ſanctified this Day in the Veſſel*, is this, *It is a ſmall thing to ſay it is lawful for us to eat the Bread remov'd from the Table, it would be lawful for us in this extreme Hunger even to eat the Bread now ſanctified upon the Table, if there were no other*; and indeed this Opinion, that it was lawful to violate the *Sabbath* for Preſervation of Life, ſeems plainly to have obtained before the Tranſlation of the *Septuagint*, who render the Words thus, *Exod.* xii. 16. *Ye ſhall do no ſervile Work on it*, πλὴν ὅσα ποιηθήσεται πασῇ ψυχῇ, τοῦτο μόνον ποιηθήσεται ὑμῖν, *but that which ſhall be done for the ſake of Life, that only ſhall be done by you.* (2.) *Chriſt*'s ſecond Argument is taken from the Work performed Morning and Evening by the *Prieſts*, in preparing and offering the Sacrifices; this, ſaith *Chriſt*, by Vertue of the ſame *Law*, and the Authority of the ſame *Lawgiver* who commanded *the Reſt of the Sabbath*, was done by the *Prieſts* upon each *Sabbath*-

(a) Midbar Rabba Seder משעי אלה Paraſch 23.

(b) 1 Sam. xxi. 10.

Sabbath-Day; whence it is evident that far more laborious Work was to be done by God's Command, upon the *Sabbath*, to obey the *ritual Precepts* which concerned *Sacrifices*; and much more might my *Diſciples* do that leſſer Work of *rubbing out ſome Ears of Corn* to ſatisfy their Hunger, which is a Work of *Charity*, and to fit them for that higher Work of attending me in preaching of the *Goſpel*. And to this agree thoſe Sayings of the *Jews*, cited by Dr. *Lightfoot* on the place, *There is no Sabbath at all in the Temple, and the ſervile Works which are done about holy things are not ſervile.* In Confirmation of this Argument, our *Saviour* adds, that all that work by which the *Jewiſh Prieſts* prophaned the Sabbath, was done only for the Service of the *Temple*, whereas the Service done by his *Diſciples* to their Lord, was Service done to one much *greater than the Temple*, both in reſpect of Dignity, as being a divine Perſon, and of Sanctity, as being not only relatively holy, but ſanctified even in his human Nature, by Inhabitation of the *Spirit*, and of the *Fulneſs of the Godhead in him*; what therefore might be done for the Service of the Temple, might much more be done for the Service of one much *greater than the Temple*. (3.) Our *Saviour* argues ſtill *à comparatis*, by way of Compariſon, thus; the Obſervation of the Reſt preſcribed by the Law, was, only the Obſervance of a *ritual* Command, like that of *Sacrifice*; the Feeding of the Hungry was a *moral Precept*, God therefore by declaring *he would have Mercy*, rather than *Sacrifice*, ſufficiently declared he would diſpenſe with theſe *ritual Precepts*, when the Obſervation of them did obſtruct the *Rules* of *Charity* and *Mercy*; and this was alſo ſuitable to that Declaration of the *Jews*, that *to love our Neighbour as our ſelves, is more than all Burnt-Offerings and Sacrifices*, Mark xii. 33. (4.) *Chriſt* argues thus, that which is inſtituted for the Sake of another thing, muſt yield to the good of that for whoſe Sake it was inſtituted; but the Reſt of the *Sabbath* was inſtituted for the Sake of Man, tired with the Labours of the Week: therefore it is to yield to the Good of Man. (5.) The Words following, *For the Son of Man is Lord alſo of the Sabbath*; or as they are *Mark* ii. 28. ὥϛε Κύριός ἐϛιν ὁ υἱὸς τοῦ ἀνθρώπε, καὶ τοῦ Ϛαββάτε, are differently interpreted by *learned* Men; *Grotius* conceives, that the Phraſe, *the Son of Man*, hath no relation to *Chriſt*, but only ſignifies Man in general; his Reaſons are theſe; the firſt is taken from the Connexion of theſe with the foregoing Words in St. *Mark*, thus, *The Sabbath was made for Man, not Man for the Sabbath; therefore the Son of Man is Lord alſo of the Sabbath.* Now this Conſequence will not follow from the preceding Words, if by them we underſtand *Chriſt*; but it directly follows from them, if by that Phraſe we underſtand Mankind in general. (2*dly*,) Did this relate to *Chriſt*'s Authority over the *Sabbath*, it ſeems to be an Intimation of his Power to abrogate, or diſſolve the *Sabbath*, which Power he was ſo far from aſſerting, that he declares *he came not to diſſolve the Law, but to fulfil it.* And they who were ſo highly offended with him for the Works of Charity he did upon the *Sabbath-Day*, had he openly aſſerted his Power to abrogate it, would have been much more offended with him, and would have needed no leſſer Matter of Accuſation againſt him; this being by their Law a *Capital* Crime. And, (3*dly*,) Becauſe this would have been a plain Aſſerting, that he was the *Chriſt*; whereas he never ſpake thus to the People, or the *Phariſees*, nor would he ſuffer his Diſciples to declare it: But the Reverend Dr. *Hammond*, and Dr. *Lightfoot*, conceive, this Phraſe muſt ſignify him who is the *Son of Man*, καθ' ἐξοχήν, by way of Eminence. (1.) Becauſe this *Phraſe* is uſed eighty eight times in the *New Teſtament*; and in all other places, doth unqueſtionably ſignify our *Bleſſed Lord*. (2.) Becauſe, where this *Phraſe* occurs, *Dan.* vii. 13. all the *ancient Chriſtians*, and even the *Jews*, expound it, not as Mr. *Cl.* here doth, of Man in general, but ſay expreſly, this is the King *Meſſiah*; and that the *Rabbins* did rightly expound the Words of *Daniel* concerning him: *Chriſt* therefore ſpeaking of himſelf ſtill in this Language to the *Jews*, muſt be ſuppoſed to uſe it in the Senſe they underſtood it in *Daniel*; and ſo he plainly ſeemeth to interpret himſelf, by ſaying, *Hereafter ſhall ye ſee the Son of Man coming in the Clouds*, Matt. xxvi. 64. He ſaying this in anſwer to the Queſtion of the *High Prieſt*, Art thou the *Chriſt?* ver. 63. And, (3.) He who before had argued, that his *Diſciples* might lawfully do this in his Service, becauſe *one greater than the Temple was here*, ver. 6. might alſo argue from his Power, as the *Prophet* ſent from God to the *Jews* for the exemption of his *Diſciples* in caſes of neceſſity, and greater Good from the Reſt of the Sabbath, eſpecially ſince *Chriſt* was only *greater than the Temple*, as being emphatically the *Son of Man*. Nor is it difficult to anſwer the Arguments of *Grotius*. For, (1.) If we render the Word ὥϛε, *denique*, as *Brugenſis*, and *Maldonate*; or *adhæc*, moreover, as it is ſometimes uſed in *Homer*, there will be in theſe Words of *Mark*, no conſequence from the former, but a new Argument like to that of St. *Matthew*, ver. 6. *Here is one greater than the Temple.* But, (2.) According to the ordinary Import of that Word, the conſequence runs plainly thus, The Sabbath was made for the Good of Man; ſo that *the Son of Man, who came not to deſtroy Men's Lives, but to ſave them*, muſt have Power in ſuch Caſes, as concern the Good and Welfare of Mankind, to diſpenſe with the ſtrict Reſt required by the Law of the Sabbath.

And this affords a ſufficient Anſwer to the ſecond Argument of *Grotius*; it being not aſſerted, that *Chriſt* here challengeth a Power to abrogate, or diſſolve the Sabbath, but only ſuch a Power as the *Jews* allowed to their own *Prophets* in caſes of neceſſity, and of higher Importance, to diſpenſe with the Reſt from Labour requir'd by the Letter of it, as he ſufficiently does by juſtifying the

Works of Mercy he did on that Day, by this *Aphoriſm*, that *it is lawful to do Good on the Sabbath-day*.

To his third Argument, I anſwer, That our *Saviour* not only permits others to aſſert, he was the *Chriſt*, or the *Meſſiah*, as in the Caſe of *Andrew*, Joh. i. 42. of *Philip*, ver. 46. of *Nathaniel*, ver. 50. and eſpecially of *John* the *Baptiſt*, who was ſent on purpoſe to bear witneſs to him, that he was the Son of God; but he himſelf ſufficiently, and often doth it, declaring not only to the blind Man, *John* ix. 35, 37. that he was *the Son of God*, but alſo to the *Phariſees* and *Jews*, inſomuch that they attempt to ſtone him for it, *John* x. 31. and ſaying to them, *if ye believe not that I am he*, ἐγώ εἰμι, *John* viii. 24, 28. *ye ſhall die in your Sins*; which is as much as, *I am the Chriſt*; for, what is abſolutely, ἐγώ εἰμι, *Mark* xiii. 6. *Luke* xxi. 8, is, *I am the Chriſt*, Matt. xxiv. 5. ſo that our *Saviour* only did forbid his Diſciples to divulge this before his Reſurrection for the Reaſons aſſigned, Note on *Chap.* ix. 30.

To theſe Arguments uſed by our *Saviour* here, we may add two others in St. *Luke*, where, *Chap.* xiii. 15, 16. *Chriſt* argues thus; That if they looſed their Ox, or Aſs, from the *Stall* on the *Sabbath-Day*, *and led them to Water*, much more might he looſe a Daughter of *Abraham*, who had been bound by *Satan eighteen Years*, on that Day. And, again, *Chap.* xiv. 15. Seeing when your Ox, or Aſs, falls into a Pit on the *Sabbath-Day*, you draw them out of it on the ſame Day, much more may I cure an *Hydropick* Man on that Day; where the Argument is plainly *à minori ad majus*; it being a *greater* Charity to work for the Benefit of *Man* on that Day, than for the Good of *Beaſts*; where *Chriſt* again, as *Capellus* and *Lightfoot* have obſerved, argues from the *Jewiſh Canons*, which permitted them not only to draw Water for their Beaſts, but alſo to lead them out to water on the *Sabbath-Day*; and tho' the latter *Jews*, from hatred to *Chriſt*, will not allow the drawing of a Beaſt out of a Pit on the *Sabbath*, yet is it certain, both from thoſe Words of *Luke*, *they could not anſwer him a Word*, Chap. xiv. 6. and from their *Canons*, cited by Dr. *Lightfoot* on the Place, that they anciently allowed this. And this is ſtill more evident from the Words cited from the *Septuagint*, allowing them to do what was requiſite, πάσῃ ψυχῇ *to preſerve all Life*; from whence (*) *Tertullian* and St. *Jerom* have obſerved, *that the Law allowed them to do on the Sabbath*, quod fiet omni animæ, & quæ ad animi ſalutem pertinent, *thoſe things which belonged to the preſervation of Life*.

Our *Lord*'s laſt Argument is taken from the Law of *Circumciſion*, which required, that their Children ſhould be circumciſed on the *eighth Day*, tho' that were the *Sabbath*; and Circumciſion was a Work of conſiderable Labour: If then, ſaith *Chriſt*, the Reſt of the *Sabbath* might be broken for the *Circumciſion* of an Infant, though that were a Ritual Precept, ſurely it may be ſo, to reſtore Health to a Man who hath been diſeaſed thirty eight Years; and this was alſo ſuitable to the *Canons* of the *Jews*; their Wiſe Men ſpeaking thus, *They do all things neceſſary to Circumciſion on the Sabbath-Day, though this may ſeem prophane on that Day*. Pirk. Eliez. c. 29. p. 65.

Ver. 10. Ἐπηρώτησαν αὐτὸν λέγοντες, &c. *They aſked him, ſaying, Is it lawful to heal on the Sabbath-Day?*] This is not contrary to what St. *Mark*, Chap. iii. 4. and St. *Luke*, Chap. vi. 9. ſay, that *Chriſt aſketh them*; for both are true, that they asked him, *Whether it were lawful to heal?* And he replies, by ſaying, *I will ask you alſo, whether it be not lawful to do good on the Sabbath-Day?*

Ver. 17. *That it might be fulfilled which was ſpoken by Iſaias the Prophet, ſaying, Behold my Servant whom I have choſen — He ſhall not ſtrive nor cry.*] Here many Phraſes are to be explained for the due underſtanding of theſe Words: As

1ſt, *I will put my Spirit upon him, and he ſhall ſhew Judgment to the Gentiles*; where the ſhewing κρίσιν, *Judgment*, being the effect of his having the *Spirit* upon him, muſt reſpect all the righteous Laws he was to deliver, by Vertue of this Unction, in his *Father*'s Name, according to the uſual Acceptation of the Word κρίσεις, *Judgments*, for the Laws of God in the *Old Teſtament*; as when God is ſaid to have given to his People, δικαιώματα καὶ κρίσεις, *Statutes and Judgments*, Exod. i. 25. Deut. iv. 5. to teach, *ver.* 14. and command them to keep his *Statutes and Judgments*, Deut. xxx. 16. Now 'tis obſervable from *Mark* iii. 6, 7. that when the *Phariſees* held a Council to deſtroy him, he recedes from them to the Sea of *Galilee*, whither came to him a great Multitude from *Galilee*, *from Idumea*, *and beyond Jordan*, *and from the Parts about Tyre and Sidon*; and by teaching them, and doing his *Miracles* before them, *he ſhewed Judgment to the Gentiles*.

He ſhall not ſtrive nor cry, neither ſhall any Man hear his Voice in the Street, i. e. he ſhall not be contentious, nor ſet forth himſelf with Noiſe or Tumult, or Oſtentation of his Doings; and this was here fulfilled by his ceaſing to diſpute any longer with thoſe *Phariſees*, who, when they *could not anſwer him a Word*, conſult *how they may deſtroy him*; and by his ſtrict Charge to the Multitudes he had healed, that *they ſhould not make him known*.

A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench. Here, ſaith St. *Jerom*, Qui peccatori non porrigit manum, & qui non portat onus fratris ſui, *he that ſtretcheth not forth his Hand to the Sinner, and he that beareth not the Burthen of his Brother, he breaks the bruiſed Reed*; & qui modicam ſcintillam fidei contemnit in parvulis, *and he that condemneth the ſmall Spark of Faith in little ones, quenches the ſmoaking Flax.*

(*) Adv. Marcion. l. 4. c. 12. & l. adv. Jud. c. 4, 5. in Iſa. lviii. F. 97. M.

Flax. Now though *Chriſt* went from that Place to avoid the Rage of the *Phariſees*, the Text informs us, that he ceaſed not to heal the Multitudes, and to inſtruct them, *ver.* 15. *Mark* iii. 10. And by continuing ſtill ſuch Acts of Charity to the Souls of all that were diſpoſed to hear, though they were yet weak in Faith, and by healing all that came unto him for Relief, he fully anſwered this *Character.*

Ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, *till he bring forth Judgment unto Victory*, i. e. according to moſt *Interpreters*, till he hath made his *Goſpel* and his righteous Law victorious over all its Enemies; and to this Senſe, the Words of the *Prophet*, Iſa. xlii. 4. *till he hath eſtabliſhed Judgment in the Earth*, agree. But the Phraſe, εἰς νίκος, doth often ſignify *to the End*, to *the utmoſt*, or *for ever*. See the Note on 1 *Cor.* xv. 54. whence others probably interpret the Words thus, *till the time come, that he ſhall execute his Judgment on the ſtubborn unbelieving Jews, ſo that Wrath ſhall come upon them to the utmoſt*; and they being thus rejected, the *Goſpel* being taken from them, and their Houſe left deſolate, *in him ſhall the Gentiles truſt.*

d Ver. 24. Οἱ δὲ Φαρισαῖοι εἶπον, οὗτος οὐκ ἐκβάλλει δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβὰλ, &c. *But the Phariſees ſaid, He only caſteth out Devils by Beelzebub the Prince of the Devils.*] That which made the *Phariſees* thus to calumniate our *Saviour*'s Miracles, was this, That they found the People induced by them to believe he was *the Son of David*, ver. 23. or the *Chriſt*; thus, when they heard the People murmuring, *John* vii. 31. *the chief Prieſts and Phariſees ſent Men to take him*, ver. 32. and this they did, not only from an Apprehenſion, that if this Belief obtained, it might bring the Power of the *Romans* upon them, *John* xi. 48. but chiefly, becauſe it would put an End to their Credit with, and Authority over the People, they being ſtill repreſented by our *Lord*, as *blind Guides*, and the worſt of *Hypocrites.*

The Word *Beelzebul*, or as St. *Jerom* hath it better, *Beelzebub*, ſignifies *the Lord of a Flie:* which was a Name the *Heathens* gave not only to *Hercules*, but even to *Jupiter*, the Prince of their Gods; as both (c) *Pauſanias* in *Eliacis*, and (d) *Clemens Alexandrinus* in his *Propheticks*, and the *Epithets* given to him teſtify. Though 'tis more probable that the *Jews* took this Name from the *Philiſtines*, where *Beelzebub* was worſhipped, 2 *Kings* i. 6. as *the God of Ekron*, and what the *Heathens* fabulouſly write of the *Temples* of *Hercules*, and *Jupiter*, (e) Divinitus illò neque canibus, neque muſcis ingreſſus eſt, *That the Deity kept the Flies from them*; that the *Jews* ſay of their Temple, that, in domo mactationis non conſpecta eſt muſca, *A Flie was not ſeen in the Slaughter-houſe*, Pirk. Avoth. c. 5, 6, 7, 8. Note alſo, that as the (*) *Jews* held there was one who was, Caput omnium Diabolorum, *The Chief of all the Devils:* So alſo did the *Heathens*, for (†) *Porphyry* ſaith that *they who did evil by Enchantments*, τούτους μάλιστα καὶ τὸν προεστῶτα αὐτῶν ἐκλιμῶσι, *chiefly worſhipped them and their Preſident*, and that ἡ προεστῶσα αὐτῶν δύναμις, *the Power that preſided over them would be deemed the greateſt God.*

Ver. 27. Καὶ εἰ ἐγὼ ἐν τῷ Βεελζεβὰλ ἐκβάλλω τὰ e
δαιμόνια· &c. *And if I by Beelzebub caſt out Devils, by whom do your Children caſt them out?*] That it was the Cuſtom of the *Jews* to caſt out Devils by the Invocation of the Name of the moſt High, or of the God of *Abraham*, *Iſaac*, and *Jacob*, we learn from *Juſtin Martyr*, who ſpeaks to (f) *Trypho* the *Jew* thus, *If any of you do exorciſe Devils by the Name of the God of Abraham, Iſaac, and Jacob, perhaps he will obey you.* And from (g) *Irenæus*, who ſaith, *All things are ſubject to the moſt High, and by Invocation of his Name even before the Advent of our Lord, Men were ſaved from evil Spirits, and all kinds of Demons.* (h) *Joſephus* informs us, that God gave this Art to *Solomon* againſt *Devils*, that he ſhould teach it, εἰς ὠφελείαν καὶ θεραπείαν τοῖς ἀνθρώποις, *for the Profit and Healing of Men*, and that he left behind him, τρόπους ἐξορκώσεως, *thoſe ways of exorciſing by which thoſe Devils were ſo effectually caſt out, as never to return again.* Thus then our *Saviour* ſeems to argue, you doubt not but your *Exorciſts*, who uſe the Name of God, *the God of Abraham*, &c. do caſt out Devils by virtue of that Name, it will then be Matter of your Condemnation, who paſs ſo favourable a Judgment upon them, to paſs ſuch an unjuſt Cenſure upon me, in whom you ſee far greater Evidences of the *Finger of God*, in caſting out all manner of evil Spirits, and healing all kinds of Diſeaſes. And whereas *Epiſcopius* objects againſt this Interpretation, that it is not certain that theſe *Exorciſms were uſed by the Jews in Chriſt's time*; this is an Evidence he had not read theſe *Authors*; for *Joſephus* doth expreſly ſay, καὶ αὐτὴ μέχρι νῦν παρ' ἡμῖν ἡ θεραπεία πλεῖστον ἰσχύει, *That this way of curing Demoniacks did even then prevail among them*; and gives an Inſtance of one *Eleazer*, who before *Veſpaſian*, his Sons and Soldiers, τοὺς ὑπὸ τῶν δαιμονίων λαμβανομένους ἀπολύοντα τούτων, delivered them from Demons who were poſſeſſed with them. And *Irenæus* ſaith in the foremention'd Place, *Judæi uſque nunc hac ipſa advocatione Dæmonas fugant, The Jews to this Day expel Devils by this Invocation.*

(c) Λέγονται δὲ καὶ ταῦτα, καὶ ἠλεῖοι θύειν τῷ ἀπομύῳ Διΐ ἐξελαύνοντι τῆς ἠλείας ὀλυμπίας τὰς μύας, Eliac. prior.
(d) Ἀπομύῳ Διΐ θύουσιν ἠλεῖοι, ῥωμαῖοι δὲ ἀπομύῳ Ἡρακλεῖ. Protrep. p. 24. C.
(e) Solin. c. 1. Plin. l. 10. c. 39. (*) Buxt. in voce Sammael.
(†) De abſtin. ab animat. lib. 2. Sect. 41, 42.
(f) Εἰ ἄρα ἐξορκίζοι τὶς ὑμῶν κατὰ τοῦ Θεοῦ Ἀβραάμ, καὶ Θεοῦ Ἰσαὰκ, καὶ Θεοῦ Ἰακὼβ ἴσως ὑποταγήσιται. Dial. cum Tryph. p. 311. C.
(g) *Et hujus invocatione etiam ante adventum Domini noſtri ſalvabantur Homines à Spiritibus nequiſſimis, aut à Dæmoniis univerſis*, l. 2. c. 5. *Vide* Grotium in locum. (h) Arch. l. 8. c. 2. p. 257.

(i) *Theophilus*, that οἱ δαιμονιῶνλες ἐνίοτε καὶ μέχρι τῶν δεῦρο ἐξορκίζονται κατὰ τῶν ὀνόματος τῶν ὄντος Θεοῦ, *Till that very time thoſe that were poſſeſſed were exorciſed by the Name of the true God.* And (k) *Origen*, *that the Names of the God of Abraham, Iſaac, and Jacob, being uſed by the Jews*, ἐν τῷ καλεπάδειν δαίμονας, *in the Incantation of Devils, did great Miracles*; and therefore were uſed to this effect not by them only, but by all others who uſed Magick and Inchantments. We read, *Luke* ix. 49. of one among the *Jews*, who did caſt out Devils by the Name of *Jeſus*, though he neither followed him, nor his Diſciples; and ſome conceive this Queſtion of our Lord relates to ſuch, it being a ſtrong Preſumption of the Divine Power, and the Miſſion of *Chriſt*, that his Name was ſo powerful even in their Mouths, who did not own him; but becauſe we read of one only that did this, and find not that the *Phariſees* thought better of him, than of *Chriſt* himſelf, I prefer the former Expoſition of theſe Words.

Ver. 28. Εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, &c. *But if I by the Spirit of God do caſt out Devils, no doubt the Kingdom of God is come unto you.*] How *Chriſt* did Miracles, and caſt out Devils by the *Spirit of God*, ſee Note on *Chap.* iii. The Inference of *Chriſt* from this is clear, that he was the *Meſſias* promiſed to ſet up the *Kingdom* ſpoken of by *Daniel*; for ſeeing in their own Opinion their *Meſſias* was to erect this Kingdom, that Divine Aſſiſtance which proved that he was now come, who was the *Meſſiah*, muſt alſo prove the Kingdom of God was come; and ſeeing that the Kingdom of *Satan* was by this Power overthrown, they reaſonably might think the Kingdom of God was ready to be ſet up, and that one ſtronger than he was come among them, *ver.* 29.

g Ver. 30. Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι, *He that is not with me, is againſt me.*] He that ſides not with me, contending againſt Satan and his Kingdom, is againſt me, as being unwilling that his *Kingdom* ſhould be deſtroyed. And he that in doing this Work is not againſt me, but caſts out *Devils in my Name*, though he doth not yet follow me, is for me, *Luke* ix. 49, 50.

h Ver. 31. Ἡ δὲ τοῦ πνεύματος τοῦ ἁγίου βλασφημία οὐκ ἀφεθήσεται ἀνθρώποις· *But the Blaſphemy againſt the Holy Ghoſt ſhall never be forgiven unto Men.*] Againſt the Holy Ghoſt, *i. e.* againſt the Miracles done by him, *Theoph.* Of *this Blaſphemy*, ſee the *Appendix* at the End of *this Goſpel.*

i Ver. 32. Οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι, *Neither in this Age, nor in the Age to come.*] Hence the *Papiſts* argue for the Remiſſion of ſome Sins in *Purgatory*, after this Life is ended, which are not by God remitted here. But the *Scripture* knows only two Times for the Remiſſion of Sins, one here upon Earth, *Matt.* ix. 6. to the Believer, and penitent Perſon; and the other at the Day of Judgment, when the great Judge ſhall pronounce the Sentence of Abſolution to all his faithful Servants, when *the Times of refreſhing ſhall come from the Preſence of the Lord*, Acts iii. 19. 20. and *they ſhall find Mercy in that Day*, 2 Tim. i. 18. *Chriſt* therefore ſaith, this Blaſphemy of the *Holy Ghoſt* ſhall neither obtain Remiſſion now, nor at the great Day of our Accounts; that is, it ſhall not at all be remitted, for that this is the true Import of this *Phraſe*, is evident from St. *Mark*, ſaying, *he that doth thus blaſpheme.* οὐκ ἔχει ἄφεσιν εἰς αἰῶνα, *ſhall never find Remiſſion*, Chap. iii. 29. but is obnoxious to eternal Judgment; and from St. *Luke*, declaring abſolutely, οὐκ ἀφεθήσεται, *he ſhall not be forgiven*, Chap. xii. 10. This being a common Mode of Speaking among the *Jews*; thus (l) *R. Eliezer* proves, that the *Samaritans have no Portion in the World to come*, becauſe 'tis ſaid, *it belongs not to you to build with us in this World, or in the World to come*; *and a ſick Man is introduced, requiring his Son to give him the Water and Meat which the Phyſician had forbidden, threatning if he refuſed, not to forgive him in this World, nor in the World to come*, i. e. never to forgive him. And indeed the *Jews* thought that the Pangs of Death might expiate Sins, but they held, Nullam eſſe peccati expiationem poſt mortem, *that there was no Expiation for Sin after Death*; and therefore could not uſe this Phraſe in the *Popiſh* Senſe.

Ver. 36. Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, &c. k *But I ſay unto you, that of every idle Word that Men ſhall ſpeak, they ſhall give an Account at the Day of Judgment.*] Agreeable to this is that of (m) *Plato*, κύφων καὶ πλευῶν λόγων βαρυτάτη ζημία, *Grievous is the Damage of Light and volatile Words, for a divine Nemeſis is appointed to overſee theſe things*: Now the light idle Words in *Plato*, are plainly Words ſpoken of their Parents, or to the Defamation of Perſons they ought to have in Veneration; here then is one Senſe of the *Phraſe*, that ſcandalous, ſlanderous Reviling of thoſe we ought to *venerate*, and who have well deſerved [illegible] of us, will render us obnoxious to Condemnation at the Day of Judgment; and to this Senſe the very Context leads; The *ſcandalous defamatory* Words the *Phariſees* had here ſpoken of our *Saviour*'s Perſon and Miracles, giving Occaſion to theſe Words; (n) *Cicero* farther ſaith, *that* appellatur à Philoſophis, ἀργὸς λόγος, cui ſi pareamus, nihil omnino eſt quod agamus in vita, *the Philoſophers call that an idle Word, which if we hold to, there is nothing left for us to do, no Service to the Gods, no Acts of Virtue or Charity*; ſo that what is obſtructive to *Piety* and *Goodneſs*, as was this Saying of the *Phariſees* to the Admiſſion of our *Saviour*'s Doctrine, on which the true Love of God, and of our Brother, did eſpecially depend, is emphatically ἀργὸς λόγος. Others think that ῥήματα ἀργὰ here ſignifies *falſe Words*, becauſe in

(i) L. 2. p. 87. C.
(k) L. 4. contr. Celſ. p. 183, 184.
(l) Pirk. Eliez. Sect. 38.
(m) De legib. l. 4. p. 832. E.
(n) De fato. p. 310, n. 22.

in the *Hebrew* דברם בטלים *vain Words*, hath this Signification; as when they ſay, that *Propheſy* contains the *pure Truth*, *but in Dreams are* דבים בטלים *falſe Things* contained; to be ſure the Words here intended muſt not ſimply be Words unedifying, or which do not directly tend to the Glory of God; from which Men of great Buſineſs and Converſation cannot be wholly free; but wicked Words, proceeding from an evil Heart: For our Lord having heard theſe Words of the *Phariſees*, ſpeaks thus to them, *O Generation of Vipers, how can ye being evil ſpeak good things, ſince out of the Abundance of the heart the Mouth ſpeaketh*, ver. 34. and ver. 55. *An evil Man out of the evil Treaſure of his Heart, bringeth forth evil things*; and then connects them thus, *I ſay unto you therefore*; whence it is evident, that the Words here ſtiled *idle Words*, were ſuch as demonſtrated the Speaker to be an evil Man, out of an evil Heart ſpeaking evil Words. See *Kettlewell* of *Groundleſs Scruples*, lib. 5. cap. 5.

Ver. 38. Θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, *We would ſee from thee a Sign.*] They had ſeen a withered Hand made whole, *ver.* 13. a *Devil* caſt forth, and a blind and dumb Man ſee and ſpeak, *ver.* 22. The Sign which they require farther muſt therefore be a *Sign from Heaven*, as we read, *Ch.* xvi. 1. *Luke* xi. 16. viz. *the Sign of the Son of Man coming in the Clouds of Heaven*, Dan. vii. 13. In this our *Saviour* doth at preſent refuſe to gratify them, the Time of his coming thus, being after his Reſurrection, even when he was to come to the Deſtruction of their Nation, *Matt.* xxiv. 30. And therefore at his Death he ſpeaks thus unto them, *Verily I ſay unto you, hereafter ſhall ye ſee the Son of Man ſitting at the Right Hand of Power, and coming in the Clouds of Heaven*, Matt. xxvi. 64.

Ver. 39. *The Sign of the Prophet Jonas.*] Of *Jonah*, and his Preaching, theſe things ſeem here conſiderable. (1*ſt.*) That as *Jonah* was ſent to preach to the *Gentiles*, ſo Chriſt here inſinuates, that through the Infidelity of the *Jews*, it ſhould be ſo with his Diſciples. (2*dly*,) That as *Jonah* prevailed upon the *Ninevites*, by ſurviving after he had been ſo long in the Whale's Belly; this miraculous Eſcape, with which they doubtleſs were acquainted, confirming to them the Truth of his *Prophetick* Office: So *Chriſt*, whilſt living, with all his Miracles, prevailed but little; but as he had foretold, *John* xii. 32. after his Death, he *drew all Men after him.* (3*dly*,) As *Nineveh* repenting then at the Preaching of *Jonah*, relapſed afterwards to their old Sins; and therefore, according to the Computation of Biſhop *Uſher*, verified the Words of *Jonah* in the *Prophetick* Stile, a Day for a Year: So the Nation of the *Jews*, after they had received the Baptiſm of *John*, calling them to believe in him that ſhould come after him, periſhed by their Infidelity, about forty Years after the Preaching of the *Baptiſt* to them.

Ver. 40. Οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας· *So ſhall the Son of Man be in the Heart of the Earth three Days and three Nights.*]

Object. Againſt the Truth of theſe Words it is objected, That *Chriſt* was in the Sepulchre only two Nights, one whole Day, and two Parts of a Day, and ſo could not be there *three Days and three Nights.*

Anſw. In anſwer to this Objection note,

1*ſt*, That the *Hebrews* began their Computation of a natural Day, from the Evening or Night preceding. So we read, *Gen.* i. 5. and *the Evening and the Morning were the firſt Day.* So *Dan.* viii. 14. *unto* 2300 *Evenings and Mornings ſhall the Sanctuary be cleanſed.* So *Lev.* xxiii. 32. *from Evening to Evening ſhall ye celebrate your Sabbath:* Hence both St. *Mark* and *Luke* obſerve that *Chriſt* taught in the *Synagogue* on the *Sabbath-day*, Mark i. 21, 32. *Luke* iv. 40. and *when the Sun was ſet*, and ſo the *Sabbath* ended, *they brought their ſick unto him*; ſo that in their *Phraſe* to ſay, *ſo many Evenings and Mornings, Days and Nights*, is the ſame as to ſay ſo many *natural Days*; for in the Meaſuring of any Time which contains in it both Days and Nights, a Day is always taken in that Senſe in which it includes *both Day and Night.* Moreover, the *Greek* Language hath its Compounds, and ſo is able to expreſs a natural Day by the Word νυχθήμερον, but the *Jews* have no ſuch compound Words, and therefore cannot otherwiſe expreſs a natural Day, but by theſe two Words, *Day and Night.* So *Gen.* vii. 4. *I will cauſe it to rain upon the Earth forty Days and forty Nights.* 1 Sam. xxx. 12. *That Egyptian did eat no Bread, nor drink Water three Days and three Nights*, Exod. xxiv. 18. *Moſes was in the Mount forty Days and forty Nights.*

2*dly*, Note that 'tis a (o) received Rule among the *Jews*, *that a part of a Day is put for the whole*; ſo that whatſoever is done in any Part of the Day, is properly ſaid to be done that Day; ſince then our Lord was in the Grave one whole natural Day, and part of two other natural Days, he might truly be ſaid, according to their Computation, to be in it three Days and three Nights. Note,

3*dly*, That it is very uſual to reckon that to be done in ſo many Days, or ſo many Days and Nights, which is done ſo as that the Action begins in any Part of the firſt, and ends in any Part of the laſt Day; ſo 1 *Kings* xx. 29. *They encamped againſt one another ſeven Days, and in the ſeventh Day the Battle joined.* And *Eſther* ſaith, Chap iv. 16. *Faſt ye for me, and neither eat nor drink three Days, Night or Day, I and my Maidens will faſt alſo, and then will I go in unto the King*; and yet *Chap.* v. 1. ſhe goes in to the King *on the third Day.* So *Luke* ii. 21. *When eight Days were accompliſhed for the Circumciſion of the Child, they called his Name Jeſus*; and yet the Day of his Birth and of his Circumciſion, were two of theſe eight Days, and the complete Days were only ſix. So St. *Luke* ſaith, that *about*

(o) *See Dr.* Lightf. *and* Grotius.

about eight Days after theſe Words, he took Peter, John and James, and went up into the Mount, Luke ix. 28. But St. *Matthew*, Chap. xvii. 1. and St. *Mark*, Chap. ix. 2. tell us it was *ſix Days after*, i. e. including the Day he ſpake the Words, and the Day he went up into the *Mount*, it might be reckoned eight, excluding them, 'twas only ſix. Since then our *Saviour* was in the Grave part of *Friday* and the Evening or Night before, muſt by the *Hebrew* Computation, be accounted to that Day; ſeeing he was in the Grave all *Friday* Night and *Saturday*, ſeeing he was in the Grave all *Saturday* Night, and part of the Morning of the Day following, and that Morning with the precedent Evening make a third natural Day, he may, according to the *Hebrew* Computation, be truly ſaid to have been *three Nights and three Days in the Heart of the Earth.* See Note on *Mark* viii. 31.

n Ver. 42. Πλεῖον Σολομῶντος ὧδε, *A greater than Solomon is here.*] God therefore having promiſed to *Solomon* ſuch Wiſdom that, as there was none like him before, (among mere Men,) ſo ſhould there after ariſe none like into him, 1 *Kings* iii. 12. He that was greater in Wiſdom than *Solomon*, muſt be more than a Man.

o Ver. 45. Οὕτως ἔσαι καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ· *So ſhall it alſo be to this wicked Generation.*] Theſe Words ſeem plainly to apply the preceding Parable to the unbelieving *Jews* of that Age, and therefore to import that the *Devil*, who by the Labours of *Chriſt*, and of his Diſciples, had been caſt out of ſo many of them, finding no Reſt among the *Heathens*, from whoſe Perſons and *Temples* the *Chriſtians* would every where expel him, and finding the *Jewiſh* Nation, by their prodigious Wickedneſs and obſtinate Incredulity, ſtill more prepared than ever to receive him, would return unto them, and render them more incredulous, contumacious, and obdurate, more impure and wicked, hypocritical and blaſphemous, than they were before, till he had brought them to Deſtruction.

CHAP. XIII.

1. THE ſame Day (*that his Mother came to him*, Matt. xii. 46.) went Jeſus out of the Houſe, and ſat by the Sea-ſide:

2. And great Multitudes were gathered together unto him, ſo that (*to avoid the preſſure of the Multitude*,) he went into a Ship, and ſat (*near the Land*,) and the whole Multitude ſtood on the Shore.

3. And he ſpake many Things unto them in Parables, ſaying, (*hearken*, Mark iv. 3.) Behold a Sower went forth to ſow;

4. And when he ſowed, ſome Seeds fell by the way ſide, (*and were trod upon*, Luke viii. 5.) and the Fowls (*of the Air*, Mark iv. 4.) came and devoured them up.

5. Some fell upon ſtony Places, where they had not much Earth (*to cover and feed the Root*,) and forthwith they ſprang up, (*and withered*,
a Luke viii. 6.) [a] becauſe they had no deepneſs of Earth (*to take Root in.*)

6. And (*ſo*) when the Sun was up, they were ſcorched, and becauſe they had not (*deepneſs of*) Root, they withered away.

7. And ſome fell among Thorns, and the Thorns ſprang up (*with them*) and (*overgrowing them*,) choaked them, (*and ſo theſe Seeds yielded no Fruit*, Mark iv. 7.)

8. But other (*Seed*) fell into good Ground, and brought forth Fruit, (*according to the good-*
b *neſs of the Ground*,) [b] ſome an hundred fold, ſome ſixty fold, ſome thirty fold.

9. (*And having ſaid this, he added*, Mark iv.
c 9. Luke viii. 8. *he*) [c] who hath Ears to hear, let him hear. (See *Chap.* xi. 15.)

10. And (*when he was alone*, Mark iv. 10.)
d the Diſciples came, and ſaid unto him, [d] why ſpeakeſt thou unto them in Parables? (*and alſo asked him the meaning of the Parable*, Luke viii. 9.)

11. He anſwered and ſaid unto them, (*I ſpeak not to you, who prize and improve the Doctrine I impart, in Parables*,) becauſe unto (*ſuch as*) you it is given to know the Myſteries of the Kingdom of Heaven, (*or what is obſcurely delivered concerning it*,) but to them, (*who ſlight and neglect what is plainly taught them*,) it is not given (*to know them.*)

12. [e] For whoſoever hath, (i. e. *duly im-* e
proves the Knowledge which he hath,) to him ſhall be given (*more*,) and he ſhall have more abundance, but whoſoever hath not, (i. e. *who by making no uſe of it, is as if he had it not*,) from him ſhall be taken away even that he (*unprofitably*) hath.

13. (*Whence you may learn, that*) Therefore ſpeak I unto them in Parables, becauſe (*they are like to thoſe inconſiderate and ſlothful Men, of whom it is proverbially ſaid, becauſe of their neglect, to act according to their Knowledge, that*) they ſeeing ſee not, and hearing they hear not, neither do they underſtand.

14. [f] And (*ſo by their ſhutting thus their* f
Eyes againſt the Light, and ſtopping their Ears againſt Inſtruction) in them is fulfilled the Propheſy of Iſaias, which ſaith, By hearing ye ſhall hear and ſhall not underſtand, and ſeeing ye ſhall (*or will*) ſee, and ſhall (*or will*) not perceive; (*it being with them now, as it was with the ſame People then.*)

15. For this People's Heart is waxed groſs, (*hath been made thick or condenſated, ſo that the Word cannot pierce into it*,) and their Ears are dull of hearing, (Gr. *they have heard heavily with their Ears*) and their Eyes they have cloſed (*againſt the Light*,) leſt at any time they ſhould ſee with their Eyes, and hear with their Ears, and ſhould underſtand with their Heart, and ſhould be converted,

verted, and I ſhould heal them, (*and their Sins ſhould be forgiven them*, Mark iv. 12.)

16. But bleſſed are your Eyes for they ſee, and your Ears for they hear, (*the things belonging to this Kingdom, well worthy of your Regard.*)

g 17. For verily I ſay unto you, that [g] many Prophets and righteous Men have deſired to ſee thoſe Things which ye ſee, (*the Advent of the promiſed Meſſias,*) and have not ſeen them, and to hear thoſe Things which ye hear, (*The Myſteries of the Kingdom of God revealed,*) and have not heard them.

(Mark iv. 13. *And he ſaid unto them, know ye not this Parable, and how then will ye know all Parables, as it becometh them to do, who are to reveal the Myſteries of this Kingdom to others?*)

18. Hear ye therefore the (*meaning of the*) Parable of the Sower; (*He that ſoweth is the Son of Man, the Seed ſown is the Word of God*, Luke viii. 11.)

h 19. [h] When any one heareth the Word of the Kingdom (*of God,*) and underſtandeth it not, (i. e. *conſidereth not of it,*) then cometh the wicked one, (*the Prince of the Air*, Eph. ii. 2.) and catcheth away that which was ſown in his Heart; this is he, (i. e. *the Perſon ſignified by him,*) which received the Seed by the way ſide.

20. But he that received the Seed into ſtony Places, (Gr. *but he that is ſown upon ſtony Places,*) the ſame is he, (i. e. *he is the*
i *Emblem of him*) that [i] heareth the Word, and anon with Joy receiveth it.

21. Yet he hath not Root in himſelf, but (*having not received his Seed fully into his Heart, nor duly conſidered what he muſt do, and ſuffer to retain it there, he*) dureth (*only*) for a while; for when Tribulation, or Perſecution ariſeth becauſe of the Word, by and by, (i. e. *preſently*) he is offended.

22. He alſo that received Seed among the
k Thorns, is he that heareth the Word, [k] and the Cares of this World, and the Deceitfulneſs of Riches, (*and the Pleaſures of Life*, Luke viii. 14. *and the Luſts of other things entring in*, Mark iv. 19.) choak the Word, and he becometh (*ſo far*) unfruitful, (*as to bring no Fruit unto Perfection.*)

l 23. But [l] he that (*is repreſented as one that*) received Seed into the good Ground, is he that heareth the Word, and underſtandeth it, (*and receives it into a good and honeſt Heart*, Luke viii. 15.) which alſo beareth Fruit (*with patience*, ibid.) and bringeth forth ſome an hundred fold, ſome ſixty, ſome thirty. (*What is here added*, Mark iv. 21, 22, 23, 24. *is here accommodated to this Parable,*)

24. Another Parable put he forth unto them, ſaying, The Kingdom of Heaven, (*the Succeſs of the Goſpel,*) is (*may be*) likened to (*that of*) a Man who ſowed good Seed in his Field:

25. But whilſt Men (*to whom the Manage-*
m *ment of this Field was committed,*) ſlept [m] his Enemy came and ſowed Tares (*or Cockle*) among the Wheat, and went his way, (*and this was not preſently perceived.*)

26. But when the Blade was ſprung up, and brought forth Fruit, then appeared the Tares alſo:

27. So (Gr. *then*) the Servants of the Houſeholder, (*to whoſe Conduct this Field was committed,*) came and ſaid unto him, (*whoſe Servants they were,*) Sir, didſt thou not ſow (*only*) good Seed in thy Field, from whence then hath it Tares?

28. He (*anſwering*) ſaid unto them, an Enemy (*to me, and the good Seed*) hath done this; the Servants (*then*) ſaid unto him [n] wilt thou n
then that we go and gather them up?

29. But he ſaid, nay, (*do not this now,*) leſt while ye gather up the Tares, ye root up alſo the Wheat (*growing*) with them.

30. Let both grow together until the (*time of*) Harveſt, and in the Time of Harveſt I will ſay to the Reapers, gather ye together firſt the Tares and bind them in Bundles to burn them, but (*then*) gather the Wheat into my Barn. (*The Parable inſerted*, Mark iv. 26, 27, 28. *is there explained.*)

31. Another Parable put he forth unto them, ſaying, (*whereunto ſhall we liken the Kingdom of God, and with what Compariſon ſhall we compare it?* Mark iv. 30.) The Kingdom of Heaven is like to a Grain of Muſtard Seed, which a Man took and ſowed in his Field, (*or Garden*, Luke xiii. 19.)

32. Which indeed (*when it is ſown*, Mark iv. 31.) [o] is the leaſt of all Seeds, but when o
it is grown (*up*) it is the greateſt amongſt Herbs, and becometh a Tree, ſo that the Birds of the Air come and lodge in the Branches of it, (*Luke* xiii. 19. *and like to this will be the Progreſs of the Goſpel.*)

33. Another Parable ſpake he unto them (*ſaying,*) the Kingdom of Heaven, (*the Doctrine of the Goſpel*) is like (*for its powerful Influence,*) to leaven which, a Woman took, and hid in three Meaſures of Meal, till the whole was leavened (*by it.*)

34. All theſe Things ſpake Jeſus unto the Multitude in Parables, (*as they were able to hear*, Mark iv. 33.) and without a Parable ſpake he not unto them; (*though he after interpreted all theſe Parables to his Diſciples*, Mark iv. 34.)

35. [p] That it might be fulfilled which was p
ſpoken by the Prophet (*David,*) ſaying, (*Pſal.* lxxviii. 2.) I will open my Mouth in Parables, I will utter Things, which have been kept ſecret from the Foundation of the World.

36. Then Jeſus ſent the Multitude away, and went into the (*an*) Houſe, and his Diſciples came unto him, ſaying, declare, (*explain*) unto us the Parable of the Tares of the Field.

37. He anſwered and ſaid unto them, he that ſoweth the good Seed is the Son of Man.

38. The Field is the World, the good Seed are the Children of the Kingdom, (*who obey the Precepts of it,*) but the Tares are the Children of (*Satan*) the wicked one, (*whoſe Works they do*, John viii. 44.)

39. The Enemy, that ſowed them, is the Devil, the Harveſt is the End of the World, and the Reapers are the Angels.

40.

q 40. [q] As therefore (*at the Time of Harveſt*) the Tares are gathered, and burnt in the Fire, ſo ſhall it be in the End of this World.

41. (*For then*) The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all Things that offend, and them that do Iniquity:

42. And ſhall caſt them into a Furnace of Fire, (*and*) there ſhall be wailing and gnaſhing of Teeth.

43. Then ſhall the Righteous ſhine forth as the Sun in the Kingdom of their Father. Who hath Ears to hear let him hear.

44. Again, the Kingdom of Heaven is like unto Treaſure hid in a Field, the which, when a Man hath found, he hideth (*or conceals his finding*) it, and for Joy thereof goeth and ſelleth all that he hath, and buyeth that Field.

45. Again, the Kingdom of Heaven is like unto a Merchant-man, ſeeking goodly Pearls;

46. Who when he had found one Pearl of great Price, he went and ſold all that he had, and bought it; (*ſo muſt thoſe who deſire the Bleſſings of the Kingdom of Heaven, be ready to part with all their earthly Bleſſings, to poſſeſs and ſecure it to themſelves.*)

r 47. [r] Again the Kingdom of Heaven is like unto a Net, which was caſt into the Sea, and gathered of every kind (*good and bad fiſh.*)

48. Which, when it was full, they drew to Shore, and ſat down, and gathered the good into Veſſels, but caſt the bad away.

49. So (*likewiſe*) ſhall it be at the End of the World, (*for*) the Angels ſhall come forth, and ſever the Wicked from among the Juſt.

50. And ſhall caſt them into the Furnace of Fire, (*and*) there ſhall be wailing and gnaſhing of Teeth, (*or the Extremity of Miſery.*)

51. (*Then*) Jeſus ſaith unto them, Have ye underſtood all theſe Things? They ſay unto him, Yea, Lord.

52. Then ſaid he to them, Therefore every Scribe which is inſtructed to the Kingdom of Heaven, is like unto a Man that is an Houſeholder, who bringeth forth out of his Treaſure Things new and old, (*to feed his Family; for, ſo muſt you produce from Moſes and the Prophets, and from the Doctrines belonging to this heavenly Kingdom, what you ſee needful to feed God's Family and Houſhold.*)

53. And it came to paſs, that when Jeſus had finiſhed theſe Parables, he departed thence:

54. And when he was come (*thence with his Diſciples*, Mark vi. 1.) into his own Country, he taught them in their Synagogue, (*on the Sabbath-day*, Mark vi. 2.) inſomuch that they (*who heard him*) were aſtoniſhed, and ſaid, Whence hath this Man this Wiſdom, and theſe mighty Works (*which are done by him?*)

53. Is not this the Carpenter's Son? (*Mark* vi. 3. *the Carpenter; ſee the Note there:*) Is not his Mother called Mary? And (*are not*) his [t] Brethren (*called*) James and Joſes, and [t] Simon, and Judas?

56. And his Siſters, are they not all with us? (*Bearing no Marks either of like Power or Wiſdom;*) whence (*then*) hath this Man all theſe Things?

57. And they were offended in him, (*or ſcandalized at him, by reaſon of his mean Original and humble Circumſtances;*) but Jeſus ſaid unto them, A Prophet is not without Honour, ſave in his own Country, and in his own Houſe, (*there uſually he is moſt deſpiſed.*)

58. And he did not many mighty things there (*ſave only that he laid his Hands upon a few ſick Perſons and healed them*; Mark vi. 5.) becauſe of their Unbelief.

Annotations on Chap. XIII.

a Ver. 5. Ἐ Τ' Θ Ε Ω Σ ἐξανέτειλε διὰ τὸ μὴ ἔχειν Βάθος γῆς· *It forthwith ſprang up becauſe it had no deepneſs of Earth.*] Thus *Quintilian* ſaith of the *rath-ripe Wit*, that it rarely comes to Maturity, comparing it to thoſe Seeds, which being ſown on the Surface of the Earth, ſpring up quickly; becauſe the Root goes not deep into it: *Illud ingeniorum præcox genus non temerè unquam pervenit ad frugem — non multum præſtat, ſed cito — nec penitus immiſſis radicibus nititur, ut quæ ſummo ſolo ſparſa ſunt ſemina celeriùs ſe effundunt.* Inſtit. l. 1. c. 3. p. 16, 17.

b Ver. 8. Ὃ μὲν ἑκατὸν· *Some an hundred fold*, &c.] See Note on *Mark* iv. 8.

c Ver. 9. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω· *He that hath Ears to hear, let him hear.*] This is a *proverbial* Expreſſion uſed by *Chriſt*, when he ſpake of Matters of great Importance, which deſerved a ſerious Conſideration, *Matt.* xi. 15. — xiii. 43. *Rev.* ii. 7, 11, 17, 29. — iii. 6, 13, 22. — xiii. 9. by which he excites them who had *good Inclination* to, and a good Judgment, and Perception, as to Things Divine, throughly to weigh, and conſider of the thing ſpoken.

d Ver. 10. Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; *Why ſpeakeſt thou to them in Parables?*] It is certain, not only that the *Jewiſh Doctors* and all the wiſe Men of the *Eaſt*, taught by *Parables*, משלי משילם παραβάλλοντες παραβολας, *Expreſſing their Minds by Parables*, as St. *Mark* ſpeaks in their own Phraſe, *Chap.* iv. 30. but alſo that ſome of our Lord's *Parables*, as that of the *rich Glutton*, Luke xvi. that of the *fooliſh Virgins*, Matt. xxv. and others were taken from the *Jews*. See *Sheringham, Præf. ad Joma.* Yet becauſe this way of teaching had in it ſomewhat of *Obſcurity*, and the Doctrine contained under the Covert of theſe *Parables* was not ſo eaſy to be apprehended by the *vulgar* Sort, the Diſciples here enquire, *Why ſpeakeſt thou to them in Parables?* And to this Queſtion, for the Satisfaction of others, I ſhall give a larger Anſwer: Let it be noted then,

1*ſt*, That albeit this Way of teaching was ſomewhat *cloudy* and *obſcure*, yet it was intelligible

telligible to the attent and ſearching *Auditor*, as will appear from that Expreſſion with which our *Saviour* doth ſo oft conclude his Parables, *viz. He that hath Ears to hear, let him hear:* Accordingly, our *Lord* being to inſtruct the Multitude by *Parables*, Matt. xv. 10. he ſaith unto them, *Hear and Underſtand:* And when his *Diſciples* aſked the meaning of that Parable, he reprehends them, ſaying, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοι ἐστε; *Are ye alſo without Underſtanding?* intimating that it was not ſo much the Obſcurity of his Words, as their own Dulneſs, and want of Underſtanding, which made them not perceive the Import of his Doctrine; and again, *Mark* iv. 13. he ſpeaks by way of Admiration to them, ſaying, *Know ye not this Parable?*

2*dly*, This Method of Inſtruction was not without its Uſes and Advantages, ſeeing hereby 'twas viſible who were the υἱοὶ τῆς Σοφίας, *Sons of Wiſdom*, who had a cordial Love to divine Things, and an enflamed deſire after them, and thought it worthy of their Care and Pains to ſearch them out, and ſo were Perſons fitly qualified for the Reception of the Goſpel Light. It was the Cuſtom of the *Diſciples* of the *Jewiſh Doctors*, when they underſtood not the meaning of their *Parables*, to go unto their *Rabbi's* to enquire the Meaning of them; as did our Lord's *Diſciples* aſk of him the meaning of thoſe *Parables*, they underſtood not. And this *Chriſt*'s Hearers might have done, had they not been indiſpoſed to receive the Doctrines which he taught, and choſen rather to be held in Error by the *Scribes* and *Phariſees*, than to receive Inſtruction from the Mouth of *Chriſt*. (2.) Such Leſſons, as they, are beſt remembred, ſo having once attained to their Senſe, they will ſtick cloſer to us; for the Time ſpent in the unfolding of them, makes the Idea the more fixed and laſting in the Brain.

3*dly*, That *Chriſt* thus ſpake to them in *Parables*, did not proceed from his Unwillingneſs to inſtruct them, but from their Indiſpoſition to receive his Doctrine, delivered more plainly to them: Of this St. *Mark* informs us, by ſaying, *Chap.* iv. 33. *He ſpake the Word to them in many Parables, as they were able to hear it.* For, thoſe *Parables* the *Scripture* mentions, were either ſuch as were obvious in themſelves, as that of *Dives* and *Lazarus*, of the *Rich Man* pulling down his *Barns*, Luke xii. 16. their chuſing the uppermoſt Seats at Feaſts, *Chap.* xiv. 7. or ſuch as would, had they with greater plainneſs been delivered, have ſoured and enraged the leading *Jews*, and ſtirred them up to a more violent Oppoſition to his Doctrine, and a more quick Endeavour to deſtroy his Perſon; they being either ſuch as did proclaim him the *Meſſiah*, and the *Son of God*, which they ſtill looked upon as Blaſphemy; as that which ſtiles him *the good Shepherd*, and concludes them *Wolves* and *Robbers*; or, ſuch as contradicted their Traditions, and told them, 'twas not the Uncleanneſs of the Hands, or outward Man, but the Defilement of the Heart, which made them loathſome in the Eye of God; which Doctrine did much offend the *Phariſees*, Matt. xv. 12. or, ſuch as did upbraid their Stubborneſs and Diſobedience, as did the *Parable* of the *Vineyard*, planted by the *Husband-man*; the *Parable* of the *two Sons*, of which the eldeſt promiſed fair, but did not what he promiſed; or, ſuch as taxed their Pride, and Self-conceit; as did the *Parable* touching the arrogant Thankſgiving of the *Phariſee*, Luke xviii. 9. or elſe, ſuch as told the great Propagation, and Increaſe of the *Goſpel* among the *Heathens*, as did the Parable of the *Leaven*, and of the *Grain of Muſtard-ſeed*; or, ſuch as did foretel the Ruin and Unchurching of the *Jewiſh* Nation, as did the *Parable* of cutting down the *unfruitful Fig-tree*, and the Decree, that they who refuſed, upon Invitation, to come to the *Wedding-Supper*, ſhould not taſte thereof; or, ſuch as propheſied, that *the Kingdom of God ſhould be taken from them*; or, that their Sloth in not improving the Talents that they had received already, ſhould be puniſhed with the utter Deprivation of them. Now, all theſe Things were ſo offenſive to the *Phariſees*, as had they plainly been delivered to them, they would have provoked them to that Rage, which might have quite diſcouraged his young *Diſciples*, and hindered the performance of thoſe Works which were preparatory to his Reſurrection, and to the glorious Appearance of his Kingdom. Beſides the *Parables* already mentioned, we have only thoſe recorded here, and in the *parallel* Chapter of St. *Mark*; of which two only recorded, were ſpoken to the Multitude, *viz.* the *Parable* of the Seed, and of the Tares; the reſt, when he had ſent the Multitude away, to his Diſciples, *ver.* 36. and both might probably reflect upon the *Jews*, as being the *bad Ground*, and the *Tares* mentioned in them.

Laſtly, Conſider that what *Chriſt* thus delivered here, did not contain the fundamental Precepts and Doctrines of the Goſpel, they being delivered in the Audience of the People with ſufficient Clearneſs, *Matt.* the 5th, the 6th, the 7th, but only the *Myſteries* relating to the Progreſs of the Goſpel, and the Event of it among *Jews* and *Gentiles:* Now even the *Jews* acknowledge, that the Predictions of this Nature, were uſually taught in *allegorical*, *improper*, and *parabolical* Expreſſions, they being not ſo needful to be known as were the fundamental Rules of Faith and Manners. Moreover, the Reaſon here aſſigned, why our *Saviour* ſpake ſo obſcurely to them, was their own Wickedneſs and Perverſeneſs, which indiſpoſed them to receive Profit by his more plain Diſcourſes; *for therefore*, ſaith *Chriſt*, *ſpeak I to them in Parables, becauſe they ſeeing, ſee not, and hearing, do not hear or underſtand.* Now this, both in the *Scripture* and in other *Authors*, is a proverbial Expreſſion, concerning Men ſo wicked and ſo ſlothful, that either they attend not to, or will not follow the cleareſt Intimations and

Convictions of their Duty: Thus to *a revolting and rebellious People, which had caſt off the Fear of God*, the Prophet *Jeremy* ſpeaks thus, *Chap.* v. 21. *Hear now this O fooliſh People, and without Underſtanding, which have Eyes and ſee not, which have Ears and hear not:* And God ſpeaks to *Ezekiel* thus, *Son of Man, thou dwelleſt in the midſt of a rebellious Houſe, which have Eyes to ſee, and ſee not, they have Ears to hear, and hear not, for they are a rebellious Houſe*, Chap. xii. 2. This is a frequent Form of Speech in (a) *Philo*, who ſpeaking of thoſe that were addicted to Wine and ſenſual Pleaſures; he ſaith, Ὁρῶντες οὐκ ὁρῶσι, καὶ ἀκούοντες οὐκ ἀκούσι, *they ſeeing, ſee not, and hearing, do not hear.* And (b) again, Ὁρῶντες ἐσμεν ὅτε οὐκ ὁρῶμεν, *it ſometimes happens, that ſeeing we ſee not, and hearing we hear not*, viz. *when the Mind is more intent upon other things.* (c) *Demoſthenes* mentioned this as a παροιμία, or a *Proverb*, Ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκούειν· Yea, ſometimes this *Phraſe* is uſed in a good Senſe, to ſignify Men who will not hearken to any Solicitations to Wickedneſs, but ſtop their Ears, and ſhut their Eyes againſt them. Thus, ὁ βαρύνων τὰ ὦτα, *he that ſtoppeth his Ears from hearing of Blood*; καμμύων τὰς ὀφθαλμὰς, *he that ſhutteth his Eyes, that he may ſee no Evil, he ſhall dwell on high*, Iſa. xxxiii. 15, 16. Now, hence it evidently follows, that the *Phraſe, to them it is not given to know the Myſteries of the Kingdom*, only imports, That to them I allow or vouchſafe not a clearer Knowledge of theſe Things, whom I find too much diſpoſed to ſlight, and to neglect, but indiſpoſed to receive, and profit by them; and therefore by the Rule of Contraries, *to you it is given to know them*, can only ſignify, to you I think fit to allow, and vouchſafe the Knowledge of them, as finding you diſpoſed to attend to, and to improve them: Nor is there any Senſe more frequent in *Scripture* of the *Phraſe, I give, or give not*, than this I allow, vouchſafe, permit, or think fit, that ſuch a Thing be done or not done; this being the Senſe of the Phraſe, when mention is made of *the Days of Life which God hath given us*, Eccleſ. v. 18. — viii. 15. — ix. 9. *of the ſore Travel which God hath given*, (i. e. allotted, *to the Sons of Men*, Eccleſ. iii. 10. *Give not thy Holy One to ſee Corruption*, Pſal. xvi. 10. *Give not my Feet to ſlide*, Pſal. lxvi. 1. *Give not thy Mouth to cauſe thy Fleſh to ſin*, Eccleſ. v. 6. *Give not thy Strength to Women*, Prov. xxxi. 3. *Give not Sleep to thine Eyes*, Pſal. cxxxii. 4. Prov. vi. 4. And when we ſay, ſuch a one is *given to Wine, and to Women*, i. e. he allows himſelf thoſe Liberties, or licentious Practices.

e Ver. 12. Ὅστις γὰρ ἔχει· *For whoſoever hath, to him ſhall be given:*] From the Words, *whoſoever hath not, ſhall be taken away that which he hath*, it is manifeſt, That *not to have*, is not to have profitably, and to improvement: For what a Man abſolutely hath not, cannot be taken from him. Whence it muſt follow, that, τὸ ἔχειν, here, muſt be ſo to have, as to improve it duly. So *Phavorinus* ſaith, That ἔχειν *to have, is* ἐπιμελείσθαι καὶ φυλάσσειν, *to take care of, and preſerve. Caſaubon* obſerves. That ἔχειν in the *Greek*, doth ſometimes ſignify, to have a Thing with increaſe: So *Sophocles* in *Ajace*, πρὸς γὰρ τον ἔχοντα ὁ φθόνος ἕρπει, *he that abounds, is envied*; where the *Scholiaſt* Notes, that ἔχειν is put for εὖ ἔχειν· And in *Democritus* θαυμάζειν τὺς ἔχοντας, *is to admire the Rich.* So *not to have*, is not to uſe what we have, as in that of the *Proverbs*, Chap. xiii. 7. There are who are rich, μηδὲν ἔχοντες, *and having nothing*, as not having Power to eat of their Labours: Thus (*) *Ariſtotle* ſaith, That *a Man who hath Knowledge, and uſeth it not, as being drunk or mad, may be ſaid* ἔχειν πῶς, καὶ μὴ ἔχειν, *to have it in a manner, and not to have it.* See *Matt.* xxv. 29.

Ibid. Καὶ ὃ ἔχει, ἀρθήσεται, *From him that hath not, ſhall be taken away what he hath.*] Some think the Reading ſhould be here, and *Mark* iv. 25. as it is in *Luke* viii. 18. καὶ ὃ δοκεῖ ἔχειν, *what he ſeems to have*; becauſe, ſay they, a Man may ſeem to have what he hath not, but cannot truly have what he hath not; but how then can that be *taken from him?* Beſides our Expoſition which renders the Senſe thus, *What he unprofitably*, or *without Improvement hath*, is fully confirmed from *Chriſt*'s Application of theſe Words to the *unprofitable Servant*, who improved not his Talent, *Matt.* xxv. 29. and from the Reaſon he aſſigns, why he ſpake to the *Jews* in Parables; to wit, becauſe they would not improve the Light, which they had received already. Whence *Jerome*'s Note upon the Place is this, *That we might not ſuſpect* this *Groſſneſs of Heart*, and *Heavineſs of Ears, was the Effect of Nature*, and *not of Choice*, Subjungit culpam arbitrii & dicit, & oculos ſuos clauſerunt; *He ſubjoins the Fault of the Will, ſaying, their Eyes have they ſhut.*

Ver. 14. Καὶ ἀναπληροῦται ἐπ' αὐτοῖς· *And in them is fulfilled the Propheſy of Iſaiah*, &c.] The Apoſtle *Paul* informs us, That *what the Law ſaith, it ſpeaks to them* of all Times and Ages *that are under the Law*, Rom. iii. 19. So what the *Prophets* of the *Jews* ſaid, muſt in like Caſes belong to the *Jews* of all Times; tho' ἐπ' αὐτοῖς, may be here rendered *concerning them*; and ſo the Meaning may be only this, That what was ſaid by *Iſaiah* of the Men of his Times, was as truly fulfilled concerning the *Jews* of our *Saviour*'s Time; they being as indiſpoſed to hearken to the Words of this great *Prophet*, as were the former *Jews* to attend to the Words of *Iſaiah.*

Ver. 17. Πόλλοι Προφῆται καὶ δίκαιοι ἐπεθύμησαν g
ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· *Verily I ſay unto you, that many Prophets and Wiſe Men have deſired to ſee the things that ye ſee, and have not ſeen 'em*;] i. e. many *Prophets* who propheſied of the Coming of the *Meſſiah*, and many righteous Men to whom God familiarly ſhewed himſelf, as he did to *Abraham* and the *Patriarchs*; many *Kings*, *Luke* x. 24. from whoſe

(a) Alleg. l. 2. p. 72. *D.* (b) L. 3. p. 850. E. (c) Orat. in Ariſtog. §. 127. (*) Nichom. l. 7. c. 5.

whoſe Seed he was to ſpring, and whoſe Kingdoms, and Perſons, were Types of the *Meſſiah*, deſired to ſee before their Eyes the Things which ye thus ſee, and have not ſo ſeen them, they only ſeeing them afar off in the Promiſes made to them concerning theſe Days, *Heb.* xi. 13. and *to them it was revealed, that not to themſelves, but to our times they miniſter'd the Things which are now revealed*, 1 Pet. i. 11. 12.

h Ver. 19. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ ξυνιέντος· *When any one heareth the Word and underſtandeth it not.*] *Chriſt* cannot here intend to ſignify that his Word ever becomes unprofitable to any, either thro' the natural Weakneſs of their Underſtanding, which renders them unable to diſcern his Mind; or through the Darkneſs or Obſcurity of the Word preached: ſince this would lay the Reaſon of the Unprofitableneſs of it, not in the *Hearers*, who cannot be ſuppoſed blame-worthy, becauſe the Underſtanding God hath given them, is weak; but in the *Preacher* who taught it ſo obſcurely that they were not able to diſcern it. The *Greek* Word ξυνίεναι, which we render *underſtand*, here ſignifies to *ponder*, to *conſider of*, to *lay to Heart*, and to *obſerve in order to action*, to *conſider*; ſo *Prov.* xxi. 12. ξυνιεῖ δίκαιος, *the righteous Man wiſely conſiders the Houſe of the Wicked*, Pſal. xli. 1. *Bleſſed is he that conſidereth the Poor*, Gr. ὁ ξυνιῶν ἐπὶ πτωχὸν, Pſal. cvi. 7. *Our Fathers in Egypt*, οὐ ξυνῆκαν, *conſidered not thy Wonders:* And that thus it here ſignifies, appears, (1.) Becauſe the following Degree of Hearers, are ſuch as are affected ſomething with the Word preached, for they *receive it with Joy*, *v.* 20. The firſt Degree muſt therefore comprehend ſuch Men as are not thus affected with it, it making no Impreſſion on their Hearts. (2.) Becauſe the *Devil* is ſaid to *ſnatch away this Word, leſt they ſhould believe it*. Now Faith being an Act of the Underſtanding, he could not fear they ſhould believe what he knew they did not underſtand; and this Induſtry of *Satan* to ſnatch the Word out of our Hearts, as it diſcovers his Enmity againſt the Progreſs of the *Goſpel*, ſo doth it highly commend the Excellence, and Efficacy of it; for were it not of great Importance to preſerve it there, he would not be ſo induſtrious to ſnatch it thence; and were it not, when there, a powerful Inſtrument to work within us, *that Faith which purifies the Heart*, why doth he do this *leſt we ſhould believe?* Why is it then that Men do call this *quick, and powerful Word, this Word of Life, a dead Letter?* And when they daily by Experience ſee that the Perſuaſions both of themſelves and others, are often prevalent, why do they think that God's can be of no Effect without a Miracle?

i Ver. 20. Οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· *This is he who hears the Word, and anon with Joy receives it.*] Here he who is repreſented by the *ſtony* Ground, (1.) Hears the Word, and doth πρὸς καιρὸν πιστεύειν *for a time believe it*, Luke viii. 13. but then he only doth ſo for a Time: And hence we learn, that it is not ſufficient that we at preſent do believe, profeſs, and practiſe ſuitably to the Truth delivered, unleſs we do continue ſo to do unto the End, and bring forth Fruit with Patience, *Luke* viii. 15. for by comparing the *Evangeliſts*, we learn that 'tis in effect all one to be ἀκάρποι *unfruitful*, Matt. xiii. 22. Mark iv. 19. and *to bring no Fruit to Perfection*, Luke viii. 15. (2.) He receives the Word with Joy, and is at preſent much affected with it, tho' afterwards he is offended at it; whence alſo it appears, that it is not ſufficient to render us good *Chriſtians*, that we at preſent are ſomewhat affected with the Word, receive it with ſome Joy, Delight, and Pleaſure, unleſs it doth produce Sincerity and Conſtancy in our Obedience to all its Precepts, even thoſe which are moſt grievous to Fleſh and Blood.

k Ver. 22. Καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, *And the Care of this Life, and the Deceitfulneſs of Riches* καὶ ἡδονῶν τοῦ βίου, *and the Pleaſures of Life*, Luke viii. 14. καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, *and our Luſtings after other things*, Mark iv. 19. *entering in, choke the Word.*] Here are enumerated all thoſe Things which choke the Word of God, and render our Profeſſion of Religion unprofitable to the Welfare of our Souls.

1*ſt*, Ἡ μέριμνα τοῦ αἰῶνος τούτου, Such a Concernment for this preſent Life, as renders us diſtracted, and tormented with the Fears of loſing it; ſo that we cannot think of parting with it without Horror, which makes us falter in the Practice, and even fall off from the Profeſſion of it; or αἱ μερίμναι thoſe diſtracting worldly Cares which fill our Heads ſo full of Contrivances, and ſo employ our Time, that we are not at leiſure ſeriouſly to think upon, and carefully purſue the Concernments of our Souls.

2*dly*, The Love of the *deceitful Riches* of the World; for when they ſo far enter into our Hearts, as that we are βουλόμενοι πλουτεῖν, *very deſirous to be Rich*, this Eagerneſs to have them, tempts us to ſin, that we may gain them, and ſin again that we may keep them, and will not ſuffer us to part with them as we ought, either for the Relief of others, or for the Welfare of our own Souls; whence, ſaith our Lord, *ye cannot ſerve God and Mammon*; *and he that loveth the World*, ſaith St. *John, the Love of the Father is not in him*; *for the Friendſhip of this World is Enmity to God*, Jam. iv. 4.

3*dly*, *The Pleaſures of Life*, i. e. either thoſe which are the Works of the Fleſh, and ſo exclude us from the Kingdom of Heaven, as *Fornication, Uncleanneſs, Laſciviouſneſs, Drunkenneſs, Gluttony*; or thoſe which, tho' they be not ſinful in their Nature, or ſuch as *Chriſtianity* reſtrains us wholly from, as *v. g.* the Pleaſures of the Stage, and Theatre, of Gaming, and of Recreations of like kind; yet when our Deſires are ſtrongly carried out after them, when we ſpend that Time in the Purſuit of them, which makes us neglect our Duty to our God, our Neighbours, or our own Calling and Concerns; when

they miniſter Temptations to Fraud, to Covetouſneſneſs, to Contention, Paſſion, Swearing, Fretfulneſs, or Idleneſs; or often caſt us into the Company of looſe, prophane, debauched Perſons, by whoſe Example and Converſation we may be endangered; and notwithſtanding we are ſo enſlaved to, or ſo much under the Power of them, that we cannot deny our ſelves theſe Liberties, then we are φιλήδονοι, *Lovers of Pleaſures more than God.*

4*thly*, Αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, *Our Luſtings after other things*; as (1.) The Luſts of the Eyes, or our Deſires of gay Apparel, rich Furniture, ſtately Buildings, great Attendance, and Equipage; or ſuch as by St. *John* are ſtiled the *Pride of Life*, deſire of popular Applauſe, or of high Eſtimation in the World, of Advancement to high Poſts, and to great Places above others; or laſtly, our exceſſive Love unto our Relatives, our Parents, Wives, our Children, or our Friends; for when theſe Affections prove Temptations to Sin, as the Exceſs of them ſtill doth, they will be then obſtructive of that Influence the Word of Life ſhould have upon us: St. *John* informs us, that *all theſe are not of the Father, but of the World*, that if we love or ſet our Hearts upon them, *the Love of the Father is not in us*, 1 John ii. 15, 16. And therefore *Chriſt* requires us to deny ourſelves in all theſe Things, to hate, *i. e. to love them leſs* than him, that we may be his *Diſciples.*

l Ver. 23. Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, *But that which is ſown upon good Ground, is he who heareth the Word, and conſiders of it.*] And brings forth Fruit, *Luke* viii. 15. οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ, *Who retain it in a good and honeſt Heart, and bring forth Fruit with Patience.* What this good and honeſt Heart, or Man that hath it, is, we may learn from *Heathen Authors.* Thus (d) *Ariſtotle* tells us, that this Name, καλὸς καὶ ἀγαθὸς was by them given ἐπὶ τῆς τελείως σπουδαίου; *to one that is entirely good, ᾧ τῆς ἀληθοῦς φρονήσεως πάντα ὄντα ἀληθῆ ἐστι, who approved of all things that were truly good, and who was not corrupted by Riches and Dominion*; and from the Requiſites in him, which were wanting in all the other Grounds: for whereas he, who was repreſented by the Seed ſown by the way Side, did not συνιέναι conſider of it, he that receives the Word into a good Heart is συνιὼν, *one that conſiders* duly of it, he lays before his Eyes the Benefits he may receive, and the Afflictions he may ſuffer by adhering to it; what he muſt do to enjoy theſe Bleſſings, and what he muſt be ready to part with that he may ſecure them. (2.) Whereas in the ſtony Ground the Seed was only retained for a while, and then caſt out, it ſoon roſe up, and as ſoon withered; the Seed ſown in the good and honeſt Heart, κατέχεται, *is there retained, and brings forth Fruit with Patience*; and (3.) Whereas in the thorny Ground it is ſo choaked as to become unfruitful where it is, or οὐ τελεσφορεῖ *it brings forth no mature Fruit*, no Fruit that can prevail, or get up above theſe Thorns; in the good Heart it brings forth *Fruit unto Perfection*, prevails and triumphs over all ſenſual and worldly Appetites, over our Love to Life, and our moſt near Relations, and becomes fruitful, *abounding in all the Works of Righteouſneſs, which are through Jeſus Chriſt unto the Glory and Praiſe of God*, Philip. i. 11.

Ver. 25. Ὁ ἐχθρὸς ἔσπειρε ζιζάνια ἀνὰ μέσον m τοῦ σίτου, *The Enemy ſowed Tares in the midſt of the Wheat.*] Hence ſome collect, that even theſe Tares muſt be Members of the *Church* of *Chriſt*, as well as the good Seed; which if it only ſignify, they by Profeſſion may be ſo, is in itſelf true; but if it be deſigned to prove, that they are true Members of that Body, of which *Chriſt Jeſus* is the Head, that cannot follow from theſe Words; For, (1.) Our *Saviour* ſaith expreſly, the Field is not the *Church*, but the *World*; (2.) The Seed ſown in this Field by *Chriſt* is good Seed, *the Children of the Kingdom*, ver. 38. *the Juſt*, ver. 43. they therefore only can belong to him, becauſe they only are ſown by him; the *Tares* were ſown in it by the *envious Men*, that is the *Devil*, ver. 28. the Enemy of *Chriſt*, and of his *Church*, ver. 25. they are ſown while the Overſeers of the *Church* were aſleep, and are expreſly called, *the Children of the Devil*, ver. 38. And is it reaſonable to conceive that the *Devil*, the great Enemy of the *Church*, and of its Head, ſhould beget Members to his *Church*, ſince *there is no Communion betwixt Chriſt and Belial*, 2 Cor. vi. 15. or that *the Devil's Children ſhould be the Members of Chriſt's Body?*

Ver. 28, 29. Θέλεις οὖν ἀπελθόντες συλλέξωμεν n αὐτά; ὁ δὲ ἔφη· οὔ· *Wilt thou then that we go and gather them up? And he ſaid nay.*] Vain hence is the Collection of the *Eraſtians*, that the Wicked, and thoſe that cauſe Offences, are not by Excommunication to be excluded from the Communion of the *Church*, ſeeing the Field in which theſe Tares ſpring up is not the *Church*, but the *World*; and *Chriſt* in the Reddition of the *Parable* takes no notice of this Queſtion, or of the Anſwer to it. Nor doth this Place prove, that the *Magiſtrate* may not cut off evil Doers, ſeeing this was not ſpoken to them, but to the *Miniſters* of *Chriſt's* Church.

Ver. 32. Ὃ μικρότερον μέν ἐστι πάντων τῶν σπερ- o μάτων, *Which is the leaſt of all Seeds, but when it is grown, it is the greateſt among Herbs.*] The *Jews* give a wonderful Account of the Growth and Increaſe of this Seed; *viz. There was a Stalk of Muſtard-ſeed in Sichin, from which ſprang out three Boughs, of which one was broke off, and covered the Tent of a Potter, and, produced three Cabs of Muſtard. R. Simeon, B. Caliphat ſaid, A Stalk of Muſtard-ſeed was in my Field, into which I was wont to climb, as Men do into a Fig-Tree.* Buxtorf. in voce Chardal.

Ver. 33.

(d) Mag. Mor. l. 2. c. 9.

Ver. 33. *The Kingdom of Heaven is like to Leaven.*] St. *Jerom* here by this Kingdom understands the Doctrine of the Gospel, and saith it leavens the whole Man, consisting of a rational Faculty of irascible and concupiscible Passions, by directing his Reason to embrace, and approve true Wisdom, turning his Anger into an Hatred against Sin, and his Desires into a Love of, and longing after Virtue; and these three Faculties are, saith *Theophylact*, the three Measures mentioned in the Parable.

Ver. 35. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ Προφήτου, *That it might be fulfilled which was spoken by the Prophet, saying, I will open my Mouth in Parables*, Psal. lxxviii. 2.] Here Mr. *Cler.* notes from St. *Jerom* on this Place, that he had read in some *Copies*, quod dictum est per Prophetam Esaiam, *which was spoken by the Prophet Isaiah*; and because no such thing was found in that Prophet, *I believe*, saith he, *it was taken away by some prudent Man; but I am apt to think that it was first written per Asapham Prophetam*, the lxxvii. Psalm being entitled, *A Psalm of the Prophet Asaph*; *and that the first Transcriber not understanding what was meant by* Asaph, *thinking it a Mistake in the Writer, corrected it by putting in the Word* Isaiah; and that in his Notes on the lxxviii. *Psalm*, he saith, *This was objected by* Porphyry *against the Evangelist St. Matthew, that he was so ignorant as to say*, quod scriptum est per Isaiam, *which was written by Isaiah*; but yet he is forced to confess; that in all the *Ancient Copies* there are no Footsteps to be found, of the Reading which St. *Jerom* speaks of; neither *Chrysostom*, *Theophylact*, nor any of the *ancient Fathers*, except *Jerom*, make any mention of it; it is not extant in any of the *ancient Versions*, nor saith St. *Jerom* any thing of *Porphyry*, in his genuine Work upon St. *Matthew*. And this I think sufficient to justify our Reading against some single corrupt *Latin Copy*, in which St. *Jerom*, if we may believe him, found it otherwise. The Sense therefore may be this, *Our Saviour spake in Parables, that what David, filled with a Prophetick Spirit, said of himself, might be fulfilled also in that Son of David, of which he was a Type.* For he being our great Lawgiver, might more truly say, *Hear my Law, O my People.*

Ver. 40. Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου· *As therefore Tares are gathered together, and burnt in the Fire, so shall it be in the End of the World.*] From this, as well as other Places, it seems probable, that the Wicked shall not be cast into everlasting Fire till the End of the World, that being the Time when *Christ* will *place the Goats on his left hand, and say unto them, depart from me, ye wicked, into everlasting Fire*, Matth. xxv. 41. And when those *whose Names are not in the Book of Life, are to be cast into the Lake of Fire*, Rev. xx. 15. See the Note on 2 *Tim.* iv. 8.

Ver. 44. *To a Treasure hid.*] This Treasure, saith St. *Jerom*, is either *Jesus Christ, in whom are hid all the Treasures of Wisdom and Knowledge*; or the Holy *Scriptures*, which are *able to make us wise to Salvation*, and which contain the hidden Wisdom of God, 1 *Cor.* ii. 7. See *Examen Millii.*

Ver. 47. *The Kingdom of Heaven is like to a Net*, &c.] Because this Net contains both good and bad Fish: Hence some conclude, that bad Men are Members of that *Church* which is *Christ's Body*, as well as good. But (1.) 'Tis neither the *Church* visible nor invisible, but διδασκαλία τῶν ἁλιέων ἀποστόλων, *the Doctrine of the Apostles*, made by *Christ* Fishers of Men, which is here compared to a Net; So *Theophylact.* (2.) These bad Fish are no sooner pulled unto the Shore, but the *Fishermen* sit down, and cast them away, and thereby shew they belonged not to this Kingdom. Moreover, the Scope of this *Parable* is not to shew, who do at present belong to Christ's Kingdom, but who hereafter shall be excluded *from the Kingdom of Heaven.*

Ver. 55. Καὶ οἱ ἀδελφοὶ αὐτοῦ, &c. *And are not his Brethren James and Joses, and Simon and Judas?*] It is now passed into a Matter of Faith, among some that call themselves Christians, that the *Virgin Mary* was ἀεὶ παρθένος, *ever a Virgin*, and hath by them been stiled an Heresy to hold the contrary; whereas I know not how it consists with good Divinity, to make that an *Article of Divine Faith*, which is founded on no *Divine Revelation*; or with our sixth *Article* of Religion, to make that *necessary to be believed*, which confessedly is not contained in *Holy Scripture.* (e) St. *Basil* plainly distinguishes it from Things necessary to be believed, and leaves it among the Things not *curiously to be enquired into*, as his Words plainly intimate. And tho' (f) *Origen* saith, *That they who say she after married, do not prove it*, and that *the Virgin had no other Son but Jesus*, καλὰ τὰς υἱῶς περὶ αὐτῆς δοξάσυλας, *according to those who thought soundly of her*, yet he lays no Brand upon the contrary Opinion. However it is certain that these Words do not prove that *Mary the Mother of our Lord* had any Offspring; but, say all the *Ancients* before St. *Jerom*, they were the Children of *Joseph*, by a former Wife, which died before his Espousal to the *Blessed Virgin.* St. *Jerom* attempts to prove, that *James* and *Joses* here mentioned were not the Children of the *Virgin Mother*, but of her Sister, *Mary the Wife of Cleophas*; for *John* xix. 25. we read thus, *There stood by the Cross of Jesus his Mother, and his Mother's Sister, Mary the Wife of Cleophas, and Mary Magdalene.* There were there, saith *Matthew*, Chap. xxvii. 50. and *Mark* Chap. xv. 40. *Mary Magdalene, and Mary the Mother of James the less,*

(e) Μέχρι γὰρ τῆς κατὰ τὴν οἰκονομίαν ὑπηρισίας, ἀναγκαία ἡ παρθενία, τὸ δὲ ἐφεξῆς ἀπολυτραγμόνησον τῷ λόγῳ τοῦ μυστηρίου καταλείψωμεν. Tom. 1. Hom. de Nativ. p. 509.

(f) *Quod asserunt eam nupsisse post partum, unde appobent, non habent.* In Joh. p. 6. Οὐ γὰρ εὔφημον ἄλλη παρ' ἐκείνην τὴν ἀπαρχὴν τῆς παρθενίας περιγράψασθαι. In Math. p. 223. C.

leſs, and of Joſes; whence he concludes, that *James* and *Joſes*, ſtiled here the *Brethren of our Lord*, were not the Sons of *Mary his Mother*, but of her Siſter, *Mary* the Wife of *Cleophas*; and hence infers, that they are only called *his Brethren*, according to the *Language of the Jews*, as *Lot* is called *Abraham's Brother*, Gen. xiii. 8. as being the *Son of his Brother*, Gen. xii. 5. and as the Word *Brother* is uſed, *Gen.* xxix. 12. *Lev.* x. 4. *i. e.* becauſe they were his *Couſin Germans*. But this will not neceſſarily follow; for they might be the Sons of *Joſeph* by the Wife of *Cleophas*, who, ſaith *Theophylact*, dying without Iſſue, *Joſeph, according to the Law, took her to himſelf, and of her begat James and Joſes, Simon and Judas*. But *Antonius de Dominis*, in a very accurate Diſcourſe upon this Queſtion, gives us a better Anſwer to this Argument of St. *Jerom*, by ſaying, The *Mother of Jeſus* in St. *John*, is the ſame Perſon with the *Mother of James and Joſes* in St. *Matthew* and St. *Mark*; and that *Mary*, the Wife of *Cleophas*, called by St. *Mark*, *Salome*, and by St. *John*, *the Siſter of the Mother of our Lord*, was the *Mother of the Sons of Zebedee*; for ſaith he, it ſeems evident, that the three Women named by the three *Evangeliſts*, were in all of them the ſame Perſons; as therefore *Mary Magdalene* is the ſame, ſo *Mary the Mother of the Sons of Zebedee*, and *Salome*, ſo called by St. *Mark* from her Family, and *the Siſter of the Mother of our Lord*, muſt be the ſame, and then *Mary the Mother of our Lord*, and the *Mother*, i. e. *Step-mother* of *James* and *Joſes*, muſt be the ſame alſo. And this Anſwer I like beſt, (1.) Becauſe it retains the proper Signification of the Word *Brethren*, which is always retained both in the *Old* and the *New Teſtament*, when there is profeſſedly an Enumeration of *Brethren*. (2.) Becauſe it ſeems plain, that the *Jews* ſpeak ſtill of his *Brethren*, and *Siſters*, even in the ordinary Senſe of the Word, even as they eſteemed him the *Carpenter's Son*, and *Mary* his *Mother*. So here, and *Chap.* xii. 46. *Mark* vi. 3. *John* vi. 42. And *James* here mentioned, is by (g) *Joſephus* expreſly ſtiled, ἀδελφὸς Ἰησοῦ, *the Brother of Jeſus called Chriſt*. (3.) They ſeem alſo to have lived with his Mother; whence we find them ſo oft together, as when 'tis ſaid, *Thy Mother and Brethren ſeek thee*, Matth. xii. 46. *His Mother and Brethren, are they not here with us?* i. e. do not they dwell at *Capernaum? He went down to Capernaum, and his Mother and his Brethren*, John ii. 12. (4.) This agrees beſt with *Antiquity*; for Dr. *Pearſon* confeſſeth, This was always the concurring Judgment of *Antiquity* till St. *Jerom*'s Time; that theſe were indeed *the Brethren of our Lord:* And *Spalatenſis* ſhews, That many of the *Fathers* embraced the Opinion, that the *Mother of our Lord* in St. *John*, was the ſame Perſon whom St. *Matthew* ſtiles *the Mother of James*. De Repub. Eccleſ. l. 2. c. 2. p. 114, 115, 116, 117.

CHAP. XIV.

1. AT that time (*that Chriſt had ſent out his Diſciples, to preach the Goſpel, to caſt out Devils, and to heal Diſeaſes, and they by Virtue of his Name had been ſucceſsful in that Work, and thereby ſpread his Name abroad*, Mark vi. 12, 13, 14. Luke ix. 6. 7.) Herod the Tetrarch (*of Galilee*, Luke iii. 1.) [a] heard of the Fame of Jeſus.

2. And (*after ſome Heſitation and Enquiry*, Luke ix. 7, 8.) he ſaid to his Servants, (*I incline to their Opinion, who ſay*) [b] This is John the Baptiſt, [c] he is riſen from the Dead; and therefore, (*though before he did no Miracle*, John x. 41. *now*) mighty Works do ſhew forth themſelves in him, (*to clear his Innocence, and confirm his Miſſion.*

3. *And he had cauſe to be thus anxious, and perplexed at this Matter*;) For Herod had laid hold on John, and bound him (*with a Chain*,) and put him in Priſon [d] for Herodias's ſake, his Brother Philip's Wife, (*who having agreed with Herod to divorce herſelf from her own Huſband, at Herod's Return from Rome, was married to him, and cohabited with him as his Wife*, Mark vi. 17. *Joſeph. Antiq.* l. 18. c. 7. p. 626. C.)

4. For, (*ſhe was thus incenſed againſt him, becauſe*) John (*had*) ſaid to him, It is not lawful for thee to have her (*as thy Wife.*)

5. [e] And when (*at the Inſtigation of Herodias*) he would have put him to Death, (*he could not think fit to do ſo, for*) he feared the the Multitude, becauſe they counted him [f] as a Prophet.

6. But when Herod's Birth-day was kept, the Daughter of Herodias danced before them (*that were preſent*,) and (*her dancing*) pleaſed Herod.

7. Whereupon he promiſed with an Oath, to give her whatſoever ſhe would aſk, (*even to the half of his Kingdom*, Mark vi. 23.)

8. And ſhe, being [g] before (*ſhe aſked any thing*,) inſtructed of her Mother, ſaid, Give me here John Baptiſt's Head in a Charger.

9. And the King was ſorry, (*that ſhe aſked a thing ſo ungrateful to the People, ſo unagreeable to his Birth-day, and ſo dangerous to himſelf*;) nevertheleſs, for the Oath's ſake, (*which he had made*,) and (*for the ſake of*) them which ſate with him at Meat, he commanded it to be given her, (i. e. *that it ſhould be given to her.*)

10. And (*accordingly*) he ſent (*an Executioner*, Mark vi. 27. *and he went*,) and beheaded John in the Priſon.

11. And his [h] Head was brought in a Charger, and given to the Damſel, and ſhe brought it to her Mother.

12. And his Diſciples came, and took up the Body (*of the Baptiſt*,) and buried it, and went and told Jeſus (*what had happened to him*,)

(g) Antiq. l. 20. c. 8.

13. When Jeſus heard (*of this, and the Account which his Apoſtles ſent forth by him*, Chap. x. 5. *gave of all that they had done and*
i *taught*, Mark vi. 30. Luke ix. 10.) [i] he departed (*with them*) thence by Ship, into a deſert Place, apart (*from the Multitude, which came ſo continually to them, that they had not time to eat*, Mark vi. 31.) and when the People had heard (*thereof, or whither he was gone*, viz. *to the Deſert of Bethſaida*, Luke ix. 10.) they (*took a Compaſs by Land, and*) followed him on foot out of the Cities; (*ſeeing the Signs that he had done*, John vi. 2. *and they got before him to the Place where he was to land*, Mark vi. 33.)

14. And Jeſus went forth (*out of the Ship unto a Mountain, and there ſate with his Diſciples*, John vi. 3.) and ſaw a great Multitude (*come to the Place,*) and he was moved with Compaſſion toward them, (*and ſpake unto them of the Kingdom of God*, Luke ix. 11.) and he healed their Sick.

15. And when it was Evening, (*after that Chriſt had enquired of Philip making tryal of his Faith, for that was done when Jeſus ſaw the Multitude*, John vi. 5.) his Diſciples came (*together*, Luke ix. 12.) to him, ſaying, This is a deſert Place (*where no Victuals are to be*
k *had,*) and [k] the time is now paſt, (*or, the Day is ſpent*;) ſend the Multitude away, that they may go into the Villages and buy themſelves Victuals.

16. But Jeſus ſaid unto them, They need not depart (*to buy Victuals:*) give ye them to eat, (*having learned of Andrew what Meat was there*, John vi. 9.)

17. And they ſay unto him, (*Shall we go then and buy two hundred pennyworth*, (i. e. *ſix Pound five Shillings worth*) *of Bread for them to eat? He ſaith unto them, How many Loaves have you here? And they, upon enquiry, ſay*, We have here but five (*Barley*) Loaves, and two (*ſmall*) Fiſhes? (*And what are they among ſo many?* John vi. 9.)

18. And he ſaid, Bring them hither to me.

19. And he commanded (*his Diſciples*, Mark vi. 39. *to make*) the Multitude to ſit down upon the Graſs, (*by Hundreds, and Fifties in a Company*, Luke ix. 14. Mark vi. 39, 40.) and (*when they were thus ſat down, he,*) took the five Loaves, and the two Fiſhes,
l and looking up to Heaven, [l] he bleſſed, (*or, gave Thanks to God for them,*) and brake (*the Loaves*, Mark vi. 41.) and gave the Loaves (*thus broken*) to his Diſciples, and the Diſciples (*gave them*) to the Multitude; (*and the two Fiſhes divided he among them all.*)

20. And they did all eat, and were filled; and, (*when our Lord had ſaid to his Diſciples, gather up the remaining Fragments, that nothing be loſt*, John vi. 12.) they took up of the Fragments that remained, twelve Baſkets full.

21. And they that had eaten (*of the five Loaves, and two ſmall Fiſhes,*) were about Five thouſand Men, beſides Women and Children.

22. And ſtraightway Jeſus (*knowing, that the Multitudes deſigned to make him a King*, John vi. 15. *and that this might be pleaſing to his Diſciples,*) conſtrained his Diſciples to get into a Ship, and to go before him unto (*Capernaum on*) the other Side (*Bethſaida,*) while he ſent the Multitude away.

23. And when he had ſent the Multitudes away, he went up into a Mountain apart to pray; and [m] when the Evening was come, he m
was there alone.

24. But the Ship was now in the midſt of the Sea, toſſed with Waves, for the Wind was contrary;

25. [n] And in the fourth Watch of the n
Night, Jeſus (*ſeeing them toiling in rowing*, Mark vi. 48.) went unto them, walking on the Sea; (*and ſeemed willing to have paſſed by them*;)

26. And when the Diſciples ſaw him walking on the Sea (*not perfectly diſcerning in the Twilight who he was,*) they were troubled, ſaying, It is [o] a Spirit (*or an Apparition,*) and o
they cried out for fear.

27. But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer, it is I, be not afraid.

28. And Peter anſwered him, and ſaid, Lord, if it be thou, bid me come to thee upon the Water, (*for having thy Commiſſion, I believe I may ſafely do it*;)

29. And he ſaid (*unto him*) Come; and when Peter was come down out of the Ship, he walked on the Water to go to Jeſus;

30. But when (*his Mind diverting him from the Conſideration of Chriſt's Power,*) he ſaw the Winds boiſterous, (*attending to them*) he was afraid; and beginning to ſink, he cried out (*to Jeſus*) ſaying, Lord, ſave me.

31. And immediately Jeſus ſtretched forth his hand, and caught him, and ſaid unto him, [p] O thou of little Faith, wherefore p
didſt thou doubt?

32. And when they (*Chriſt and Peter,*) were come into the Ship, the Wind ceaſed, (*and the Ship was preſently at the Land whither they went*, John vi. 21.)

33. Then they that were in the Ship, came and worſhipped him, ſaying, [q] Of a truth q
thou art the Son of God.

34. And when they were gone over (*the Sea of Galilee, from Bethſaida back to Capernaum*, John vi. 17.) they came into the Land of Genneſaret. (*See the Note on Ver.* 22.)

35. And when the Men of that Place had Knowledge of him, (*he having been with them before*, Luke v. 1.) they ſent out into all that Country round about, and brought unto him all that were diſeaſed;

36. [r] And beſought him, that they might r
only touch the Hem of his Garment; and as many as touched (*it,*) were made perfectly whole.

Annotations on Chap. XIV.

a Ver. 1. *HEard of the Fame of Jeſus.*] Interpreters here enquire, why he heard not of the Fame of *Jeſus* ſooner, and ſay, the Reaſon might be this; Becauſe he was at *Rome* at the Beginning of our Saviour's Preaching, and when he wrought his former Miracles; but the true Reaſon why *Herod* then began to take Notice of the Fame of *Jeſus*, ſeems rather to be this, That now theſe Miracles were wrought not only by himſelf in Perſon, but by others in his Name.

b Ver. 2. Οὗτός ἐστιν Ἰωάννης, *This is John the Baptiſt*;] So St. *Matthew* and St. *Mark*; but St. *Luke* ſaith, he was perplexed, διηπόρει, *he doubted, he enquired, becauſe it was ſaid of ſome, that John was riſen from the Dead*, and ſpake of that to his Servants as the moſt probable Opinion, deſiring notwithſtanding to ſee him, *Luke* ix. 9. that ſo he might more perfectly diſcern, whether he was *John*, or not.

c Ibid. Ἠγέρθη, *He is riſen from the Dead.*] Hence it appears, that this was ſaid by *Herod*, and ſome others, not from any Belief of the *Pythagorean Metempſychoſis*, or Tranſition of Souls from one Body to another, after the Death of the firſt Body; for this cannot be called, in any Propriety of Speech, a Reſurrection of the Body; nor could the Soul of *John* now dead, enter into the Body of *Chriſt*, which had for thirty Years been informed with another Soul: Neither the *Jews* nor the *Philoſophers*, ever maintained any ſuch Tranſition of Souls; this therefore muſt be underſtood of the ἀναβίωσις, or Riviviſcence of the *Baptiſt*, whom all the *Jews* accounted as a *Prophet*, ver. 5. It being the Opinion of the *Jews*, that ſome of their *Prophets* ſhould ariſe at the Coming of the *Meſſiah*; and it ſeemed leſs wonderful to them, that they who raiſed others whilſt they lived, as did *Elias* and *Eliſha*, and whoſe dead Bones revived a dead Corpſe, 2 *Kings* xiii. 21. ſhould do ſo.

d Ver. 3. *For Herodias Sake, his Brother Philip's Wife.*] That *Joſephus* here differs from the *Evangeliſts*, making *Herodias* the Wife, not of his Brother *Philip*, but of another Brother named *Herod*, ought not to make us doubt the Truth of what St. *Matthew* here, St. *Mark*, *Ch.* vi. 17. and St. *Luke*, *Ch.* iii. 19. unanimouſly aſſert, touching a Matter ſo well known when they writ, that they could not be ignorant of it; eſpecially if we conſider, that the (a) *Jewiſh Chronicles* and *Gorionides* agree with the *Evangeliſts*; for, *Gorionides*, ſaith, *Herodias* was firſt married to *Philip*, and then taken away from him by *Herod Antipas*. The old (b) *Hebrew Chronicle*, ſaith, *Uxorem fratris ſui Philippi ipſo vivente junxit ſibi matrimonio, quæ liberos ex fratre ejus ſuſceperat, & tamen is eam duxit uxorem:* And an (c) old *Chronicle* of the ſecond Temple, ſaith, Antipas Philippi fratris ſui uxorem accepit, ex qua ille liberos ante genuerat; *i. e.* Antipas *married the Wife of his Brother* Philip, *he being yet living, and having had Children by her.* This *Philip* mentioned by (*) *Joſephus* died, ſaith he, in the 20th Year of *Tiberius*, and therefore muſt be living, at the leaſt four Years after this Time. See *Orig.* in *Matt.* p. 230. *Euſeb. H. Eccl.* l. 1. c. 11. *Jerom* in *Locum.* Which agrees with what (d) *Joſephus* ſaith of his other *Herod*, Ἡρωδίας δὲ ἐπὶ ζυγχύσει φρονήσασα τῶν πατρίων Ἡρώδῃ γαμεῖται τῷ ἀνδρὸς ὁμοπατρίῳ ἀδελφῷ διαστᾶσα ζῶντι, Herodias *in Contempt of the Laws of her Country, married again to* Herod, *the natural Brother of her Huſband, ſeparating herſelf from him whilſt living, and having had a Child by her*; ſhe therefore was guilty both of *Inceſt* and *Adultery* by the Law of *Moſes*, in thus agreeing μεταοικίσασθαι πρὸς αὐτὸν, *to divorce her ſelf from her former Huſband* yet living, and to marry to *Herod Antipas*; and therefore the *Baptiſt* might well ſay to him, *It is not lawful for thee to have her for thy Wife.*

e Ver. 5. Καὶ θέλων αὐτὸν ἀποκτεῖναι. *And when he would have put him to Death:*] To reconcile this with *Mark* vi. 19. where it is ſaid, that *Herodias would have put him to Death*, but could not prevail with *Herod* ſo to do; it may be ſaid, *Herod* was willing enough to do it, but was with-held from the Action, partly out of fear of the People, and partly by the Checks of his Conſcience, as knowing *John* to be a juſt and holy Man, whoſe Death might therefore be avenged on him by a righteous God, as the *Jews*, ſaith (e) *Joſephus*, thought it was, by the Deſtruction of his Army.

f Ibid. Ὡς προφήτην, i. e. *for a Prophet.*] This being, as the *Ancients* note, Ὡς οὐχ ὁμοιώσεως, ἀλλὰ βεβαιώσεως, *not of Similitude, but of Confirmation:* So *Neh.* vii. 2. Αὐτὸς ὡς ἀνὴρ ἀληθὴς, *He was a true Man*, and one that feared the Lord. See the Note on *Rom.* ix. 32.

g Ver. 8. Προβιβασθεῖσα, *Before admoniſhed*;] *i. e.* before ſhe aſked any thing, but not before the Offer made by *Herod:* For St. *Mark*, who relates this whole Story more fully, in many other Circumſtances, ſays, That upon it ſhe went out, and ſaid to her Mother, *What ſhall I aſk?* and came in again by her Inſtruction, to aſk the Head of the *Baptiſt*.

h Ver. 11. *And his Head was brought*, &c.] Note here, that very remarkable ſeems the Providence of God, in avenging the Death of this holy Man, upon *Herod*, *Herodias*, and *her Daughter*. For,

1*ſt*, As the War betwixt *Herod* and *Aretas* King of *Petrea*, was cauſed by *Herod*'s wicked

Contract

(a) Chap. 62. (b) Chap. 36. (c) F. 54. c. 4. (*) Antiq. l. 18. c. 6. p. 625. F.
(d) Antiq. l. 18. c. 7. p. 628. D. (e) Antiq. l. 18.

Contract with *Herodias*, to reject the Daughter of *Aretas* his lawful Wife, and to marry with *Herodias* his Brother *Philip*'s Wife; ſo *Joſephus* declares, that the *Jews* looked upon the putting *John* to Death, as the Cauſe of the Miſcarriage of *Herod*'s Army, (f) *God being angry with him for the Death of John the Baptiſt.*

2*dly*, *Herodias* envying the Glory of King *Agrippa*, who had that Honour given him by *Caius*, prevailed with her Huſband to go to *Rome*, and accuſe *Agrippa:* Whereupon *Caius* deprived *Herod* of his Government, and her of her Money, and gave both to *Agrippa*, baniſhing *Herod* and *Herodias*, to *Lyons* in *France*; which, ſaith (g) *Joſephus*, was *done in Puniſhment of her Envy, and of his readineſs to hearken to her Solicitations.* And,

3*dly*, Of her *Daughter*, it is related, That ſhe going over the Ice in Winter, the Ice brake, and ſhe ſlipt in up to the Head, which at laſt was ſevered from her Body by the Sharpneſs of the Ice; *Idque non ſine Dei Numine*, God requiring her Head for that of the Baptiſt's, ſhe deſired; which if true, was a wonderful Providence.

i Ver. 13. Ἀνεχώρησεν ἐκεῖθεν, &c. *He departed thence into a deſert Place,*] to avoid the Fury of *Herod*, ſay *Interpreters*; teaching us by his Example, to avoid Dangers by all lawful Means. See *Chap.* xii. 15. But there ſeems no Reaſon in the Context, why he ſhould be afraid of *Herod*, who had done nothing to incenſe him; it therefore ſeems more probable, from the Collation of theſe Words with thoſe in St. *Mark*, that he went to this Deſert to give ſome Reſpite and Refreſhment to his wearied Diſciples.

k Ver. 15. Ἡ ὥρα ἤδη παρῆλθεν, *The Day is now ſpent.*] Ὥρα both in *Greek* and *Latin*, ſignifies a Day; ſo the *Greek* Word often ſignifies, eſpecially among the Phyſicians; ſo *Galen.* l. 7. c. 2. ψύχονται ὥραν μίαν, they are chill an Hour, is preſently interpreted ἐπὶ ἡμέραν μίαν, *for one Day*; ſo in (h) *Virgil*, *Nunquam te craſtina fallet Hora*, i. e. *dies poſtera.* So *hora ultima*, *hora mortis*, is the Day of Death.

l Ver. 19. Εὐλόγησε, *He bleſſed.*] Here it is diſputed, whether Jeſus by this Benediction, multiplied the Loaves and Fiſhes by a miraculous Power; or, whether he gave Thanks to God for them: That Chriſt multiplied the Bread and Fiſhes by a miraculous Power, all allow; but the Queſtion is, whether this be intended by the Word εὐλόγησε, *he bleſſed*; or, whether the Import of this Word be this, he gave Thanks to God for them: That it is the latter, will be evident from theſe Conſiderations, (1.) That what is here εὐλόγησε, *he bleſſed*, is in St. *John*, εὐχαριστήσας δέδωκε, *giving Thanks, he gave the Bread:* And what is in this Chapter, εὐλόγησε, *he bleſſed*, is in the following Chapter in the like Caſe, taking the ſeven Loaves and two Fiſhes, εὐχαριστήσας *giving Thanks, he brake and gave to his Diſciples*, ver. 36. and ſo in like manner in St. *Mark*, chap. viii. 6. (2.) That Chriſt bleſſed, looking up to Heaven, which is an Indication, that this Action was directed not to the *Bread*, but to his *heavenly Father.* (3.) In the Inſtitution of the Lord's Supper, that which in St. *Matthew* and St. *Mark*, is εὐλογήσας, *he bleſſing, brake the Bread*, is in St. *Luke* and St. *Paul*, εὐχαριστήσας, *giving Thanks, he brake it.* See *Matt.* xxvi. 26. *Mark* xiv. 22. *Luke* xxii. 19. 1 *Cor.* xi. 24. Yea, both St. *Matthew*, ch. xxii. 27. and St. *Mark*, ch. xiv. 23. ſpeaking of the Cup, ſay, εὐχαριστήσας, that *Chriſt giving Thanks, gave it to them*; which ſhews, that εὐλογεῖν and εὐχαριστεῖν, *to bleſs*, and to *give thanks*, are in Senſe the ſame Thing. And whereas it is objected, that St. *Luke* plainly refers this Benediction to the Bread, by ſaying, εὐλόγησεν αὐτούς, *he bleſſed them*, Luke ix. 16. it may be anſwered, that in ſome ancient MSS. the Words run thus, εὐλόγησεν ἐπ' αὐτούς, *he bleſſed over the Loaves*; which agrees well with the Senſe given of the Words. (2.) That this is an elliptical Form of Speech to be ſupplied thus, εὐλόγησε Θεὸν ἐπ' αὐτῶν, *he bleſſed God over them*; it being familiar both with the *Greeks* and *Hebrews* to put εὐλογεῖν τίνα for εὐλογεῖν Θεὸν ἐπὶ τινός, *to bleſs a thing*, for *bleſſing God over it.* So 1 *Sam.* ix. 13. εὐλογεῖν θυσίαν *to bleſs the Sacrifice*, is to give Thanks to God for the Peace-offering before they dined upon it. So 1 *Cor.* x. 16. *the Cup of Bleſſing*, ὃ εὐλογοῦμεν, *which we bleſs*, is the Cup for which we give thanks, according to the Cuſtom of the *Jews*, with whom the Beracoth, or the Benediction of the Bread is conceived in theſe Words, *Bleſſed art thou, O Lord our God, the King of the World, who produceſt Bread out of the Earth:* The Benediction of the Wine runs thus, *Bleſſed art thou, O Lord, the King of the World, who createſt the Fruit of the Vine*; and ſo in the Benediction of their Table and of their Fruits. See *Buxtorf. de cæna Domini.* §. 46, and 74. *de Synag. Jud.* 12. p. 254, 255. Laſtly, this is confirmed by theſe Words of St. *John*, Chap. vi. 23. *Other Ships came by the Place where they had eaten Bread*, εὐχαριστήσαντος τοῦ Κυρίου, *the Lord having given Thanks.*

Ver. 23. Ὀψίας δὲ γενομένης, *the Evening being come.*] We learn from this and other Places, that the Word *Evening* ſometimes imports the Time from the declining of the Sun, ſometimes the Time in the Beginning at Sunſetting, or when it began to be dark; the one was called δείλη πρωΐα, *or the firſt Evening*, ſay (i) *Euſtachius* and *Phavorinus*, the other ſera veſpera, or the *latter Evening*, when the m

(f) Τοῖς δὲ Ἰουδαίοις δόξαν ἐπὶ τιμωρίᾳ τῇ ἐκείνου τὸν ὄλεθρον ἐπὶ τῷ στρατεύματι γενέσθαι τοῦ Θεοῦ κακῶς Ἡρῴδῃ θέλοντος. —— Ὠλωλέναι τὸν Ἡρῴδου στρατὸν ὑπὸ τοῦ Θεοῦ καὶ μάλα δικαίως τιμωμένου κατὰ ποινὴν Ἰωάννου τοῦ ἐπικαλουμένου Βαπτιστοῦ. Antiq. l. 18. c. 7. p. 626. F. 627. A.

(g) Ἡρωδιάδι μὲν δὴ φθόνου πρὸς τὸν ἀδελφὸν καὶ Ἡρῴδῃ γυναικείων ἀκροασαμένῳ κακολογῶν δίκην ταύτην ἐπιτίμησιν ὁ Θεός. Ibid. c. 9. p. 639. A. (h) Georg. 1. V. 425.

(i) Διττὴ κατὰ τοὺς παλαιοὺς ἡ δείλη μὲν γὰρ ὀψία δείλη τὸ τελευταῖον φασὶ τῆς δείλης μέρος τὸ περὶ ἥλιον, δυσμὰς ἑτέρα δὲ δείλη πρωΐα τὸ εὐθὺς ἐκ μεσημβρίας, In Odyſſ. 17. —— Δείλη πρωΐα ἡ μεθ' ἄριστον ὥρα δείλη ὀψία, ἡ περὶ δύσιν ἡλίου. Phav. Heſych.

the Sun is ſetting. So *thou ſhalt kill the Paſſover between the two Evenings*, Exod. xii. 6. *About the going down of the Sun*, Deut. xvi. 6. So *Joſhua* x. 26. *They hanged upon the Trees until the Evening*, and *v.* 27. *at the time of the going down of the Sun they took them down*; at the firſt of theſe Evenings the Diſciples deſire Jeſus to diſmiſs the Multitude, for the Day was declining, ἤρξαλο κλίνειν, *it began to decline*, Luke ix. 12. or dinner time was paſt; in the ſecond of them Jeſus is left alone, and his Diſciples were got to Sea. How Chriſt's praying is conſiſtent with his *Deity*. See *John* xi. 41, 42.

n Ver. 25. *In the fourth Watch of the Night.*] Which are thus numbred, *at Even*, *at Midnight*, *at Cock-crowing*, *and in the Morning*, Mark xiii. 35. So that it began to be Morning before he came to them; hence he both ſaw them toiling from the Land, and they him alſo walking on the Sea. Note that to walk upon the Sea is made the Property of God, who alone ſpreadeth the Heavens, and *treadeth upon the Waves of the Sea*, Job ix. 8.

o Ver. 26. *A Spirit.*] That the *Jews* had then an Opinion of hurtful Spirits walking in the Night is evident from the *Seventy*, who render *from the Peſtilence walking in Darkneſs*, ἀπὸ τράλμαλ@ πνεύμαλ@ διαπορευομένε ἐν ζκότει, *from the Fear of the Devils that walk in the Night*, κ᾽ ἀπὸ δαιμονίε μεσεμβρινε, *and from the Noon-day Devil*, that which is in the Hebrew, *from the Deſtruction at Noon-day*, Pſal. xci. 6.

p Ver. 31. Ὀλιγόπιϛε, *O thou of little Faith.*] Of the Indications of this little Faith, ſee the Note on *Matt.* vi. 30. Chriſt ſuffered *Peter* thus to doubt, ſay *Interpreters*, that finding by Experience the Weakneſs of his Faith, he might by Prayer and Induſtry endeavour to encreaſe it, and aſcribe the whole Strength of it to God.

q Ver. 33. Ἀληθῶς Θεε̃ υἱὸς εἶ· *Truly thou art the Son of God.*] *Epiſcopius* here expounds this *Phraſe*, truly thou art the *Meſſias*, or that King to whom God hath given Divine Power to help us; for, ſaith he, it is probable the *Apoſtles* then knew nothing of the eternal Generation of the Son of God; and truly it may be, they had no accurate *Idea* of ſuch an eternal, neceſſary Generation of the Son of God, as the Schools mention; nor do I believe that any of the unbelieving *Jews* had ſuch a Notion of this *Phraſe*; and yet we find them accuſing our Lord of Blaſphemy, and making himſelf equal with God, by ſaying that he was the Son of God. Seeing then our Saviour had given ſo many Inſtances of his Omnipotence and divine Power by multiplying Loaves and Fiſhes ſo wonderfully, as none could do but he who had Power to create; (2.) by walking on the Water, and cauſing the Wind inſtantly to ceaſe; why might not the *Apoſtles* from all theſe Evidences conclude that the *Divinity* reſided in him? Even the *Gergeſens* ſeem to have had ſome ſuch extraordinary Opinion of him, when they believed their Sick ſhould be healed only by touching the Hem of his Garment. This, ſaith *Woltzogenius*, was an Evidence of their Belief of a Divine Power reſiding in Chriſt. Now where the Divine Power is, there muſt be the *Divinity*, and where the Power of God is, there is God.

r Ver. 36. *And beſought Him that they might only touch the Hem*, &c.] If theſe were the *Gergeſens* who lay on the other Side of the Sea of *Tiberias*, and who formerly deſired him *to depart out of their Coaſts*, Mat. viii. 34. their Faith was thus increaſed with the Fame of *Chriſt*'s Miracles.

CHAP. XV.

1. WHEN *Chriſt had miraculouſly fed five thouſand, and was gone thence to Capernaum*, John vi. 17.) Then came to Jeſus Scribes and Phariſees which were of Jeruſalem, (*who ſeeing ſome of Chriſt's Diſciples eat Bread with unwaſhen Hands found fault*, Mark vii. 2.) ſaying,

a 2. Why do thy Diſciples [a] tranſgreſs the Tradition of the Elders? for they waſh not their Hands when they eat Bread; (*whereas the Phariſees and all the Jews, except they waſh their Hands oft, eat not, holding the Tradition of the Elders; and when they come from the Market, except they waſh they eat not; and many other things there be which they have received to hold, as the waſhing of Cups, brazen Veſſels, and of Tables*, Mark vii. 3, 4.)

3. But he anſwered, and ſaid unto them, (*I have greater reaſon to aſk*) why do you alſo (Gr. *even ye, who pretend to ſo much ſtrictneſs in obſerving the Commandments Men,*) tranſgreſs the Commandments of God, by your Tradition? (*as certainly ye do.*)

b 4. For [b] God commanded, ſaying, Honour thy Father, and thy Mother, and (*alſo ſaid*, Exod. xxi. 17.) he that curſeth Father or Mother, let him die the Death, (*ſhewing that the Violation of this Law deſerved Death.*)

c 5. But [c] ye (*following your own vain Traditions*) ſay, whoſoever ſhall ſay to his Father or Mother, it is a Gift, (*let it be no leſs forbidden to give it to thee, than to give of a thing devoted to God,*) by whatſoever thou mighteſt be profited by me;

6. And (*having ſaid this*) honoureth not his Father and Mother, (*he doth only that which he ought to do, pronouncing him not only free from, but obliging him not to obſerve this Precept*, Mark vii. 12.) thus have you made the Commandment of God of none Effect by your Tradition.

d 7. Ye [d] Hypocrites, [e] well did Iſaias prophecy of you (*by*) ſaying, (*that which being ſpoken of the Jews, and agreeing as much to you of this, as to them of that Age, reſpecteth as well you as them*, viz.)

e

8. This People draweth nigh to me with their Mouth, and honoureth me with their Lips, but *(yet)* their Heart is far from me.

9. But in vain they do *(think to)* worſhip me, *(by)* teaching for Doctrines the f [f] Commandments of Men, *(as Doctrines neceſſary to be obſerved for Acceptance with me.)*

g 10. And *(hereupon)* he [g] called the Multitude, and ſaid unto them, hear *(all ye)* and underſtand:

h 11. Not that which [h] goeth into the Mouth defileth a Man, *(for there is nothing from without a Man, that (by) entring into him can defile him,* Mark vii. 15.) but that which *(being in the Heart)* cometh out of the Mouth; this *(I ſay)* defileth a Man. *(He that hath Ears to hear, let him hear,* Mark vii. 16.)

12. Then *(he being entred into the Houſe from the People,* Mark vii. 17.) came his Diſciples, and ſaid unto him, knoweſt thou i that the Phariſees were [i] offended after they heard this ſaying?

k 13. But he anſwered and ſaid, [k] every Plant (Gr. *Nurſery of Plants,*) which my heavenly Father hath not planted, ſhall be rooted up; *(theſe blind Guides, and Uſurpers of that Authority over Men's Conſcience, which they have not received from God, ſhall by him be rooted out.)*

l 14. [l] Let them *(therefore)* alone *(to the Divine Judgment, for)* they be blind Leaders of the blind; and if the blind lead the blind, they both ſhall *(at laſt)* fall into the Ditch.

15. Then anſwered Peter, *(and by him the Diſciples,* Mark vii. 17.) and ſaid unto him, declare to us *(the meaning of)* this Parable.

m 16. And Jeſus ſaid, Are ye alſo yet [m] without underſtanding?

17. Do not ye yet underſtand, that whatſoever entereth in at the Mouth, goeth into the Belly, and is caſt out into the Draught *(and ſo cannot defile the Man, becauſe it entreth not into the Heart, to raiſe up evil Motions there, or it affects not the Mind?* Mark vii. 18, 19.)

n 18. But thoſe things which [n] proceed out of the Mouth, come forth from the Heart, and they defile the Man; *(in the Sight of that God, who loveth Purity in the inward Parts.)*

19. For out of the Heart proceed evil Thoughts *(or Reaſonings,)* Murthers, Adulteries, Fornications, Thefts, Falſe Witneſs, Blaſphemies, *(Covetouſneſs, Wickedneſs, Deceit, Laſciviouſneſs, an evil Eye, Pride, Fooliſhneſs,* Mark vii. 22.)

20. Theſe are the things which defile a Man, but to eat with unwaſhen Hands defileth not a Man.

21. Then Jeſus went thence, and departed into the Coaſts of Tyre and Sidon; *(and he entered into an Houſe, and would have no Man know it, but he could not be hid from them,* Mark vii. 24.)

22. And behold a Woman of [o] Canaan, o *(whoſe young Daughter had an unclean Spirit, heard of him, and)* came out of the ſame Coaſts, *(and fell at his Feet,* Mark vii. 25.) and cryed to him, ſaying, Have mercy on me O Lord thou Son of David, my Daughter is grievouſly vexed with a Devil, *(I beſeech thee caſt him forth.)*

23. But he anſwered her not a Word: and his Diſciples came and beſought him, ſaying, *(grant her Requeſt, and ſo)* ſend her away, for ſhe *(ſtill)* crieth after us.

24. But he anſwered, and ſaid *(to them* p [p] I am not ſent but to the loſt Sheep of the House of Iſrael, *(to preach to, and work Miracles firſt among them.)*

25. Then came ſhe *(the ſecond Time,)* and worſhipped him, ſaying, Lord, help me.

26. But he anſwered and ſaid *(to her, let the Children firſt be filled,* Mark vii. 27. *for)* q [q] it is not meet to take the Childrens Bread, and to caſt it to Dogs.

27. And ſhe ſaid, [r] truth (Gr. *I beſeech thee)* Lord, yet (ναὶ γὰρ *for even)* the Dogs eat of the Crumbs which fall from their Maſter's Table, *(or of the Childrens Crumbs,* Mark vii. 28.)

28. Then Jeſus anſwered, and ſaid unto her, O Woman, great [s] is thy Faith, be it s unto thee even as thou wilt, *(the Devil is gone out of thy Daughter; and when ſhe was come to her Houſe, ſhe found it ſo,* Mark vii. 29, 30.) and her Daughter was made whole from that very Hour.

29. And Jeſus departed from thence, and came nigh to the Sea of Galilee, and went up into a Mountain, and ſat down there:

30. And great Multitudes came unto him having with them thoſe that were lame, blind, dumb, maimed, and many others, and caſt them down at the Feet of Jeſus, and he healed them;

31. Inſomuch that the Multitude wondred when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee, and they glorified the God of Iſrael.

32. Then *(the Multitude being very great, and having nothing to eat,* Mark viii. 1.) Jeſus called his Diſciples to him, and ſaid, I have Compaſſion on the Multitude, becauſe they continue with me now three Days, and have nothing to eat, and I will not ſend them away faſting, leſt they faint in the Way, *(for ſome of them came from far,* Mark viii. 3.)

33. And his Diſciples ſay unto him whence ſhould we have ſo much Bread in the Wilderneſs, as to fill ſo great a Multitude;

34. And Jeſus ſaith unto them, how many Loaves have you? and they ſaid, ſeven, and a few little Fiſhes.

35. And he commanded the Multitude to ſit down on the Ground.

36. And he took the ſeven Loaves, and the Fiſhes, and gave Thanks *(to God*

for them) and brake them, and gave to his Diſciples, and the Diſciples to the Multitude.

37. And they did all eat, and were filled, and they took up of the broken Meat that was left ſeven Baſkets full.

38. And they that did eat were four thouſand Men beſide Women and Children.

39. And he ſent away the Multitude, and took Ship, and came into the [c] Coaſts of Magdala, (*or Dalmanutha*, Mark viii. 10. *which was within the Bounds of Magdala.*)

Annotations on Chap. XV.

a Ver. 2. ΔΙΑΤΙ οἱ μαθηταί ϛε παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; *Why do thy Diſciples tranſgreſs the Tradition of the Elders, for they waſh not their Hands, when they eat Bread.*] Of this Tradition of the Elders, let it be noted,

1*ſt*, That they held it a Thing plainly unlawful, and highly criminal, to eat Meat, or common Bread, till they had waſhed their Hands; hence do the *Phariſees* find fault with *Chriſt*'s Diſciples, and ſtile their Hands *unclean*, becauſe they were not waſhed, *Mark* vii. 2. Hence doth the *Phariſee*, who invited *Chriſt* to Dinner, wonder that he waſhed not his Hands before Dinner, *Luke* xi. 38. For their *Canon* ſaith, *Whoſoever deſpiſeth the waſhing of Hands, is worthy to be excommunicated, he comes to Poverty, and will be extirpated out of the World.* And (a) *Buxtorf* citeth from their *Talmud* this Expreſſion, that *he that eats Bread with unwaſhen Hands, does as bad as if he lay with a Whore.* And they ſay, *Rabbi Eliezar Ben Hazar* was excommunicated by the *Sanhedrim*, becauſe he contemned the waſhing of Hands. And that *R. Aquiba* being in Priſon, and not having Water enough to drink, and to waſh his Hands, choſe to do the latter, ſaying, *It was better to die with Thirſt, than tranſgreſs the Tradition of the Elders.* Note,

2*dly*, That this Waſhing of Hands before Meat, was not required by any written Law of God, and ſo the Neglect of it could not be unlawful by Vertue of any divine Law, but only as being a Tranſgreſſion of the Tradition of the *Elders*; hence *Chriſt* ranks it among *the Traditions of Men*, ver. 9. And (b) *Maimonides* ſaith, that it depended on the Words of the *Scribes*; and it is by *Chriſt* ſpeaking to the *Phariſees* called, *your Tradition*, ver. 3, 6. And yet they held it as a Thing neceſſary; becauſe, ſay they, (c) *The Words of the Scribes are lovely above the Words of the Law, and more weighty than the Words of the Law, or the Prophets.*

3*dly*, They placed a great Piece of Religion and Sanctity in waſhing thus their Hands, and looked upon them, who neglected this, as Men of a defiled Soul. Thus *Maimonides* ſaith, "The Religious of old did eat their "common Food in Cleanneſs, and took "care to avoid all Uncleanneſs all their "Days, and they were called *Phariſees*; "and this is a Matter of the higheſt Sanctity, and the Way of the higheſt Religion; "namely that a Man ſeparate himſelf, and "go aſide from the Vulgar, and that he neither touch them, nor eat, or drink with "them; for ſuch Separation conduceth to "the Purity of the Body from evil Works, "the Purity of the Body conduceth to the "cleanſing of the Soul from evil Affections, "and the Sanctity of the Soul conduceth to "the Likeneſs of God." Hence they reckon this among the Means to obtain eternal Life, ſaying, *Whoſoever hath his Seat in the Land of Iſrael, and eateth his common Food in Cleanneſs, and ſpeaks the holy Language, and recites his Phylacteries Morning and Evening, let him be confident that he ſhall obtain the Life of the World to come:* And againſt this our *Saviour* teacheth, that *to eat with unwaſhen Hands, defileth not a Man*; becauſe it defileth not the Heart. Thus have you ſeen how the *Phariſees* taught theſe *Commandments of Men for Doctrines*, i. e. Things neceſſary to be believed, and done, and Parts of God's Worſhip; and ſo how free the *Ceremonies* of the *Church* of *England* muſt be from this Guilt, they being reckoned not as neceſſary, but in themſelves *things indifferent*; not uſed for *Sanctification*, but only for *Order* and *Decency*; not reckoned as any *Parts*, but only *Circumſtances* of Worſhip. See Biſhop *Sanderſon*'s Serm. on *Mat.* xv. 9.

b Ver. 4. Ὁ γὰρ Θεὸς ἐνετείλατο, λέγων, τίμα τὸν πατέρα ϛε καὶ τὴν μητέρα ϛε, καὶ ὁ κακολογῶν πατέρα, &c. *For God commanded, ſaying, Honour thy Father and thy Mother; and he that curſeth Father or Mother let him die the Death.*] Here obſerve,

1*ſt*, That the Commands of *Moſes* are to be received as the Commandments of God; for what is here God commanded, is *Mark* vii. 10. *Moſes* commanded.

2*dly*, That to honour Parents is not only to reverence them, but to afford them all the Neceſſaries of this preſent Life, according to that of the *Jeruſalem Targum* on *Deut.* xv. 4. Honorare eſt viaticum providere, *To honour is to make Proviſions for them.* And according to the *Jewiſh Canons*, a Son is bound to afford his Father, *Meat*, *Drink*, and *Cloaths*, *to cover him, to lead him in and out, and to waſh his Hands, Face, and Feet.* And according to (*) *Hierocles*, he is to *honour them* ϛώμαϛι ὑπηρεσίᾳ καὶ χρήμαϛων χορηγίᾳ, *with the Service of his Body, and his Goods*; and this, ſaith he, *Juſtice required him to do readily and bountifully.* (d) *Philo* declares, that παίδων ἴδιον οὐδὲν ὃ μὴ γονέων ἐϛιν, *Children have*

(a) In voce נישר 1335. (b) In Mikvaoth, c. 11. (c) Lightf. in loc. (*) In Carm. Pyth. p. 54.
(d) De Decal. p. 586, 587.

have nothing which is not their Parents, as having either received it from them, or having received from them the Faculties by which they procure it; that therefore they can never recompence them, and are both inhumane and ungodly, if they neglect to ſuccour them; and that the very *Heathens* taught the ſame: And that this is the frequent Import of the Word τίμη, ſee Note on 1 *Tim.* v. 3, 8.

3*dly*, That which we render *curſeth*, is in the *Greek* κακολογεῖν, *to ſlight, contemn*, or *ſet light by*, Father or Mother. So *Ezek.* xxii. 7 Πατέρα καὶ μητέρα ἐκακολόσεν, they *ſet light by Father and Mother*; and that Death ſhould be the Puniſhment of thoſe who abuſed their Parents, is ſuitable to the Laws of *Heathens*, τὸν ὑβρίζοντα τὸν αὑτῦ πατέρα μὴ μετέχειν τῆς ὑσίας, *That he who reviled his Father ſhould not live.* Sopater ad Hermogenem.

c Ver. 5. Ὑμεῖς δὲ λέγετε· ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· *But ye ſay, whoſoever ſhall ſay to his Father or Mother, it is a Gift, by which thou mayeſt be profited by me*, &c.] This Phraſe δῶρον or *Corban* doth not import, that he who ſaid this, had conſecrated his Goods to ſacred Uſes, or obliged himſelf to do ſo; but only that he had, according to the Doctrine of the *Scribes*, by Vow, obliged himſelf not to give any thing to him, to whom he thus ſpake; for δῶρον ἐστω, is the ſame with אשו among the *Jews*, which ſignifies a Thing forbidden, and ſo imports, it is no leſs forbidden to give thee any Thing of this, than if it were a *Corban*, or a Thing conſecrated to God. So (e) *Maimonides* ſaith, Sit mihi Corban iſta Maſſa Panis, i. e. *Let it be as much forbidden as what is conſecrated*; *let that Maſs of Bread be to thee a ſacred Thing.* So that whoſoever ſaid, Let it be *Corban*, whereby I may be profitable to thee; they, by their *Theology*, declared him bound by a Vow not to relieve him, to whom he had ſaid thus, though he was his Father, unleſs they would abſolve him from his Vow: And by thus not ſuffering him to do any Thing to his needy Parents, by Reaſon of this raſh and wicked Vow, they *made the Commandment of God void*, and ſuffered them to ſlight and deſpiſe their *Parents*, by their Tradition. Note alſo that the following Words running thus, Καὶ ὃ μὴ τιμήσῃ ἢ τὸν πατέρα αὐτῦ, τὴν μητέρα αὐτῦ. Καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ· the whole perhaps may be thus rendered, *But ye ſay, Whoſoever ſhall ſay to his Father or Mother, let it be a Gift by which thou mayeſt be profited by me, he ſhall not then Honour his Father and his Mother*; *therefore you make void the Commandment of God by your Tradition*, καὶ ſignifying both *then* and *therefore*. St. *Mark* adds, *ver.* 13. Καὶ παρόμοια πολλὰ τοιαῦτα ποιεῖτε, *And many ſuch like Things do ye.* Thus (f) *Philo* ſpeaks of ſome, ſo καλὰ φύσιν ἄμικτοι καὶ ἀκοινῶνητοι, *unſociable and uncommunicable by Nature, or ſo tranſported by Anger, that* ὀργῇ τὴν ἀγριότητα πιστῶνται τῶν ἠθῶν, *they confirm their inhumane Manners by an Oath, ſaying, that they will not receive ſuch a one to their Table, or under their Roof*, ἢ πάλιν τῷ δεῖνι μὴ παρέξειν ὠφελείαν τίνα, *or that they will afford no help to ſuch a one.* And Dr. (g) *Pocock* ſaith, they have a *Canon* to this Effect, Vota cadere in res Mandati, *That Vows reach even to Things commanded, or take Place as well in Things required by the Law, as Things indifferent: and that a Man may be ſo bound by them, as that he cannot without great Sin, do what God had by his Law required to be done. So that if he made a Vow, which laid upon him a Neceſſity to violate God's Law, that he might obſerve it, his Vow muſt ſtand, and the Law be abrogated.*

Ver. 7. Ὑποκριταὶ, *Ye Hypocrites.*] Our d
Lord here, and elſewhere, calls the Phariſees *Hypocrites*, not only becauſe they placed the Worſhip of God, and great Sanctity, and Religion, in Ceremonies of human Invention, and pretending to a Regard to Purity and Religion, did nothing out of pure reſpect to God's Glory, but did *all their Works to be ſeen of Men*, Matt. xxiii. 5. and to procure Glory from them, *Matt.* vi. 2. But alſo, becauſe being ſo ſuperſtitiouſly careful to avoid the outward Pollution of the Body, by abſtaining from touching any Thing that was unclean, and waſhing their Hands when they thought they might have done it, and even their *Pots, and Cups, and Beds*; they left that which was within, *viz.* their Hearts, *full of Hypocriſy and Iniquity, Uncleanneſs, Extortion and Exceſs*, Matt. xxiii. 25, 26, 27. Luke xi. 39. Only here note, that we muſt not be forward, from *Chriſt*'s Example, to pronounce Men *Hypocrites*; becauſe we have neither that Authority, nor Knowledge of the Heart, which he had to authorize us ſo to do.

Ibid. Καλῶς προεφήτευσε, &c. *Well propheſied* e
Iſaias of you.] See Note on *Mark* vii. 6.

Ver. 9. Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων· *But in vain do* f
they worſhip me, teaching for [or *as*] *Doctrines, the Commandments of Men.*] The Commandments of Men here, are Things enjoined by mere Human Authority, as is plain from theſe Words of St. *Paul*, Col. ii. 22. *Touch not, taſte not, handle not, which are all* ἐντάλματα ἀνθρώπων, *the Commandments of Men*; though they come from their *Cochmim*, or *Wiſe Men*, though they be the Traditions of the *Elders*, or Governors of the *Church*, ver. 2. tho' they come from thoſe *Scribes* and *Phariſees*, which *ſate in the Chair of Moſes*, Matt. xxiii. 2. Yet, without a Divine Inſtitution, they are only *the Commandments of Men.* To teach theſe Commandments of Men as *Doctrines*, is to enjoin them, or impoſe them on the Conſciences of others, as things neceſſary, or things to be obſerved for their Goodneſs; as the *Phariſees* did this waſhing of Hands, counting thoſe ſinful and defiled who neglected ſo to do; and as Parts of God's Worſhip, for otherwiſe, they could not

(e) De cult. div. tr. 9. c. 4. §. 9. (f) De ſpecial. legib. p. 595. D. E. (g) Miſcel. p. 415.

not ſtrictly and properly be ſaid to *worſhip God in vain*; by teaching and obſerving theſe Things. Seeing then it is certain, that the *Romaniſts* have many *Eccleſiaſtical Conſtitutions* in which they place great Sanctity, and which they judge neceſſary to be obſerved, and that as Parts of *Religious Worſhip*, which yet are only the Traditions of their *Elders*, or of thoſe who *ſit in St. Peter's Chair*, as did the *Scribes* and *Phariſees* in that of *Moſes*, and which do alſo make void the Commandments of God; as doth the Doctrine of the Worſhip of *Images*, *Communion in one Kind*, and *Prayer in an unknown Tongue*; in *vain* muſt they alſo *worſhip God, teaching for Doctrines the Commandments of Men.*

g Ver. 10. Καὶ προσκαλεσάμενος τὸν ὄχλον· *And calling the Multitude, he ſaid unto them all, hear, and underſtand.*] From theſe Words ſpoken to all the Multitude, and the Words, *Mark* vii. 16. ſpoken to the ſame Perſons, *He that hath Ears to hear let him hear*; it is evident, that in our Lord's Judgment, the whole Multitude was capable of underſtanding thoſe Things which the *Phariſees* did not, and by which the Traditions of the *Scribes*, *Phariſees* and *Elders*, were overthrown; and that for this, nothing more was requiſite than *Ears to hear*, or good Attention to *Chriſt*'s Sayings. Moreover, if theſe Things *parabolically* ſpoken, could, and ought to be underſtood by the Multitude, as from this Exhortation to the Multitude, and the Reproof of *Chriſt*'s Diſciples for not apprehending this, is manifeſt; much more muſt thoſe Things which concern their Duty, and are delivered plainly, be eaſy to be underſtood by them: And from thoſe Words, *They are blind Guides*, and *if the Blind lead the Blind, they will both fall into the Ditch*; it follows, that ſometimes the Multitude neither ought, nor can, without their utmoſt Peril, follow the Guidance of their *Eccleſiaſtical Superiors.*

h Ver. 11. Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· *That which goeth into the Mouth polluteth not the Man*, i. e. *by touching him*;] *i. e.* the Man is not unclean in God's ſight; becauſe ſuch Meat or Drink hath touched him, and ſo he needed not to be waſhed from that Defilement: If it defile at all, it doth it either from the Quality, as being by God forbidden, and ſo the Diſobedience; or from the Quantity, and ſo the Exceſs defiles. Whence, by the Rule of Contraries, it follows, that nothing can ſanctify by being touched, which confounds all Worſhip of *Reliques*; and that nothing by entring into the Mouth can make us holy, that is, more pure or acceptable in the Sight of God; and ſo the *Sacramental Elements* do not ſanctify the Body, by the Touch, but the Soul only, by the due Diſpoſition of Mind, with which we receive them, becauſe they go not into the Heart, they operate not upon the Spirit of Man. *Chriſt* himſelf whilſt he was upon Earth, made many whole, as to their Bodies, by touching them; and many, by Vertue of their Faith, were healed by touching him; but we read of none, whoſe Minds or Hearts were ſanctified only by touching of his ſacred Body. Ceremonial and *Judaical* Sanctity ſometimes required Freedom from touching a polluted Body, ὁσιότης τῆς ἀληθείας, *Chriſtian Holineſs* is the Work only of the Spirit, and conſiſts wholly in the Renewal of the Mind, and of the Bent and Inclinations of the Heart, and ſo ariſeth not from the corporeal, but the ſpiritual Manducation of the *ſacred Elements*; and were it otherwiſe, why would not the Sacrament ſanctify, as well by being received into the Hand, or laid upon the Breaſt, as by being put into the Mouth? or, why ſhould it more ſanctify the Heart it comes not to, than the Draught thro' which even by the Confeſſion of the (h) *Romaniſts* it ſometimes goes, as in caſe of a *Lientery?* This Doctrine is expreſly taught by (i) *Origen* in theſe Words, Τὸ ἁγιαζομένον διὰ λόγου Θεοῦ καὶ ἐντεύξεως ἀ τῷ ἰδίῳ — λόγῳ ἁγιάζει τὸν χρώμενον, *That which is ſanctified by the Word of God and Prayer, ſanctifies not him that uſeth it on its own Account, for then it would ſanctify him that receives it unworthily*; nor would any upon that account, be *ſick*, *weak*, or *fall aſleep*, as St. *Paul* ſaith, ſome did, 1 *Cor.* xi. 30. Καὶ ἐπὶ τοῦ ἄρτου τοίνυν τοῦ κυρίου ἡ ὠφελεία τῷ χρωμένῳ ἐστὶν ἐπὰν ἀμιάντῳ τῷ νῷ καὶ καθαρᾷ τῇ ζυνειδήσει μεταλαμβάνει τοῦ ἄρτου· and ſo *in the receiving the Lord's Body, the Profit ariſeth by receiving the Bread with a Mind undefiled, and a pure Conſcience*, καὶ τὸ ἁγιαζόμενον βρῶμα διὰ λόγου Θεοῦ καὶ ἐντεύξεως, καθ' αὐτὸ μὲν τὸ ὑλικὸν εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται, *and ſo the Meat ſanctified by the Word of God and Prayer, according to its material part, goes into the Belly, and is caſt out into the Draught.* And here it is to be wondered, that the Learned (k) *Huet* ſhould ſay, this is to be underſtood, De ſolis ſpeciebus ſive accidentibus, *only of the Accidents inhering in the Subſtance of the Bread*, for, if the Subſtance of the Bread remains after Conſecration, then *Tranſubſtantiation* is by him denied; if it be annihilated, How can the Accidents inhere in that which is not? Moreover, can the meer Accidents be truly βρῶμα, *Meat?* Are they the *Bread conſecrated by the Word and Prayer*, or that which may be eaten *unworthily?* Are they ὕλη τοῦ ἄρτου, *the Subſtance of the Bread*, or ζῶμα τυπικὸν καὶ ζυμβολικόν, *Chriſt's typical Body?* Let *Huetius* ſhew one Inſtance from *Primitive Antiquity*, where meer Accidents are ſo called, or confeſs he wreſts theſe Words to a Senſe of which *Origen* never thought.

Ver. 12. Οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν· *The Phariſees hearing this Word were ſcandalized*;] i. e. they were induced by it, not to reject their own, but *Chriſt*'s Doctrine, i

(h) Si ob aliquem morbum ſpecies deſcenderet in ventrem conſequenter & ipſum corpus deſcenderet, & emitteretur; pudor enim non debet eſſe in cauſa negandi veritatem. *Soto in* 4. *Sent. Diſ.* 12. *Qu.* 1. *Art.* 3. *Paludan. in* 4. *Sent. Diſ.* 9. *Qu.* 1. *Art.* 2.

(i) In Mat. To. 11. apud Huet. p. 253. E. 254. H. B. C.

(k) Origeniana, l. 2. qu. 14. p. 178.

and to deny him to be the true *Meſſiah*: And this Scandal ſeems to have had its Riſe from a falſe Opinion which obtained among them, that the Meats forbidden them by the Law of *Moſes*, were *therefore forbidden*; *becauſe*, as (l) *Maimonides* ſaith, alimentum habent vitioſum, *they yield a vitious, or corrupt Nouriſhment*; or as (m) *Joſephus* ſaith, *becauſe the Things they were permitted to eat, were* τὰ μὲν οἰκειωθησόμενα ἡμῶν ταῖς ψυχαῖς, *accommodated to, or convenient for their Souls*; *but the Things forbidden, were* τὰ ἐναντιωθησόμενα, *contrary to them*; and they by eating them, did μιαροφαγεῖν, *eat that which defiled the Soul*: They therefore were ſcandalized at our Saviour's Doctrine; becauſe they judged it contrary to the Law. See the Note on *Matt.* xviii. 6.

k Ver. 13. But he anſwered and ſaid, Πᾶσα φυτεία, *Every (Nurſery of) Plant (-s) which my Father hath not planted, ſhall be rooted out*;] that is, ſaith *Theophylact*, Τὰς τῶν πρεσβυτέρων παραδόσεις, καὶ τὰ Ἰουδάϊκα ἐνταλματα λέγει ἐκριζωθῆναι, *He ſpeaks of the Extripation of the Traditions of the Elders, and the Judicial Precepts*; and this is certainly true of thoſe Commandments of Men: But the Context inclines us to interpret this of the *hypocritical Sect* of the *Phariſees*, for they are the Perſons *ſcandalized*, ver. 12. and the *blind Guides*, ver. 14. and therefore are in likelihood the φυτεία, or *Plantation* mentioned in this Verſe. For though I find them in the Chair of *Moſes*, Matt. xxiii. 2. I find not that they had any Divine Commiſſion to be Teachers of the People; though what they or any Man truly taught from *Moſes*, was to be obſerved. Our *Saviour* ſeems rather to compare them to *Thieves* or *Robbers*, John x. 1. See the Note there. And whatever might be their firſt Inſtitution, they were ſo degenerated from it into *blind* and *pernicious Guides*, as not to be of God's planting; and therefore to be rooted out.

Ibid. *Every Plant, which my Father hath not planted, ſhall be rooted out.*] Hence ſome infer, ſaith *Jerom*, that the Plant which God hath planted cannot be rooted up: But let them hear, ſaith he, the Words of the *Prophet*, ſpeaking thus in the Name of God, *Jer.* ii. 21. *I had planted thee a true Vine, how then art thou turned into the degenerate Plant of a ſtrange Vine?* Plantavit quidem Deus, & nemo poteſt eradicare plantationem ejus, ſed quoniam iſta plantatio, in voluntate proprii arbitrii eſt, nullus alius eam eradicare poterit, niſi ipſa præbuerit aſſenſum. *God plants, and no other Man can root up his Plantation; but this Plantation being in the Free-Will of Man, he himſelf can do it.*

Dr. *Mills*, in this Chapter, rejects the Text in four Places, without juſt Ground, and againſt plain Evidence for the reading of the Text, *v. g.* in thoſe Words, *v.* 4. τίμα τὸν πατέρα σου, he ſaith, σου is wanting in many MSS. in *Irenæus* and *Chryſoſtom*; but it is in *Origen* on *Matt.* p. 244. and in *Theophylact*, in the *Syriac* and *Arabic*; and though it be wanting in the Latin *Irenæus*, as being not in the Vulgar; yet *Chryſoſtom* ſaith expreſly there, τίμα γὰρ φήσι τὸν πατέρα σου, and the Words following, καὶ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ſhew that σου is to be retained; nor can the Words bind us to honour any other Father ſave our own. 2*dly*, Whereas, *v.* 8. the Text ſaith ἐγγίζει μοι ὁ λαὸς τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ· The Genuine Reading, ſaith the Doctor, both here and in *Iſaiah*, *Cod. Alex.* & *March.* is this, ὁ λαὸς οὗτος χείλεσι με τιμᾷ! But (*) *Origen*, after all his Labours about the *Septuagint*, knew of no ſuch Reading, either here or in *Iſaiah*; for in his Commentary on theſe Words of St. *Matthew*, he teacheth, that our Lord being willing to deſtroy all the Traditions of the *Phariſees*, by a Teſtimony from the *Prophets*, λόγου παρέθετο ῥητὸν ἀπὸ τοῦ Ἰσαΐου ὅπερ αὐταῖς λέξεσιν οὕτως ἔχει, καὶ εἶπε ὁ Κύριος ἐγγίζει μοι ὁ λαὸς οὗτος ἐν τῷ στόματι αὐτῶν, κ.τ.λ. *He produces a Paſſage ſpoken by* Iſaiah, *which occurs there in theſe very Words*, ἐγγίζει μοι· *&c.* And indeed theſe Words are found there both in the *Hebrew* and the *Septuagint*; and ſo our Saviour here producing them from thence thus, *well ſaid* Iſaias *propheſying of you*, λέγων, *ſaying*, doubtleſs produced his Words as he found them there. 3*dly*, On theſe Words *v.* 26. οὐκ ἐστὶ καλὸν· Καλὸν, ſaith he, is added to the Text; and yet it is found in *Chryſoſtom*, St *Jerome*, *Theophylact*, the *Vulgar Syr.* and *Arab.* 4*thly*, *v.* 30. He rejects χωλοὺς and *v.* 31. κυλλοὺς ὑγιεῖς, as Additions to the Text, againſt the Evidence of the Words; for if χωλοὺς were not in the 30th *Verſe*, how comes χωλοὺς λαλοῦντας into *v.* 31; and if κυλλοὺς be the true reading *v.* 30. κυλλοὺς ὑγιεῖς, muſt anſwer to it, *v.* 31.

Ver. 14. Ἄφετε αὐτούς, *Let them alone*;] l regard not what they ſay, or do, againſt me or my Doctrine, ſeeing *they ſay, and do it* out of the Blindneſs of their Minds. Hence obſerve,

1*ſt*, That the Scandal of wicked and perverſe Men, is only ſo to be avoided, as that we do not ceaſe to do our Duty, or as to refuſe their pernicious Doctrines and deſtructive Courſes.

2*dly*, That ſometimes the Vulgar are obliged not to believe, or comply with the Rules of their *Eccleſiaſtical Superiors*; becauſe it is their Duty never to follow them *into the Ditch*.

Ver. 16. Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; *Are* m *ye alſo ſtill without Underſtanding?*] That therefore this *Parable* was not underſtood by them, muſt be aſcribed not to the Obſcurity of it, but to the Prejudices and Slowneſs of Underſtanding that were in his *Diſciples*.

Ver. 18.

(l) More nevoc. l. 3. c. 48. (m) Lib. de. Maccab. c. 5. (*) P. 24. (n) L. 5. c. 12.

n Ver. 18. Τὰ δὲ ἐκπορευόμενα — ἐκ τῆς καρδίας κοινοῖ τὸν ἄνθρωπον· *But the Things that come — out of the Heart, they defile the Man.*] See Note on *Mark* vii. 20, 21.

o Ver. 22. Καὶ ἰδὺ, γυνὴ Καναναία· *And behold a Woman of Canaan,* Mark vii. 26. γυνὴ ἑλληνὶς καὶ Συροφοίνισσα, *a Gentile Syrophœnician.*] The ſame Perſon, who is called one of *Canaan* in the *Hebrew*, is in the *Septuagint* a *Phœnician.* So *Exod.* vi. 15. we read of *Saul*, the Son of a *Canaanitiſh Woman*, Seventy, Σαὺλ ὁ ἐκ τῆς Φοινίσσης, Gen. xlvi. 10. τῆς Χαναανίτιδος, Exod. xvi. 35. *they come into the Borders of the Land of Canaan*, Seventy, εἰς μέρος τῆς Φοινίκης, Joſh. v. 12. they did eat of the Fruit *of the Land of Canaan*, ἐκαρπίσαντο δὲ τὴν χώραν τῆς Φοινίκης. Now ſeeing (n) *Pliny* doth inform us, Syriâ circumfundi Phœnicem, that *Phœnicia is comprehended in Syria*, the *Phœnician* Woman muſt be a *Syrophœnician* Woman; and *Phœnicia* being alſo *Canaan*, (Bochart. Phaleg. l. 4. c. 34, 36.) ſhe muſt be a *Canaanitiſh* Woman. See the Note of Dr. *Hammond* here.

p Ver. 24. Οὐκ ἀπεστάλην· *I was not ſent but to the loſt Sheep of the Houſe of Iſrael:*] By the loſt Sheep of *Iſrael*, we are to underſtand the whole Nation of the *Jews*, who being as Sheep diſperſed, having no Shepherd, are therefore called *loſt Sheep*, Matth. ix. 36. — x. 6. To them the *Meſſias* was firſt promiſed, to them he firſt came, *John* i. 11. He is ſtiled *a Miniſter of the Circumciſion*, Rom. xv. 8. and was firſt to be preached to the *Jews*, Acts xiii. 46.

q Ver. 26. *It is not meet to take the Childrens Bread,* καὶ βαλεῖν τοῖς κυναρίοις, *and to caſt it to Dogs.*] He calls them *Dogs*, ſaith *Theophylact*, διὰ τὸ ἐθνικῶς ἀκάθαρτον βίον ἔχειν, *becauſe the Gentiles led an impure Life, and were converſant about the Blood of Things offered to Idols*; or perhaps he doth ſo far comply with the Language of the *Jews*, as to call this Woman *Dog*; becauſe he is here repreſenting of a *Jew*, or a *Phariſee*; (1.) Not vouchſafing her one Word of Anſwer; becauſe they thought ſuch Perſons wholly neglected by God, and unworthy to be regarded by them. And, (2.) calling her *Dog*, according to the common Saying of the *Jews*, that *the Nations of the World were likened to Dogs*, whereas they were *God's Sons and Daughters.* See the Note on *Luke* xv. 1, 2. and on *Philip.* iii. 2.

r Ver. 27. Ἡ δὲ εἶπε, ναὶ Κύριε· *But ſhe ſaid, I beſeech thee, Lord.*] The Word ναὶ, as the *Hebrew* נא imports *beſeeching*, as they ſay; *nay, is not put, but in the Way of Petition*; ſo *Gen.* xviii. 30, 32. *I pray thee, let not my Lord be angry.* Gen. xix. 7. אל נא *I pray you Brethren, do not ſo wickedly*, Num. xii. 13. יארפאנא לה, *I pray thee, heal her* Philem. 20. ναὶ ἀδελφε, *I pray thee Brother:* So alſo is it uſed in prophane Authors: So (o) *Ariſtophanes*, ναὶ πρὸς τῶν θεῶν· *I pray thee by the Gods*; ſo (p) *Euripides*, ναὶ πρὸς σῆς τῆς δεξίας εὐωλένου, *I pray thee by that fair right Hand.*

s Ver. 28. Μεγάλη σου ἡ πίστις· *Great is thy Faith:*] That having no Promiſe to rely upon, and ſuffering ſo many Repulſes with ſuch ſeeming Contempt, thou ſtill retaineſt a good Hope of my Kindneſs and Mercy, great is thy Faith. The Faith of thoſe, who firmly rely upon God's Promiſe, and are not by great Temptations and Afflictions moved from their Confidence is Praiſeworthy; but highly excellent is their Faith, who depending only on his Goodneſs, do place an humble Confidence in God: Whence we may learn, that the Faith of *Gentiles* is not only pleaſing to God, but ſometimes more excellent than that of thoſe to whom the Promiſes belong, *viz.* when upon a leſſer Motive it brings forth equal Fruits.

t Ver. 39. Καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά. *He came into the Coaſts of Magdala.*] Mark viii. 10. into the Parts of *Dalmanutha*, which was ſaith Dr. *Lightfoot*, a particular Place within the Bounds of *Magdala*. *Chorograph. Decad.* on *Mark*, Chap. v.

CHAP. XVI.

1. THE Phariſees alſo with the Sadduces came (Gr. *and the Phariſees and Sadducees coming*) and [a] tempting (*him*) deſired him that (Gr. *they tempting him, deſired that*) he would ſhew them a Sign from Heaven.

2. He anſwered, and (Gr. *but he anſwering*) ſaid unto them, when it is Evening, ye ſay, it will be fair Weather, for the Sky is red, (*and bright without Clouds.*)

3. And in the Morning (*ye ſay*) it will be foul Weather to Day, for the Sky is red and lowring, (*the Clouds obſtructing the Brightneſs of the Sun.*) O ye Hypocrites, ye can diſcern the Face of the Sky, (*have ſkill enough to diſcern what kind of Weather it is like to be, by what at preſent ye obſerve in the Colour of the Sky,*) but can ye not diſcern (*can ye not then diſcern*) [aa] the Signs of the Times? (*Can you not diſcern from the heavenly Doctrine which I preach, and the mighty Miracles by which I confirm it, the Sign of the Son of Man coming among you? 'tis a ſure Sign of your Hypocriſy, that after all this, you are ſtill doubting of it, and requiring farther Signs to confirm this. I therefore ſay to you, not without Grief of Spirit for your Unbelief*, Mark viii. 12. *that*)

4. A wicked and adulterous Generation ſeeketh after a Sign, and there ſhall no (*farther*) Sign be given to it, but the Sign of the Prophet Jonas; (*for as his being preſerved three*

(n) L. 5. c. 12. (o) Num. Act. 2 §. 1. p. 167. (p.) Hip. V. 605.

three Days in the Whale's Belly, and then caſt out ſafe on the dry Land, was a Sign of his being a true Prophet, ſent to preach to Nineveh, and call them to Repentance; ſo my being buried three Days in the Earth, and then riſing up thence, ſhall be to you a Sign that I am alſo a Prophet, ſent from God to call you to Repentance,) and (*having ſaid this,*) he left them, and (*going in a Ship to the other Side of the Sea,* Mark viii. 13. *he*) departed (*from them.*)

5. And when his Diſciples were come (*to him*) to the other Side, they had forgotten to take Bread, (*having but one Loaf with them in the Ship,* Mark viii. 14.)

b 6. Then Jeſus ſaid unto them, [b] take heed, and beware of the Leaven of the Phariſees, and of the Sadducees; (i. e. *of their Doctrines and Manners, which ſwell and ſour its Diſciples, as Leaven doth the Bread with which it is mixed.*)

7. And they reaſoned among themſelves, ſaying, (*he ſpeaks thus to us*) becauſe we have taken no Bread with us.

8. Which when Jeſus perceived, he ſaid unto them, O ye of little Faith, why reaſon ye (*thus*) among yourſelves, (*as if ye were like to famiſh*) becauſe ye have brought no Bread, (*and are bid to beware of the Leaven of the Phariſees?*)

9. Do ye not underſtand (*nor conſider,*) neither remember the five Loaves (*which fed the number*) of five thouſand, and how many Baſkets ye took up? (*even twelve.*)

10. Neither the ſeven Loaves (*which fed the Number*) of four thouſand, and how many Baſkets ye took up? (*even ſeven; have you your Hearts yet hardned? having Eyes ſee ye not, and having Ears hear ye not?* Mark viii. 17, 18. *If it be otherwiſe.*)

11. How is it that ye do not underſtand, that I ſpake not (*this*) to you concerning Bread, that ye ſhould beware of the Leaven of the Phariſees, and of the Sadducees, (*as knowing by theſe Inſtances, I cannot be unable to provide Bread for myſelf and you, and therefore could not upon that Account ſpeak of Bread?*)

12. Then underſtood they how that he bade them not beware of the Leaven of Bread, but of the Doctrine of the Phariſees and of the Sadducees.

13. When Jeſus came (*with his Diſciples,* Mark viii. 27.) into the Coaſts of Cæſarea Philippi, he aſked his Diſciples (*being alone*
c *with them,* Luke ix. 18.) ſaying, [c] whom do Men ſay that I the Son of Man am?

14. And they ſaid, ſome ſay that thou art
d [d] John the Baptiſt (*riſen from the dead,*) ſome (*that thou art*) Elias, (*the fore-runner of the Meſſiah,*) and others (*that thou art*) Jeremias, or one of the Prophets; (*they thinking none alive holy enough to be a Prophet ſent from God.*)

15. He ſaith unto them, but whom ſay ye that I am?

16. And Simon Peter anſwered, and
e ſaid, thou art [e] Chriſt, the Son of the living God.

17. And Jeſus anſwered, and ſaid unto him, Bleſſed art thou Simon Bar (Heb. *the Son of*) Jona; for [f] Fleſh and Blood hath f
not revealed it (*this*) unto thee, but my Father which is in Heaven; (*this Faith thou couldſt not learn from the Teſtimony of Man, but only from Divine Teſtimony, that of my Doctrine, and my Miracles, which the Father that is in me, enables me to teach and do.*)

18. And (*as a ſuitable Return to this Confeſſion,*) I ſay alſo unto thee, that thou art (*by name*) [g] Peter, (*that is a Rock,*) and upon g
(*thee who art*) this Rock, I will build my Church, (*laying the firſt Foundation of it upon thy preaching to the Jews,* Acts ii. 41, 47. *and to the Gentiles,* Acts x. 5, 44, 48. xv. 7.) and the [h] Gates of Hell, (i. e. *Death itſelf,*) h
ſhall not prevail againſt it, (*ſo as to hinder that Reſurrection to eternal Life, which I have promiſed to thoſe that believe in my Name.*) John vi. 39, 40, 44, 54.

19. And I will give unto thee the [i] Keys i
of the Kingdom of Heaven, (*the Power of making Laws to govern my Church,*) and whatſoever thou (*aſſiſted by my Spirit*) ſhalt bind on Earth, ſhall be bound in Heaven, and whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven, (i. e. *thy Doctrine taught by that Spirit concerning things required, forbidden, or allowed to Chriſtians, ſhall be confirmed there.*)

20. [k] Then charged he his Diſciples, that k
they ſhould tell no Man that he was Jeſus the Chriſt, (*till after his Reſurrection,* Chap. xvii.)

21. [l] From that time forth (*that they* l
might not be ſhaken in this Faith, by what ſhould afterwards befal him,) began Jeſus to ſhew to his Diſciples how that he (*the Son of Man*) muſt go to Jeruſalem, and ſuffer many Things, (*and be rejected*) of the Elders, and Chief Prieſts and Scribes, and be killed, and (*notwithſtanding that, he ſhould by God*) be raiſed again the third Day, (*and this he ſaid to them openly,* Mark viii. 32.)

22. Then Peter took him and began to rebuke him, [m] ſaying, Be it far from thee, m
Lord, this ſhall not be unto thee.

23. But he turned, and (*looking on his Diſciples,* Mark viii. 33.) ſaid to Peter, [n] Get n
thee behind me, Satan (*thou who art to me a Tempter, and to the good of Men an Adverſary,*) thou art an Offence to me, (*as being a Solicitor to me to diſobey the Will of my Father,*) for thou (*in this*) ſavoureſt not the Things that be of God, but thoſe that be of Men, (*regarding more what is pleaſing to Men, than God.*)

24. Then ſaid Jeſus to his Diſciples, (*and to the Multitude,* Mark viii. 34.) [o] If o
any Man will come after me; let him (*reſolve upon it that it will be neceſſary for him to*) deny himſelf, and take up his Croſs (*daily,* Luke ix. 23.) and (*ſo only will be prepared to*) follow me.

25. [p] For whoſoever will (*chuſe rather to*) P
ſave his Life, ſhall loſe it, and whoſoever will (*be ready to*) loſe his Life for my ſake (*and the Goſpel's,* Mark viii. 35.) ſhall find

it, *(either graciouſly preſerved here, or improved into Life eternal.*

26. *And this it behoveth all to do,*) For what is a Man profited if he ſhall gain the whole World, and loſe his own Soul *(or Life,)* or what ſhall a Man give in exchange for his Soul?

q 27. [q] For the Son of Man ſhall come in the Glory of his Father with his *(holy)* Angels, and then he ſhall reward every Man according to his Works; *(being aſhamed of, or not owning them who are aſhamed of him, or of his Words in this wicked and adulterous Generation,* Mark viii. 38. *but rewarding them who profeſs him, and adhere to his Doctrine.)*

r 28. [r] Verily I ſay unto you, there be ſome ſtanding here who ſhall not taſte of Death till they ſee the Son of Man coming in his Kingdom, *(or the Kingdom of God coming with Power,* Mark viii. 39. *and the Son of Man giving a plain Experiment of his intended future Judgment, by the ſevere Puniſhment he will execute upon the unbelieving and diſobedient Jews of this Age.)*

Annotations on Chap. XVI.

a Ver. 1. ΠΕΙΡΑΖΟΝΤΕΣ αὐτὸν, *Tempting him,*] *i. e.* making trial whether he was able to do this, or not, or doubting whether he could ſhew ſuch a Sign as the Son of Man, according to *Daniel*, was to do: See the Note on *Matt.* iv. 7. and *Matt.* xii. 38. And becauſe they came to him with an Appearance of their Willingneſs to be convinced that he was the *Meſſiah*, could they ſee Proofs ſufficient of it; whereas they had already reſiſted the cleareſt Evidence that he was the *Chriſt*, and ſo indeed came not to be convinced that he was ſo, but hoping he would fail in the Attempt, and ſo appear not to be ſo, therefore Chriſt calls them both *Hypocrites.*

aa Ver. 3. Σημεῖα τῶν καιρῶν· *The Signs of the Times,*] that is, ſay *Grotius* and the *Syriack*, the Signs of theſe Times; but this ſeems needleſs οἱ καιροὶ, the Times or Seaſons, both in the *Old* and *New Teſtament*, ſignifying ſet Times, and Seaſons, appointed by God; and thoſe were either ordinary and ſtated Times, as when the Luminaries of Heaven are ſaid to be appointed εἰς ζημεῖα καὶ καιρὰς, *for Signs and for Seaſons*, Gen. i. 14. Pſal. civ. 19. and God is ſaid to have given to the *Heathens*, προτεταγμένους καιρὰς, *the Seaſons appointed* from the Beginning of the World, *Acts* xvii. 26. or extraordinary Seaſons in which God had determined to viſit his People, either in Mercy, or in Judgment; ſo καιρὸς and καιρᾶ πέρας, *Time*, and *the Period of Time* is often uſed in *Daniel*, Chap. vii. 22. viii. 19. xi. 27, 29. In the *New Teſtament* Chriſt is thus ſaid to come *in the Fulneſs of Time*, and *in the Diſpenſation* τοῦ πληρώματος τῶν καιρῶν, *of the Fulneſs of Times*, Eph. i. 10. and at his Advent the *Phraſe* runs thus, πεπλήρωται ὁ καιρὸς, *the Time is fulfilled*, Mark i. 15. So when *Chriſt's Apoſtles* aſk, *Wilt thou now reſtore the Kingdom to Iſrael? Chriſt* anſwers, *It is not for you to know* χρόνους ἢ καιρὰς, *The Times or Seaſons*, Acts i. 17. In this Senſe the *Apoſtle* ſaith to the *Theſſalonians*, it is not needful to write to you περὶ τῶν χρόνων καὶ καιρῶν, *of the Times and Seaſons*, 1 Theſ. v. 1. in this Senſe it is ſaid of *Chriſt's* ſignal Coming to deſtroy *Jeruſalem*, ὁ καιρὸς, *the Time is near*, Luke xxi. 8, 24. Now all ſuch Seaſons had their *Prognoſticks*, which are here ſtiled *the Signs of the Times.*

Ibid. *Ye Hypocrites, ye can diſcern the Face of the Sky, and can ye not diſcern the Signs of the Times?*] Here *Jerome* again ſaith, *Hoc in pleriſque codicibus non habetur*; whereas though the Word *Hypocrites* be wanting in *Chryſoſtom*, and the *Vulgar*, and ſome Verſions; yet the Sentence is in all the *Greek Scholiaſts*, and in all the *Verſions*; ſo little Reaſon have we to depend upon his Teſtimony here. Moreover the Word *Hypocrites* is in *Theophylact*, the *Syriack*, and *Arabick*, and in the parallel Place, *Luke* xii. 56. and ſo was certainly the Word uſed by *Chriſt*, ſince otherwiſe St. *Luke* muſt have added to his Words.

b Ver. 6. Προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων· *Beware of the Leaven of the Phariſees, and of the Sadducees,*] Mark viii. 15. *and of Herod.* See the Note there. This Leaven is v. 12. interpreted to be the Doctrine of thoſe *Sects*, as διδαχὴ imports both Doctrines to be believed, and Traditions, or Ordinances to be received from them; and ſo it is a Caution to avoid the Precepts of thoſe Men, who place the Sum of their Religion and Worſhip in outward Performances, which avail nothing to the Sanctification of the Soul: And ſuch were the Traditions of the *Scribes* and *Phariſees*; and alſo ſuch Doctrines as tended to ſubvert Religion, by cutting off all Hopes of future Bleſſings after this Life, and turning the Kingdom of God into an earthly, and a worldly *Kingdom*, as did the Doctrines of the *Sadducees.* Dr. *Lightfoot* ſaith, that Leaven in the Notion of the *Jews* did ſeldom ſignify Doctrines, but generally Affections, and Pravity of Heart, which Signification alſo it generally bears in *Scripture*; ſometimes relating to *Hypocriſy*, as in a like place, *Luke* xii. 1. *Beware of the Leaven of the Phariſees, which is Hypocriſy*; and ſometimes *to the Leaven of Malice and Wickedneſs*, oppoſed to *Sincerity and Truth*, 1 Cor. v. 8. This being fitly compared to *Leaven*, becauſe it puffeth up our Spirits, and ſours our Tempers. See Note on 1 *Cor.* v. 8.

c Ver. 13. Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; *Whom do Men ſay that I, the Son of Man, am?*] Some look upon theſe Words, τὸν υἱὸν τοῦ ἀνθρώπου, *the Son of Man*, as a *Gloſs* crept into the Text, but it is read by *Irenæus*, l. 3. 20. by *Epiphanius*, by *Chryſoſtom*, St. *Jerom*, *Theophylact*, and all the Verſions, and therefore it is unreaſonably queſtion'd; others look upon theſe Words as of no ſpecial Signification, becauſe not mentioned by St. *Mark*, or *Luke*, the firſt ſaying only

only, *whom do Men ſay?* Chap. viii. 27. the other, *whom do the People ſay that I am?* Ch. ix. 18. As if I ſhould ſay, the Words *given*, Luke xxii. 19. or *broken*, 1 Cor. xi. 23, 24. were of no ſpecial Signification, becauſe they are not mentioned by the *Evangeliſts* St. *Matthew* and St. *Mark*, Matt. xxvi. 26. Mark xiv. 22. Dr. *Lightfoot*'s Conjecture is, that Chriſt here enquires not barely whether the People thought him the *Chriſt*, but what kind of Perſon they thought him to be, the *Jews* then doubting of his Original, who was to be the *Meſſiah*, and whether he was to come from the Living, or the Dead. And evident it is, that the Word τίνα often relates to the *Quality*. So *John* viii. 53. τίνα, *whom makeſt thou thyſelf?* 1 Sam. xvii. 55. בן מי the Son of what Kind of Perſon *is this Youth?* and thus it may retain its uſual Import.

d Ver. 14. Οἱ μὲν Ἰωάννην τὸν Βαπτίſτην, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν, &c. *Some John the Baptiſt, others Elias, others Jeremias, or one of the Prophets.*] Perhaps they who held *Chriſt* to be *Elias*, did not think him the promiſed *Meſſiah*, but only his Fore-runner, this being the received Opinion of the whole Nation, that *Elias* was to come before the *Meſſiah*, and to anoint him when he came. They who thought he was *John the Baptiſt riſen from the Dead*, ſpeak ſuitably to the Opinion of the *Phariſees*, who, ſaith (a) *Joſephus* held there was for good Men, ῥᾳστώνη τοῦ ἀναβιῶναι, *an eaſy Return to Life again:* That he was *Jeremias, or one of the Prophets*, was the conſequent of an Opinion that prevailed in that Nation, that the *Meſſias* was to come *not from the Living, but from the Dead*, they thinking none of that Age of Piety ſufficient to bear him, and thinking that the Reſurrection was to begin with his Kingdom, might eaſily be induced to think, he ſhould be one that ſhould riſe from the Dead. And then God having ſaid peculiarly of *Jeremiah*, *Before I formed thee in the Belly, I knew thee, and before thou cameſt out of the Womb, I ſanctified, and I ordained thee a Prophet to the Nations*, Chap. i. 5. and *ver.* 10. *See I have ſet thee over the Nations, and over the Kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to plant, and to build*; and this being in their Opinion, the great Buſineſs of the *King Meſſiah*, to pull down all the *Nations* that ruled over them, and make them Tributaries and Servants to the *Jews*; for this cauſe might they pitch on him as the fitteſt Perſon to be their *Meſſiah*. And then in theſe Words, I ſee no Footſteps of a *Metempſychoſis*, but only of a Reſurrection, according to thoſe Words of St. *Luke*, Chap. ix. 19. *Others ſay, that one of the old Prophets was riſen again.*

e Ver. 16. Σὺ εἶ ὁ Χριſτὸς τὸ ὁ υἱὸς τοῦ Θεοῦ ζῶντος, *Thou art the Chriſt, the Son of the living God.*] Here let it be noted,

1*ſt*, That what *Peter* here profeſſeth, was before the Faith, and the Acknowledgment of all Chriſt's Diſciples; for they coming out of the Ship, ſaid, ἀληθῶς Θεοῦ υἱὸς εἶ, *truly thou art the Son of God*, Matt. xiv. 33. And therefore *Peter* himſelf ſaith of them, as well as of himſelf, *we know, and have believed, that thou art that Chriſt the Son of the living God*, John vi. 69.

2*dly*, But whereas ſome conclude, that theſe Words, *the Son of the living God*, ſignify nothing more than the *Meſſiah*; becauſe St. *Mark* relates the Anſwer of *Peter* thus, *thou art the Chriſt of God*; and what in St. *Matthew*, Chap. xxvi. 63. runs thus, *Art thou the Chriſt the Son of the living God?* is in St. *Luke*, Chap. xxii. 67. *Art thou the Chriſt?* I own that hence it may be gathered, that he that was the *Chriſt*, was alſo the *Son of God*; but yet I think there is this Difference betwixt the two *Phraſes*, that the one reſpects his *Office*, the other his *Original*, though perhaps neither *Nathanael*, John i. 50. nor the other *Jews*, nor the *Apoſtles* uſed it in that ſublime Senſe in which the *Chriſtians* did afterwards take it.

f Ver. 17. Σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι. *Fleſh and Blood hath not revealed this to thee, but my Father which is in Heaven.*] That Fleſh and Blood both in the *Scripture*, and the *Jewiſh* Writers, conſtantly ſignifies Man, as being compounded of Fleſh and Blood, ſee the Note on *Gal.* i. 16. So that the Import of the Words is this, What others ſay of me, thou haſt learnt from Men, but this Faith thou haſt profeſſed concerning me, though it required in thee an Attention, or a due Conſideration of, and an Aſſent to the Proofs given of it, yet theſe Proofs being the Doctrine taught from God, and the Miracles wrought in Confirmation of it, being wrought by the Finger of God, the Faith itſelf muſt be acknowledged to be the Reſult not of human Induſtry or Wiſdom, but of divine Revelation; and in learning of it thou muſt be ſaid to be θεοδίδακτος, *taught of God*; the Doctrine believed being the Words of God, and the Miracles which confirm it being wrought by the Power of God. They who carry this higher, and ſay that *Peter* had a peculiar *Revelation* of this Matter, not vouchſafed to any others, and that without this he could not have owned and embraced *Chriſt*, *as the Son of God*, muſt not only ſuppoſe the like ſpecial Revelation given to *Nathanael* contrary to our Lord's own Words, *John* i. 51. *Becauſe I ſaid, I ſaw thee under the Fig-tree, believeſt thou?* And to the *Centurion*, who *ſeeing the Earthquake, and the Things which were done*, when *Jeſus* gave up the Ghoſt, ſaid, *Truly this was the Son of God*, Matt. xxvii. 54. and to all others who had the ſame Faith; but muſt excuſe all thoſe *Jews*, who did not believe this, it being not in their Power to do ſo, for want of this *peculiar Revelation*; whereas our *Saviour* ſtill appeals to the Works that he had done among them, as to ſufficient Teſtimonies that he was *the Chriſt, the Son of God*, John v. 36, 37. viii. 18. x. 25, 38. xiv. 11. And alſo ſaith, *Except ye believe that I am he, ye ſhall die in your Sins*, John viii. 24. Ver. 18.

(a) Antiq. l. 18. c. 2.

g Ver. 18. Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος· *And I ſay unto thee, thou art Peter.*] Here note,

That in theſe Words, our Lord doth ſpeak not in the *general* to his *Apoſtles*, but in particular to *Peter*, and that That Promiſe was made particularly to him, ſeems evident from theſe Conſiderations;

1*ſt*, That the Text informs, that *Simon Peter*, *Simon the Son of Jona*, made that Confeſſion, which gave Occaſion to theſe Words, and that our Lord εἶπεν αὐτῷ, *did anſwer him* as followeth: As if he ſhould have ſaid, *As thou Peter haſt ſaid of me, that I am Chriſt, ſo ſay I now of thee, that thou art Peter*; if therefore of the reſt of the *Apoſtles*, it cannot properly be ſaid, *thou art Peter*, much leſs that they were *Sons of Jona*, our Lord muſt ſpeak only to him who properly was ſo: And if the Text ſaith expreſly, that our Lord ſpake to him, and doth not mention any others that were ſpoken to, it is a plain Addition to the Text to ſay, that our Lord equally did ſpeak to others. Moreover, when our Lord put the Queſtion to them all, *Whom do Men ſay that I am?* and they in general replied, *Some thought that he was John the Baptiſt, ſome ſaid he was Elias, ſome Jeremias, or one of the Prophets*; our Lord enquires farther ὑμεῖς δέ, *whom do you Apoſtles ſay I am?* Now to this Queſtion, had they continued all to anſwer, as ſome imagine they in the Perſon of St. *Peter* did; why is it not ſaid as before, οἱ δὲ εἶπον, *they ſaid*, but only St. *Peter* anſwered? Why doth not *Chriſt* continue as before, to ſpeak to them in the plural Number, but ſo peculiarly direct his Speech to the *Son of Jona?*

2*dly*, Moreover, that *Chriſt* here promiſed to build his *Church* upon St. *Peter*, ſeems farther evident; becauſe theſe Words contain a manifeſt Alluſion to the Name of *Peter*, and to that *Syriac* Name of *Cephas*, which our Lord had given him, both which do ſignify a *Rock* or *Stone*; as if our Lord had ſaid, *Thou art by Name a Rock, and ſuitable to that Name ſhall be thy Work and Office; for upon thee*, i. e. *upon thy Preaching, as upon a Rock, ſhall the Foundation of my Church be laid:* Now the whole Grace of this Alluſion is entirely loſt, unleſs we do expound this Paſſage of St. *Peter*'s Perſon, and not of his Confeſſion, or the Object of it. As therefore when God ſaid to *Abraham*, *Thy Name ſhall be called Abraham, for a Father of many Nations have I made thee*, Gen. xvii. 5. and to *Jacob*, *thy Name ſhall be called Iſrael, for as a Prince thou haſt prevailed with God and Men*, Gen. xxxii. 28. the following Words are ſtill the Reaſon of the Name; ſo may it rationally be conceived, that when *Chriſt* ſaid to the *Son of Jona*, *Thou art Peter*, the following Words, which are joined to them with a Conjunction copulative, *and on this Rock will I build my Church*, contain the Reaſon of that Appellation.

3*dly*, The demonſtrative Article, *this*, contained in the Words, *This Rock*, do plainly intimate, that our Lord promiſed to build his Church upon *that Rock*, he had now mentioned; now of what *Rock* did he make mention in any other Words than the foregoing? *Thou art Peter*, i. e. thy Name doth ſignify *a Rock*.

4*thly*, It cannot rationally be doubted but that our Lord intended to ſay ſomething ſingular to *Peter*, as the Reward of his ſo ſingular Confeſſion, if we conſider either the Words preceding, *Bleſſed art thou, Simon Bar-Jona, for Fleſh and Blood hath not revealed this unto thee*; or the immediate Preface of them, κἀγὼ δέ σοι λέγω, *And I do alſo ſay to thee, that thou art Peter*; but had *Chriſt* ſpoken not of St. *Peter*, whom he had formerly called *Cephas*, when he made mention of the Rock, on which he did intend to build his Church, but either of himſelf, or the Confeſſion of St. *Peter*, he had ſaid nothing ſingular concerning this *Apoſtle*; Chriſt's building of his *Church* upon Himſelf, or on this Truth, that he was the *Meſſiah*, or *the Son of God*, being no ſingular Reward of *Peter*.

Laſtly, when our Lord adds in the enſuing Words, *And I will give to thee the Keys of the Kingdom of Heaven*, i. e. I will cauſe thee firſt to open the Kingdom of Heaven by preaching to the *Jews*, and *Gentiles*, and laying the Foundation of a *Church* among them; 'tis evident by the Connexion of the Words, he ſpeaks of *Peter*. When therefore he had ſaid in the foregoing Words, *upon this Rock I will build my Church*, why ſhould we not conceive he ſpeaks of the ſame Perſon? But then alſo let it be noted, that by this Explication of the Words, which I contend for, all the Pretences of the *Pope of Rome*, to be Succeſſor of St. *Peter*, are not eſtabliſhed, but moſt effectually overthrown; as will be evident, if we conſider the Promiſe, that our Lord would build his Church upon him, and how that Promiſe was fulfilled.

1*ſt*, Then, obſerve that our Lord ſpeaks here of his *Church*, not as a Thing in preſent being, or as a Building now erected, but as hereafter to be raiſed, and therefore doth not ſay οἰκοδομῶ *I build* at preſent, but οἰκοδομήσω, upon this Rock *I will* hereafter *build* my Church, the *Chriſtian Church* commencing after our *Saviour*'s Reſurrection and Aſcenſion; of ſuch a *Church* to be hereafter founded by St. *Peter*'s preaching to the *Jew* and *Gentile*, and the baptizing of Men converted by his preaching, our Lord here plainly ſpeaketh in this Text. If then the *Pope* would be St. *Peter*'s Succeſſor in this Affair, he muſt not ſit at *Rome* lording it over God's Heritage, but muſt in Perſon go to the unbelieving *Jews*, and *Heathen World*, as *Peter* did, and labour by his preaching to convert the *Turk*, the *Jew*, the *Infidel*; and when he had ſo done, and ſettled *Chriſtian Churches* there among them, he may then have a better Title to be St. *Peter*'s Succeſſor, than now he hath.

2*dly*, Obſerve this Promiſe punctually was fulfilled, by our Lord's uſing St. *Peter*'s Miniſtry, in laying the Foundation of a *Chriſtian Church* among the *Jews* and *Gentiles*, and in his being the firſt Preacher to them of that Faith, which he doth here confeſs, and making the firſt *Proſelytes* to it; we there-

therefore ſuitably to this Promiſe, find that *Peter* laid the firſt Foundations of a *Church* among the *Jews*, by the Converſion of three thouſand Souls, *Acts* ii. 41. who when they *gladly* had embraced St. *Peter*'s Doctrine were all *baptized*, and then we firſt find mention of a *Chriſtian Church* in theſe Words, *And the Lord added daily to the Church ſuch as ſhould be ſaved*, ver 47. And the ſame *Apoſtle* laid the firſt Foundation of a *Church* among the *Gentiles*, by the Converſion of *Cornelius and his Friends*, Acts x. For though we read before of Perſons in *Samaria* converted, and baptized by *Philip* the *Evangeliſt*, he being one of them, who were diſperſed thro' the Regions of *Judea* and *Samaria*, upon the Perſecution that aroſe concerning *Stephen*, yet doth the *Holy Ghoſt* inform us, that they who were thus ſcattered *preached the Word to none, but only to the Jews*, Acts xi. 19. nor could they, ſuitably to their avowed Principles, do otherwiſe, ſeeing they deemed it a thing unlawful to go in to, or to converſe with the *uncircumciſed*, Acts xi. 3. and had no Apprehenſions that God would grant Repentance unto Life to the *Gentiles*, ver. 18. Wherefore to qualify St. *Peter* for this Work, the Lord doth by a Viſion convince him of the Lawfulneſs of preaching the glad Tidings of Salvation to the *Heathen World*, and of converſing with them for that end; and in purſuance of this Promiſe made to *Peter*, he commands *Cornelius* to ſend, not to *Jeruſalem* to *James* and *John*, not to *Damaſcus* for St. *Paul*, but to *Joppa* for St. *Peter*, whom *Chriſt* had by this Promiſe appointed for that Work, that from him, *he might hear thoſe Words by which he, and his whole Houſhold ſhould be ſaved.* And in relation to this Promiſe of our Lord, as well as the Completion of it by the Converſion of *Cornelius*, it ſeems to be that this *Apoſtle* doth, in the Synod met at *Jeruſalem*, ſpeak thus, *Men and Brethren, you know how that a good while ago*, ἀφ' ἡμερῶν ἀρχαίων, *God choſe me out among you, that by my Mouth the Gentiles ſhould hear the Word*, Acts xv. 7. He therefore was aſſuredly the Perſon, who firſt preached the Goſpel to the *Gentiles*, and by doing ſo, opened the Kingdom of Heaven to them: he was the Perſon choſen by Chriſt to perform this Work; he was choſen by him ἀφ' ἡμερῶν ἀρχαίων, *from the beginning of Chriſt's preaching*, when he was called *Cephas*, with relation to it. Nor is this Expoſition any new Fancy of my own, it is as ancient as (b) *Tertullian*, who ſaith that Chriſt did perſonally confer this Honour on St. *Peter*, ſaying, *upon thee will I build my Church*; Sic enim exitus docuit, in ipſo Eccleſia exſtructa eſt, i. e. per ipſum, ipſe clavem imbuit, *ſo the Event doth teach, the Church was built on him, that is, by him, he hanſel'd firſt the Key*, he preached that Sermon by which Three-thouſand *Jews* were brought into the Faith, he laid the firſt Foundation of a Church among the *Gentiles*, he firſt by Baptiſm gave them Entrance into the *Kingdom of Heaven*. He was, ſaith *Ambroſe*, ſtiled *the Rock, becauſe he laid the firſt Foundations of Faith among the Nations.* I conclude therefore, that the plain Import of theſe Words is this, That the Apoſtle *Peter*, by Preaching firſt to the *Jew* and *Gentile*, and by baptizing thoſe to whom he preached, ſhould lay the firſt Foundations of the *Chriſtian Church*, and that againſt the Church thus planted by him, *the Gates of Hell ſhould not prevail.* This being ſo, 'tis evident that in this Matter St. *Peter* neither hath, nor can have a Succeſſor, and that it is abſurd to claim a Title of Succeſſion to this Prerogative of St. *Peter*, this being in effect to ſay, that the Foundations of the Church of *Chriſt* are not yet laid, and to pretend to a Commiſſion to perform at preſent, what was fully done above a Thouſand ſix hundred Years ago.

Ibid. Καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς, *And the Gates of Hell ſhall not prevail againſt it.*] h
Here by *the Gates of Hades*, ſome underſtand the Prevalence of *Schiſm* and *Hereſy*, of Wickedneſs and Vice. So *Jerom*, *Ego portas inferi reor eſſe vitia & peccata, vel certe Hereticorum Doctrinas*; others do underſtand the Subtilty of *Satan*, the Power of his Temptations and Aſſaults; but if we do examine the import of this Phraſe, *the Gates of Hades*, as it is uſed by all the *ancient Greeks*, the *Jewiſh Writers*, the *Old Teſtament*, and the Tranſlation of the *Seventy Interpreters*, we ſhall be ſatisfied that it is never uſed by them to ſignify the Power of *Hereſy* or *Schiſm*, *Sin* or *Satan*, and therefore cannot be rationally ſuppoſed here to bear that Senſe, but it conſtantly is uſed by them to ſignify *the State of Death*, the *Place*, or Receptacle of the Dead, into which Souls departed enter, or elſe the Entrance into that Place. To make this evident, conſider,

1*ſt*, That the Hebrew *Sheol*, and the Greek ᾅδης, which anſwers to it in the Tranſlation of the *Seventy*, doth ſignify both in the *Scripture*, the *Jewiſh Writers*, and the *Ancient Fathers*, and more *Ancient Heathens*, the Place and Receptacle of the Dead, Ἅιδην νεκρῶν χωρίον, *exponunt Græci*, ſaith the learned *Windate*. The *Greeks call the place of the dead Hades*, Ἅιδης ὁ τάφος *Hades is the Sepulchre*, ſaith *Heſychius*; by *Sheol* is not meant the Place of the damned Spirits, ſaith Mr. *Ainſworth*, but of all that go out of the World; whence in the *Chaldee Paraphraſe* it is ſtiled *the Houſe of the Grave* or *the Place of burial.* Accordingly the *Ancient Greeks* aſſigned *one Hades* to all that died, whence they ſo often ſay, πάντας ὡμῶς θνητοὺς Ἅιδης δέχεται; *all that die are in Hades, all Men ſhall go to Hades*, ἐν Ἅιδου ζηνέχονται ψυχαὶ δικαίων τε καὶ ἀδίκων, *both juſt and unjuſt go to Hades*, ſaith *Caius*, a *Roman Presbyter*.

3*dly*, This Place of *Hades* is generally repreſented as a *Great Houſe*, or Receptacle, which hath *Doors*, and *Bars*, and *Keys*, and *Gates*,

(b) De pudicitia.

Gates, by which the Dead are ſaid to enter; hence in the *Poets* we find frequent mention of the *Houſe of Hades*, and the *Gates of Hades*. Hence *Job* cries out, Sheol Bethi, *Hades is my Houſe*; and they who die are ſaid, καλῆλθειν εἰς Ἅιδᾳ δόμους in *Euripides*, εἰς δομ' Ἀϊδάο, in *Homer*, i. e. *to go to the Houſe of Hades*

3*dly*, The Place, or Receptacle of the Dead being thus repreſented by the *Ancients*, as an Houſe that hath its Doors and Gates; Death in their Language is repreſented as the Gate, or Entrance into *Hades*; to die or to deſcend into the Grave, is in their Language to *go down*, to *be brought down to*, and to *paſs through*, *the Gates of Hades*, as in thoſe Words of *Homer*, ἔχθρος γάρ μοι κεῖνος ὅμως Ἀϊδάο πυλῇσιν, *I hate him to the Gates of Hades, which does not ſpeak as he thinks*; where the *Scholiaſt* informs us, that this is περίφρασις θανάτου, *a Periphraſis of Death*, τὴν Ἀϊδάο πύλαν ἀράξει, *he ſhall knock at the Gates of Hades*, that is, he ſhall die, ſaith *Theocritus*; and thus *Theoginis* bewailing the Miſeries of Humane Life, concludes, *'tis beſt of all not to be born, or being born, ὤκιστα πύλας Ἀϊδάω περῆσαι, to die as ſoon as may be.* Accordingly to live again is in their Language to leave, or *open the Gates of Death*, or *Hades:* Thus in *Euripides*, the *Chorus* ſings, That if *Eſculapius* were there, *Alceſtes* might then leave Ἀΐδου πύλας, *the Gates of Hades*, and return to *Life, for he can raiſe the Dead:* And when *Menippus* came from the Grave, he ſpeaks thus, That *he came from the Gates of Hades*; and ſuitably to this old Notion of the *Gates of Hades*, is the conſtant Uſage of the Phraſe in the *Old Teſtament* and *Jewiſh* Writers. The Writing of *Hezekiah* after his Recovery, begins thus, *I ſaid, in the cutting off of my Days,* πορεύσομαι ἐν πύλαις ᾅδου, *I ſhall go to the Gates of Hades, I am deprived of the reſidue of my Years, I ſhall no longer be in the Land of the Living*, Iſa. xxxviii. 10, 11. And what is in the *Hebrew*, שערי כות, *the Gates of Death* is by the *Seventy* tranſlated πυλωροὶ ᾅδου for ſo God puts the Queſtion to *Job*, *Will the Gates of Death open to thee?* i. e. Canſt thou command the Dead to live? or *Haſt thou ſeen the Gates of Hades*, Job xxxviii. 17. Thus they who are even at Death's Door, are in the Language of the *Pſalmiſt*, ſaid, ἐγγίζειν ἕως τῶν πυλῶν θανάτου, *to draw nigh to the Gates of Death*, Pſal. cvii. 18. And when *Ptolomæus Philopator* threatened καταπέμψειν πρὸς ᾅδην Ἰουδαίους, *to kill all the Jews*, and the Elephants were ready to fall in upon them, they cried to the Lord to have Mercy upon them, ἤδη πρὸς πύλας ᾅδου καθεστῶτες, *being juſt at the point of Death*, Macchab. iii. *ult.* And when God ſhews his Power in reſtoring Men from ſuch a State, he is then ſaid to *lift them from the Gates of Hades*; as in thoſe Words, *Thou haſt the Power of Life and Death*, καλάλεις εἰς πύλας ᾅδου καὶ ἀνάλεις, *Thou bringeſt down to the Gates of Hades, and raiſeſt up again*, Wiſd. xvi. 13. Accordingly, when *Theodoſius* had pardoned ſome, whom Juſtice had condemned to die, *Themiſtius* tells him, he raiſed them to Life, ἐκ τῶν πυλῶν ἀχέροντος, *from the Gates of Hell:* Nor did (a) *Euſebius* doubt the Truth of this Expoſition of the Words; for he declares, That *God had hereby promiſed, that the Church ſhould not be overcome by Death*, and that by Virtue of this one Voice, *Upon this Rock —and the Gates of Hell ſhall not prevail againſt it*; *the Church continues not ſubdued by her Enemies, nor yielding to the Gates of Death.* (b) St. *Cyril* of *Jeruſalem* gives the ſame Import of the Words, ſaying, That *Chriſt* called *Lazarus* ἐξ ᾅδου πυλῶν, *from the Gates of Hades*, or Death's Door: And *Photius*, that when the Dead are drawn τῶν πυλῶν ᾅδου, *from the Gates of Death to Life again*, this is a Demonſtration of Divine Virtue. (c) *Theodoret* ſaith, He was caſt into ſo great Peril by the *Hereticks*, as to be brought, εἰς αὐτὰς τοῦ ᾅδου πύλας, *even to the Gates of Hades.* So that in all Languages with which I am acquainted, this ſeems to be the plain and conſtant Import of the Phraſe; and therefore in theſe Words, it ſeemeth reaſonable to conceive, it is a Promiſe, That even Death it ſelf ſhould not prevail againſt the Genuine Members of Chriſt's Church, or that they ſhould enjoy an happy Reſurrection. Now from this Expoſition, we may learn, how vainly theſe Words are produced, to prove, that any *Church* or *Council* is infallible, or that the Church of *Rome* hath a juſt Title to that Privilege; for, if the *Gates of Hades* do never ſignify in any ancient Writer, or any *Eaſtern* Language, Hereſy or Error; to interpret theſe Words of a Security from Error promiſed to the Church, muſt be to wreſt them from their plain and conſtant Senſe, to ſuch an Import as they never had in any Language then in uſe.

Ver. 19. Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν, *And I will give to thee the Keys of the Kingdom of Heaven.*] Here note,

1*ſt*, That our Lord, by giving theſe Keys to St. *Peter*, cannot be reaſonably ſuppoſed to give him a Supremacy over the reſt of the *Apoſtles*, or over the whole Church of *Chriſt*, becauſe the Text informs us, that theſe Keys were given to St. *Peter*, that with them he might bind, and looſe; now, whatſoever binding and looſing may import, 'tis ſure, doth equally belong to all the reſt of the *Apoſtles*; Chriſt having ſaid to them in general, as fully as he did to *Peter*, *Verily, I ſay unto you, Whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven; and whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven*, Matt. xviii. 18. See the Words expounded there. Note,

2*dly*, That the Uſe of a *Key* being to open a Door, or Gate, *Chriſt* here promiſes to *Peter*, that he ſhould be the Perſon who ſhould firſt open the Gate of the Kingdom of Heaven both to *Jew* and *Gentile*, by making the

(a) Præp. Evang. l. 1. c. 3. p. 8. C. (b) Catec. 5. p. 43. (c) To. 2. Ep. 81. p. 954.

the firſt Converts among both, and letting ſome of both into the Church; but then it is evident, that both *James* and *John* exerciſed this Office independently upon *Peter*, in converting thoſe of the Circumciſion as well as he; and that St. *Paul* was, by way of Excellency, and by Virtue of his Miſſion, the *Apoſtle* of the *Gentiles*, Rom. xi. 13. xv. 16. Gal. i. 16. ii. 8. 1 Tim. ii. 7. 2 Tim. i. 11. and opened the Kingdom of Heaven to far more *Gentiles* than ever *Peter* did, *Rom.* xv. 18, — 22. And therefore had this Key of the Kingdom of Heaven given to him as much as to St. *Peter*.

Ibid. *And what thou ſhalt bind on Earth, ſhall be bound in Heaven.*] Here St. *Jerome* notes, That *hence ſome Biſhops and Presbyters did aſſume to themſelves ſomewhat of the Haughtineſs of the Phariſees*; Ut vel damnent innocentes, vel ſolvere ſe noxios arbitrentur, cum apud Deum non ſententia Sacerdotis, ſed reorum vita quæratur. And he obſerves from *Lev.* xiv. 7. 11. That *as the Prieſt is ſaid to make him clean, or unclean, whom he pronounceth, upon ocular Inſpection, ſo to be; ſo the Biſhop, or Prieſt, is here ſaid to bind or looſe.*

k Ver. 20. *Then charged he his Diſciples,* ἵνα μηδενὶ ε�ίπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός, *that they ſhould tell no Man that he was Jeſus the Chriſt;*] *i. e.* till after his Reſurrection, when they were by Office to be his Witneſſes, and to declare to others that he was the *Chriſt*, becauſe then they could do it, not only without Suſpicion of Confederacy, but with greater Advantage, and better Succeſs, after that *Chriſt* had taken poſſeſſion of his Kingdom, and had teſtified this, by his ſitting down at the Right Hand of Power, and by ſending down upon them the *Holy Ghoſt*, to enable them to confirm this Teſtimony; and when he was no longer to be ſubject to thoſe humble Circumſtances, and to that Death, which might divert them from receiving him under the Character of *the Son of God*, whereas had his own Diſciples publickly declared him to be *the King of the Jews*, and *the Son of God*, whilſt he was on Earth, as this would have looked like a Confederacy between them and their Maſter, ſo might it have encouraged the Attempt of the *Jews*, to come and *make him a King*, John vi. 15. eſpecially when he was ſhortly to go up to *Jeruſalem* in Royal Triumph, *Chap.* xxi. 8, 9.

l Ver. 21. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, &c. *From that time began Jeſus to ſhew to his Diſciples, that he was to go up to Jeruſalem, and to ſuffer many things of the Elders:*] To what hath been hinted in the Paraphraſe, that he was to go up to *Jeruſalem*; becauſe a *Prophet* could not ſuffer out of that City, *Luke* xiii. 33. he being to be tried by the *Sanhedrim* which ſat there; add alſo, that he was to be condemned by the *Rulers*, and thoſe who had the Authority of Life and Death, that ſo, being condemned and put to Death by them, who bore the Title of God's Vicegerents, he might more properly be ſaid, to be *ſmitten of God, and afflicted*, Iſa. liii. 4. though alſo in an higher Senſe, it pleaſed the *Lord to bruiſe him, and put him to grief, by laying on him the Iniquity of us all*, ver. 6.

m Ver. 22. Ἵλεώς σοι Κύριε, *Far be it from thee, Lord.*] This is a Phraſe very frequent in the Old Teſtament, and always uſed by way of Abomination and Abhorrence, anſwering to חלילה in the *Hebrew*; and it is always rendered either μηδαμῶς σοι, as *Gen.* xviii. 25. 1 *Sam.* iii. 30. xii. 23. xx. 9. xx. 9. xxii. 15. xxiv. 6. or μὴ γένοιτο, *Gen.* xliv. 7, 17. *Joſh.* xxii. 29. xxiv. 16. 1 *Kings* xxi. 3. *i. e. abſit*, or *nequaquam*, and ſo is well rendered by us, *far be it from thee:* A like Phraſe חלילה־לו is thrice rendered by the *Septuagint*, Ἵλεως μοι, 2 *Sam.* xx. 20. xxiii. 17, where it is rendred, *far be it from me*; ſee 1 *Macchab.* ii. 21. and when *Jehovah* is added to it, and it is Ἵλεώς μοι ὁ Θεὸς or μὴ γένοιτό μοι παρὰ τοῦ Θεοῦ, 1 *Kings* xxi. 3. it is render'd, *my God forbid it*, 1 Chron. xi. 19. and this, ſome think, is the full Import of the Words here, ὁ Θεός being underſtood, and therefore render them, *God be merciful to thee, Sir,*

n Ver. 23. Ὕπαγε ὀπίσω μου Σατανᾶ, *Get thee behind me, Satan.*] 'Tis ſomewhat ſtrange, that *Origen*, *Hilary*, *Jerom*, and St. *Auſtin*, ſhould conceive, that *Chriſt* ſhould only mean, Sequere meam ſententiam, *follow my Opinion rather than thine own:* Theſe Words being doubtleſs a Reprehenſion of St. *Peter*, with ſome Vehemence and Indignation, as under a Pretence of Charity, ſhewing himſelf an Adverſary to *Chriſt*, as the Word *Satan* ſignifies, *Numb.* xxii. 32. 2 *Sam.* xix. 23. 1 *Kings* v. 4. xi. 14. *Pſal.* cix. 6. and doing the Work of *Satan* by tempting him to diſobey his *Father*'s Will and Command, *John* x. 18. and to decline a Work ſo neceſſary for the Salvation of Souls; and being more concerned for the Advancement of that Temporal Kingdom the *Jews* expected from their *Meſſiah*, than for the Glory of God, and the Good of Souls.

o Ver. 24. Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, *If any Man will come after me, let him deny himſelf*, &c.] See Note on *Mark* viii. 34. and on *Luke* xiv. 27.

p Ver. 25, 26. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν, *For whoſoever will ſave his Life, ſhall loſe it.*] That the Word ψυχὴ ſhould be here rendered *Life*, rather than Soul, in the ſublimer Acceptation of the Word, ſeems highly probable, from theſe Conſiderations: (1.) Becauſe *Chriſt*, who came to ſave Mens Souls, could not require of any Perſons, that they ſhould loſe their Souls in the worſt Senſe, but only that they ſhould lay down their Lives for his Sake. (2.) Becauſe in the *Old Teſtament*, this Phraſe continually occurreth in this Senſe, where τηρεῖν τὴν ψυχὴν, *Prov.* xiii. 3. xvi. 17. xix. 16. xxiii. 14. σῶσαι τὴν ψυχὴν, *Amos* ii. 14, 15. is *to preſerve Life*; σῶσαι τὴν ψυχὴν, *Pſal.* vi. 4. vii. 1, 2. is *to deliver us from Death*; ἀπολέσαι τὴν ψυχὴν, *Pſal.* xxvi. 9. *to loſe Life, or die.* (3.) Becauſe it frequently occurs in prophane Authors

thors in this Senſe, as when we read in (d) *Agathias*, *What if we gain all* Perſia τὰς δὲ ψυχὰς ἐζημιωμένοι; *but loſe our Lives?* And *Achilles* in (e) *Homer*, ſays, ὃ γὰρ ἐμοὶ ψυχῆς ἀνλάξιον ἄλλο. *Nothing is comparable to my Life.* Laſtly, The Benefit which will accrue to us by loſing of this Life, follows in the Reward ſuch Perſons ſhall receive at *Chriſt*'s Coming: And I humbly conceive, our Saviour's Argument may be to this effect; it is natural for all Men to have the greateſt Regard for the Preſervation of their Lives, whence they ſo frequently declare (f) τιμιώτερον ἐδὲν ὃ φίλτερον ἄλλου, that nothing is more precious or deſirable, nothing is fit to be given in exchange for it; he therefore will act moſt ſuitably to this natural Principle, who continues ſtedfaſt in the *Chriſtian* Faith and Doctrine, for his Life will be prolonged happily for ever; whereas, he that forſakes it, will loſe his Intereſt in this Promiſe of eternal Life. For, *the Son of Man will come to render to every Man according to his Works*, to them who have been faithful to him to the Death, eternal Life; whereas the Unbelievers and Apoſtates ſhall not ſee this Life, but ſhall be certainly obnoxious to the Second Death.

q Ver. 27. Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπυ ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτῦ, μετὰ τῶν ἀγγέλων αὐτῦ, *For the Son of Man ſhall come in the Glory of his Father, with his Angels*, &c.] I do not think that there is any neceſſity of interpreting theſe Words of the Deſtruction of *Jeruſalem*, to make them comport with the Verſe following: They ſeem more plainly to relate to the Day of Judgment. For, (1.) The Expreſſions are parallel to thoſe which are elſewhere unqueſtionably meant of that Great Day, as *Matt.* xxv. 31. *The Son of Man ſhall come in his Glory, and all his holy Angels with him, and ſhall place the Goats on his left Hand*, &c. 2 Theſ. i. 7. *In the Revelation of the Lord Jeſus from Heaven, with his Hoſt of Angels, the Wicked ſhall be puniſhed with everlaſting Deſtruction from the Glory of his Power.* See *Matt.* xiii. 41, 49. *Jude* 14. (2.) The Words, *Then ſhall he render to every Man according to his Works*, cannot relate to the *Jews* only; thoſe Words in all other Places, plainly relating to the Day of Judgment: as *Rom.* ii. 6, 16. *Rev.* xxii. 12. whereas, at the Deſtruction of the *Jewiſh* Nation, he only rendered to *them according to their Works.* The Words may therefore be thus *paraphraſed*; *There is no Cauſe why any Man ſhould fear to loſe his Life for my Sake, or think himſelf wiſe in preſerving it, by denying me; for the Son of Man will come in the Glory of his Father, who hath made him judge both of the Quick and the Dead, and then he will render a Reward of eternal Life, to them who have ſuffered for his Sake, and ſubject them to eternal Death, who have been aſhamed of him and of his Words*; nor have you Cauſe to doubt of his Power, thus to judge and inflict Puniſhments on Men, ſince he will ſhortly give a ſignal Experiment of it, in inflicting the ſevereſt Puniſhments on the unbelieving *Jews.* For,

Ver. 28. Ἀμὴν λέγω ὑμῖν, εἰσί τινες τῶν ὧδε ἑςηκότων, &c. *Verily, I ſay unto you, there are ſome of them who are ſtanding here, who ſhall not Taſte of Death, till they ſee the Son of Man coming in his Kingdom.*] It ſeems wonderful, that ſome, both ancient and modern Interpreters, ſhould conceive this Paſſage relates to our Lord's Transfiguration on the Mount, mentioned in the following Chapter; ſince (1.) The ſeeing that, could not be the ſeeing *Chriſt*'s Coming in his Kingdom; his Kingdom being not begun till after his Reſurrection, when *all Power in Heaven and Earth was given to him*, Matt. xxviii. 18. (2.) It was as true of all the *Apoſtles*, as of *Peter, James*, and *John*, that they ſhould not Taſte of Death, till after that Viſion which happened, but ſix Days after theſe Words were ſpoken, *Chap.* xvii. 1. Nor did *Chriſt* at his Transfiguration, *render to any one according to his Works*, Nor, (3.) Can theſe Words be underſtood of the Great Day of Judgment; there being none ſtanding there, who did not die long before that Time; and to Taſte of Death, in the *Jewiſh Phraſe*, ſignifies no more: Thus, when *Chriſt* ſaid, *He that believeth in me, ſhall never die*; the *Jews* repeat his Words thus, *He ſhall never taſte of Death*, John viii. 52. And to be ſure, it can import no more, when it is ſaid of *Chriſt*, *He taſted Death for every Man*, Heb. ii. 9. Accordingly the *Jews* ſay, The *firſt* Adam *was worthy not to taſte of Death.* Nor, (4.) Can we underſtand this of *Chriſt*'s Reſurrection and Exaltation to the right Hand of God, and the Miſſion of the Holy Ghoſt; for this being ſaid not long before his Paſſion, it is not reaſonable to conceive, *Chriſt* ſhould with an Aſſeveration ſay, *ſome ſtanding here ſhall not taſte of Death till they ſee that which was to happen in leſs time than half a Year.* 'Tis therefore more probable, that this is ſpoken of *Chriſt*'s coming after forty Years, to the Deſtruction of the *Jewiſh* Church and Nation, and to render to them according to their Works; for this was to happen in that Generation, *Matt.* xxiv. 34. and St. *John*, and many ſtanding there, might ſee it; that alſo is repreſented as the παρεσία, or *coming of the Son of Man*, Matt. xxiv. 3, 27, 39, 44. then was the Son of Man *to come*, John xxi. 22. Heb. x. 37. *with Power*, Matt. xxiv. 30. *and great Glory*, Mark xiii. 26. and with his *Angels*, Matt. xvi. 27. and to come *in the Clouds*, Rev. i. 7. and then was *the Kingdom of God near*, Luke xxi. 31. Well therefore might this glorious Advent of the Son of God, in ſo great Majeſty, and ſuch Reſemblance of his Second Coming at the Day of Judgment, be introduced as a juſt ground to believe, and to expect that Day, *viz.* a Time when *Chriſt* ſhould puniſh with Deſtruction from his Preſence, all that did not believe and obey his Goſpel,

(d) L. 3. p. 80. (e) Il. 1. V. 401. (f) *See* Grotius *here.*

Goſpel, as he had then puniſhed the Unbelieving *Jews*; and that he ſhould afterwards ſay to all his Enemies, as he then ſignally did to the *Jews*, *Bring theſe mine Enemies that would not I ſhould reign over them, and ſlay them before me*, Luke xix. 27. And this Interpretation fully agrees with thoſe Words of *Chriſt*, Matt. xxiv. 30. *then ſhall they* (the Jews,) *ſee the Son of Man coming in the Clouds of Heaven with great Power and Glory*; and, *Matt.* xxvi. 64. *After a while, ye ſhall ſee the Son of Man ſitting at the Right Hand of the Power of God, and coming in the Clouds of Heaven.*

CHAP. XVII.

a 1. [a] AND after ſix Days (*from the Diſcourſe had with his Diſciples, till the Days of his Aſcent*; ſee Note on *Mark* ix. 2.) [b] Jeſus taketh Peter, James, and John his Brother, and bringeth them up into an high Mountain apart, (*which he aſcended, to pray there*, Luke ix. 28.)

b 2. And (*whilſt he was praying*, Luke ix. 29. *he*) was transfigured before them, and his Face did ſhine as the Sun, and his Raiment was white, (*and ſhining*, Luke ix. 29.) as the Light.

c 3. And behold, [c] there appeared to them Moſes and Elias talking with them, (*of his Deceaſe which he ſhould accompliſh at Jeruſalem*, Luke ix. 31.)

4. Then anſwered (i. e. *ſpake*) Peter, and ſaid unto Jeſus, Lord, it is good for us to be here; if thou wilt, let us make here three Tabernacles, one for thee, and one for Moſes, and one for Elias.

5. While he yet ſpake, behold a bright Cloud overſhadowed them, and behold a Voice (*came*) out of the Cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed, hear ye him; (*according to the prediction of Moſes*, Deut. xviii. 15. *him ſhall ye hear.*)

6. And when his Diſciples heard it, they fell on their Faces, and were ſore afraid.

7. And Jeſus came and touched them, and ſaid, ariſe, and be not afraid.

8. And when they had lift up their Eyes, (*which were heavy with Sleep*, Luke ix. 32.) they ſaw no Man, ſave Jeſus only.

9. And as they came down from the Moun-
d tain, Jeſus charged them, ſaying, [d] Tell the Viſion to no Man, (*no, not to your fellow Diſciples,*) until the Son of Man be riſen again from the Dead.

10. And (*upon this Charge*) his Diſciples asked him, ſaying, (*If the Appearance of Elias muſt be ſo great a Secret, even till thy de-*
e *parture,*) [e] Why then ſay the Scribes, that Elias muſt firſt come (*to anoint the Meſſias, and make him manifeſt to Iſrael?*)

11. And Jeſus anſwered, and ſaid unto them, Elias truly ſhall come firſt, and reſtore all Things; (i. e. *he indeed is to come firſt for this End, according to the Words of the Prophet Malachy*, Chap. iv. 6.)

12. But (*then*) I (*alſo*) ſay unto you, That (*the*) Elias (*of whom he ſpake*) is come already; and they knew (i. e. *acknowledged*) him not, but have done unto him whatſoever they liſted; (*the Phariſees rejecting his Baptiſm, and blaſpheming him as one that had a Devil,* Luke vii. 30, 33.) likewiſe ſhall alſo the Son of Man ſuffer of them.

13. Then the Diſciples underſtood, that he ſpake to them of John the Baptiſt, (*as of that Elias which was for to come.*)

14. And (*the Day following*, Luke ix. 37.) when they were come to the Multitude, (*he ſaw them about his Diſciples, and the Scribes queſtioning with them, and aſked them, What they enquired about?* Mark ix. 14, 16. *and*) there came unto him a certain Man, kneeling down to him, and ſaying,

15. Lord, have mercy on my Son, (*my only Son*, Luke ix. 38.) for he is a Lunatick, and ſore vexed (*with a dumb Spirit*, Mark ix. 16.) for (*this Spirit taketh him and ſuddenly he cries out, and he ſhakes him; ſo that he foameth again, and bruiſing him, hardly departeth from him*, Luke ix. 39. *yea,*) oft times he falleth into the Fire, and oft into the Water;

16. And (*in thy abſence*) I brought him to thy Diſciples, and they could not cure him, (*and this raiſed the Queſtion betwixt the Phariſees and Lawyers, and thy Diſciples.*)

17. Then Jeſus anſwered and ſaid (*unto theſe Phariſees and Scribes,*) [f] O faithleſs and f
perverſe Generation, How long ſhall I be with you? how long ſhall I ſuffer you? Bring him hither to me: (Luke ix. 42. *And as he was yet coming, the Devil threw him down, and he fell on the Ground and wallowed foaming*, Mark ix. 20. *And Jeſus aſked his Father, How long is it ago, ſince this came to him? And he ſaid, of a Child*, ver. 21. *But if thou canſt do any thing, have Compaſſion on us, and help us*, ver. 22. *And Jeſus ſaid unto him, If thou canſt believe, all things are poſſible to him that believeth*, ver. 23. *And ſtraightway the Father of the Child cried out, and ſaid with Tears, Lord, I believe, help thou my unbelief*, ver. 24.)

18. And (*when*) Jeſus (*ſaw that the People came running together*, Mark ix. 25. *he*) rebuked the Devil, and (*ſaying to him, Thou dumb and deaf Spirit, I charge thee come out of him, and enter no more into him; the Spirit cried and rent him ſore, and*) he departed out of him, (*but ſo as to leave him as one dead, inſomuch that many ſaid, He is dead; but Jeſus took him by the Hand, and lifted him up, and he aroſe*, Mark ix. 24, 25, 26.) and the Child was cured from that very Hour.

19. Then came the Diſciples to Jeſus apart, (*when he was come into the Houſe*, Mark iv. 28.) and ſaid, Why could not we caſt him out?

20. And Jeſus ſaid unto them, becauſe of your Unbelief, for verily I ſay unto you, [g] If g

ye have Faith as a grain of Muſtard-ſeed, (*a ſmall degree of active growing Faith,*) you ſhall ſay to this Mountain, remove hence to yonder Place, and it ſhall remove, and nothing (*relating to your Office*) ſhall be impoſſible to you, (i. e. *you ſhall, through Faith, be enabled to do very extraordinary Things for the promotion of the Goſpel, and to remove the greateſt Obſtructions to the Progreſs of it,* 2 Cor. x. 4, 5.)

h 21. [h] Howbeit, this kind (*of Devils*) goeth not out but by (*Faith, acquired by*) Prayer and Faſting.

22. And while they abode in Galilee, (*as they were privately going through it,* Mark ix. 29.) Jeſus ſaid unto them, the Son of Man ſhall be betrayed into the Hands of Men,

23. And they ſhall kill him; and the third Day he ſhall be raiſed again; and they (*not underſtanding what he meant by the Death and Reſurrection of the Meſſiah,* Mark ix. 32. Luke ix. 45. *or how to reconcile it with their received Notion, that the Meſſiah ſhould not die,* John xii. 34.) were exceeding ſorry.

24. And when they were come to Capernaum, (*where Chriſt and Peter dwelt,* Matt. viii. 14.) they that received the Tribute-Money, (*that every Jew yearly paid to the Temple,*) came to Peter, and ſaid (*to him,*) Doth not your Maſter pay Tribute?

25. He ſaith, Yes: And when he was come into the Houſe (*of Peter,*) Jeſus prevented him, ſaying, What thinkeſt thou, Simon? [i] Of whom do the Kings of the Earth take Cuſtom or Tribute, of their own Children, or of Strangers? (i. e. *of others only, who are not of their Sons, or of their own Family.*) i

26. Peter ſaith unto him, of Strangers. Jeſus ſaith unto him, Then are the Children free; (i. e. *then this Tribute which is paid to God for his Temple, belongs not to me to pay, who am his Son.*)

27. [k] Notwithſtanding, leſt we ſhould offend them, (i. e. *ſeem to them who know nothing of this Reaſon of my Exemption, to contemn the Temple, and the Service of it, for which this Tribute is deſigned*;) Go thou to the Sea, and caſt an Hook, and take up the Fiſh that firſt cometh up; and when thou haſt opened his Mouth, thou ſhalt find a Piece of Money (*worth two Shillings and Sixpence, or two half Shekels*;) that take, and give unto them (*as the two half Shekels due*) from me, and thee, (*who dwell at Capernaum.*) k

Annotations on Chap. XVII.

a Ver. 1. ΚΑῚ μεθ' ἡμέρας ἓξ.] *And after ſix Days.*] See Note on *Mark* 9. 2.

b Ibid. Παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, &c. *Jeſus taketh with him Peter, James and John:*] Theſe being afterwards to be great *Pillars* of the Church, eſpecially of the Circumciſion, *Gal.* ii. 9. *Chriſt* changes their Names, admits them here to this Viſion in the Mount, he takes them with him, when he raiſes the *Ruler* of the *Synagogue*'s Daughter to Life, *Mark* 5. 37. and in his Agony, *Matt.* 26. 37.

c Ver. 3. Καὶ ἰδοὺ, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας μετ' αὐτοῦ ζυλλαλοῦντες· *And behold, there appeared to them Moſes and Elias talking with him.*] Becauſe *Chriſt* commands his Diſciples to tell no Man, τὸ ὅραμα, *the Viſion*, ver. 9. hence ſome conjecture, That *Moſes* and *Elias* were not truly there, or ſeen by them, but only that they had in their Fancy or Imagination, an Appearance of them; but this is very improbable: For St. *Luke* ſaith expreſly, That *theſe two talked with him, and ſpake of his Exit, which he was to accompliſh at Jeruſalem*; and that all this was done whilſt theſe Diſciples were aſleep, and had ſeen nothing; adding, that after they were awake, *they ſaw two Men ſtanding with them,* Luke ix. 30, 31, 32. See alſo *Mark* ix. 4. And therefore this by St. *Luke* is ſtiled, not ὅραμα, *a Viſion*; which, when it is repreſented to the Fancy, happeneth rather to Men in a Sleep, than after they awake, but ὀπτασία, *a Repreſentation* of the thing to their Eyes: 'Tis therefore probable, that God might preſerve both their Bodies to this end; for the Body of *Elias* was carried up into Heaven, 2 *Kings* 2. 11. The Body of *Moſes was not found*; *it diſappeared*, ſaith (a) *Joſephus*; *he aſcended*, ſay the *Jews, and miniſtred to God in the Heavens:* But the Text ſaying expreſly, that *he was buried in a Valley in the Land of Moab, over againſt Beth-Peor:* Or as the *Hebrew*, *He*, i. e. God, *buried him*, ἀπὸ τῶν ἁγίων ἀγγέλων *by his holy Angels*; ſaith (b) *Epiphanius*, his Body muſt be raiſed, or miraculouſly appear; and to this Burial by *Angels*, perhaps refers that Altercation mentioned by St. *Jude*, betwixt *Michael* and the *Devil touching the Body of Moſes*; the coming of theſe two great *Prophets*, one the Deliverer, the other the Reſtorer of the Law of *Moſes*; when God ſaid of Chriſt, *This is my beloved Son, hear him*; ſhewed, that the Law was henceforth to give Place to the Goſpel preached by him. Moreover, that theſe were two Men, as St. *Luke* ſpeaks, their Eyes informed them; that they were *Moſes* and *Elias*, their talk together might declare; for, how elſe *Peter* ſhould learn who they were, but either from their Diſcourſe with *Chriſt*, or *Chriſt*'s Diſcourſe with him and his Aſſociates, as he went up into the Mount, that he was going to meet with them, I am not able to imagine.

Ver. 9. Μηδενὶ εἴπητε τὸ ὅραμα, *Tell no Man the Viſion,*] the thing that ye have ſeen; not the reſidue of the *Diſciples*, that they be not troubled that they were not admitted to ſee it; not thoſe Believers that now follow me, that they be not ſcandalized at my Sufferings after ſo glorious a Transfiguration. d

Ver. 10.

(a) Antiq. lib. 4. c. 8. p. 132. (b) Hær. 9. p. 28. Hær. 64. p. 600. B.

e Ver. 10, 11, 12. *Why ſay the Scribes*, &c. See Note on *Mark* ix. 11, 12, 13.

f Ver. 17. Ὦ γενεὰ ἄπιϛος καὶ διεϛραμμένη· &c. *O faithleſs and perverſe Generation, how long ſhall I be with you?* &c.] That *Chriſt* ſaid not this to his *Apoſtles*, appears, (1.) From thoſe Words, *Bring ye him to me*, they being ſpoken, not to them, but to the Multitude, *Mark* 9. 20. among whom were the *Scribes*, ver. 16. (2.) Becauſe if *Chriſt* had ſpoken thus to them, they could not have been ignorant of the Reaſon why they could not caſt out this Devil, and ſo they could not have put the Queſtion to Chriſt, *Why could not we caſt him out?* ver. 28. the Reaſon of it, if theſe Words were ſpoken to them, being clearly given here, *viz.* their want of Faith. Nor (3.) doth *Chriſt* ſpeak this to the Father of the *Lunatick*; for, (1.) He was not faithleſs, but only ὀλιγόπιϛος, *one of little Faith.* (2.) It ſeems not proper to ſay to one Man, *O faithleſs Generation!* (3.) There ſeemeth to be nothing in the Father which deſerved this ſharp Rebuke, he coming very humbly on his Knees to *Chriſt*, to beg this Mercy for his Son, *ver.* 15. and ſaying to him with ſuch Ardour, *Lord, I believe, help thou my Unbelief*, Mark ix. 23. upon which Saying his Son was ſtraightway cured.

It is therefore to be noted from St. *Mark*, v. 14, 16. that *the Scribes were then diſputing with Chriſt's Diſciples*, and perhaps inſulting over them, as having found out a Diſtemper, which could not be cured by his Name and Power; whence *Chriſt* aſks them, *What it was about which they diſputed?* ver. 15. It therefore ſeems moſt probable that *Chriſt* ſpake this to them, to whom at other times he uſed the ſame Language, ſtiling them *a wicked and adulterous Generation*, Matt. xii. 39. — 16. 4. Luke 11. 29.

g Ver. 20. Ἐὰν ἔχητε πίϛιν ὡς κόκκον ϛινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· *If ye have Faith as a Grain of Muſtard-Seed, ye may ſay to this Mountain, — and nothing ſhall be impoſſible to you.*] By Faith as a Grain of Muſtard-Seed, ſome underſtand a Faith that groweth and increaſeth as a Grain of Muſtard-Seed, *Matt.* xiii. 31, 32. or Faith as ſtrong and active in the Heart, as Muſtard-Seed is on the Palate; and that becauſe Chriſt elſewhere, for *the removing of a Mountain*, i. e. to perform things moſt difficult, (See Note on *Matt.* xxi. 21.) requires πίϛιν Θεοῦ, *Faith in God*, which ſeems to ſignify an excelling Faith, *Mark* xi. 22, 23. *Faith without doubting*, Matt. xxi. 21. (2.) Becauſe St. *Paul* reckons Faith *able to remove Mountains*, as an Indication of the ſtrongeſt Faith, 1 *Cor.* xiii. 2.

Now according to this Expoſition the ſenſe runs thus, *Did your Faith increaſe, according to the Examples of God's Power you have had before your Eyes; as a Grain of Muſtard-ſeed grows up to be the greateſt of all Herbs, ſo would your Faith tranſmount and grow ſuperior to all Difficulties.*

But *Buxtorf*, in the Word *Chardal*, doth inform us, that a *Grain of Muſtard-ſeed* was proverbially uſed among the *Jews*, pro re minima, *for the leaſt thing*, as he there ſhews by many Examples; and therefore it is probable that *Chriſt*, ſpeaking to them who were accuſtomed to this Phraſe, uſed it in their Senſe for the leaſt ſincere Faith in God, which they who fear, *Mark* iv. 40. or doubt, *James* i. 6. ſeem not to have. So that the Import of theſe Words ſeems to be this, *If you who are commiſſionated by me, and by the Father which ſent me, to work all kinds of Miracles needful to confirm my Doctrine, in my Name, had the leaſt meaſure of that Faith which caſts out fear and doubting of ſucceſs in the diſcharge of your Office, you might perform things moſt difficult, and even this Faith in its effect would be moſt mighty.*

Ibid. Ἐρεῖτε τῷ ὄρει τούτῳ, *Ye ſhall ſay to this Mountain, be thou removed*, &c.] That is, ſaith *Origen*, to this Lunatick Devil, περὶ οὗ ἐζητήσατε, *of whom you have propounded this Queſtion.* For Confirmation of this Expoſition, let it be obſerved from *Buxtorf*, and the Note on 1 *Cor.* xiii. 2. that in the *Hebrew Idiom*, to be a *Remover of Mountains*, ſeems only to import to be a Doer of thoſe things, which are exceeding difficult, and beyond the Power of Nature to perform; when therefore *Chriſt* ſaith here, and *Mark* xi. 13. *Whoſoever ſhall ſay to this Mountain, be thou removed*, &c. there being no particular Mountain mentioned, or pointed to in theſe Words, it ſeemeth reaſonable to interpret them as I have done in the Paraphraſe, viz. *Whoſoever ſhall, with a ſtrong Faith in God, attempt the moſt difficult things for the Promotion of the Goſpel, ſhall, whilſt the Gift of Miracles remains, be ſucceſsful in ſo doing.*

Ver. 21. That this Verſe belongs to St. *Matthew*, and that καὶ ἐλυπήθησαν σφόδρα belong to the Text, *ver.* 23. See proved againſt Dr. *Mills*, Exam. Millii. *ibid.*

h Ibid. Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηϛείᾳ· *But this kind goeth not out but by Prayer and Faſting;*] i. e. but by the Faith which is to be acquired by Prayer and Faſting. And this is not ſaid to expreſs the pertinacy of this kind of *Devils*, or the Power which the great Sins of the poſſeſſed had given them over him, this Perſon being thus poſſeſſed παιδιόθεν, *from his Youth*, or Childhood; but to inform his Diſciples, that this miraculous Faith, being the ſpecial Gift of God, was to be ſought for by flagrant Devotion, that it might never be wanting to them.

i Ver. 25. Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη; &c. *Of whom do the Kings of the Earth receive Tribute or Cuſtom, of their own Children, or of Strangers?*] That our Lord ſpeaks here of the *half Shekels* paid every Year, by all *Jews* above twenty Years old, to the *Temple*, for the buying the daily Sacrifice, and other things neceſſary for the Worſhip of God, appears, (1.) From the Word δίδραχμα, uſed *ver.* 24. for the *Jews* ſaith (c) *Joſephus*, δυὸ δραχμὰς ἀνὰ πᾶν ἔτος εἰς τὸν ἐν Ἱεροσολύμοις νεὼν ϛυνετέλουν, *paid yearly two attick Drachms for*

(c) De Bello Jud. l. 7. c. 7. Antiq. l. 18. c. 12.

the uſe of the Temple at Jeruſalem; and this they did according to the Precept requiring of them the *half Skekel*, called by the *Septuagint* τὸ δίδραχμον ἅλιον, *Exod.* xxx. 13. *Neh.* x. 32. (2.) Becauſe our *Saviour*'s Argument why he ſhould not pay this Tribute, as being the Son of that King to whom it was paid, holds not with reference to the other Tribute paid to *Cæſar*, he being not the Son of *Cæſar*, but of God.

k Ver. 27. Ἵνα δὲ μὴ σκανδαλίζωμεν αὐτὸς· *Leſt we ſhould offend them*;] i. e. give them occaſion to ſay, that I deſpiſe the *Temple*, and its Service, and teach my *Diſciples ſo to do*, pay a στατὴν, or a Piece of Money of the value of two *Drachms*, ſaith *Phavorinus*, for me, being here at *Capernaum*, and for thee, having thy Houſe there, *Matt.* viii. 14. By which Example Chriſt teaches us to avoid the Scandal, and ſiniſter Suſpicions of Men, though they be groundleſs, with ſome detriment to our ſelves, eſpecially when they have not means ſufficient clearly to convince them, that *as the Son of God*, he had his Freedom. The Scandal of the *Phariſees* proceeding not from Ignorance, but pure Malice, he is not thus concerned to avoid, *Chap.* xv. 12.

CHAP. XVIII.

a 1.[a] AT the ſame time (*that Jeſus ſpake of his Death and Reſurrection*, Chap. xvii. 22, 23.) came the Diſciples to Jeſus, ſaying, (*among themſelves*) who is (*to be*) the greateſt in the Kingdom of Heaven? (i. e. *who ſhall have the chief Place of Dignity and Advantage in the Kingdom of the Meſſiah.*)

2. And Jeſus (*being willing by this Emblem to ſatisfy this Diſpute, as far as it was uſeful to them,*) called a little Child unto him, and (*taking him up in his Arms*, Mark ix. 35, *he*) ſet him in the midſt of them;

b 3. And ſaid, Verily I ſay unto you, [b] except ye be converted (*from theſe ambitious and covetous Deſires,*) and become as (*free from them, as are*) little Children, ye ſhall not (*be fit to*) enter into the Kingdom of Heaven; (*which chiefly requires of its Members Humility, and a Contempt of the World.*)

4. Whoſoever therefore ſhall humble himſelf, (*and be*) as (*free from all thirſt after worldly Dignities and Honours, as is*) this little Child, the ſame is greateſt (*and moſt uſeful*) in the Kingdom of Heaven (*for this Frame will render him willing to miniſter even to the meaneſt of my Members.*)

5. And (*that you may not be unwilling thus to miniſter to thoſe my little ones, know that*) whoſoever ſhall receive one ſuch little Child in my Name, (*tho' in this reſpect alſo he be a little Child, as being lately born anew, and yet tender in the Faith, ſhall be reſpected as one that*) receiveth me.

c 6. [c] But whoſo ſhall offend (*and drive from the Faith*) one of theſe little ones that believe
d in me, [d] it were better for him that a Milſtone were hanged about his Neck, and that he were drowned in the Depth of the Sea, (i. e. *that he ſuffered the ſureſt temporal Deſtruction.*)

7. Wo (*therefore*) to the World becauſe of Offences, (i. e. *of Scandals which obſtruct the receiving of, or cauſe weak Perſons to deſert the*
e *Faith,*) [e] for it muſt needs be (*through the unreſtrained Iniquity of Men*) that Offences (*of this kind ſhould*) come; But wo to that Man by whom the Offence (*which procures this Ruin either to himſelf or others*) comes.

Wherefore if thy Hand or thy Foot offend (*or be means of Scandal to*) thee, (*or others, ſo as to bring this Wo upon thee,*) cut them off, and caſt them from thee, (i. e. *quit whatſoever cauſeth this Scandal, how dear and uſeful ſoever it may ſeem to be, for*) it is better for thee to enter into Life halt or maimed, rather than having two Hands, or two Feet, to be caſt into everlaſting Fire.

9. And (*likewiſe*) if thine Eye offend thee, pluck it out, and caſt it from thee, it is better for thee to enter into Life with one Eye, rather than having two Eyes to be caſt into Hell Fire.

10. Take heed (*therefore*) that ye deſpiſe not one of theſe little ones, (*as not regarding whether ye offend them or not,*) [f] for I ſay to f
you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven; (i. e. *the Angels of Heaven, which are miniſtring Spirits to them, ſtand always in the Preſence of God ready to receive his Commands concerning them, ſo highly are they valued by them; I ſay, deſpiſe them not.*)

11. For the Son of Man is come to ſave that which was loſt, (*and ſo by ſcandalizing them to their Ruin, you will act in Contradiction to the Deſign of his Advent, and of him that ſent him; for,*)

12. How think ye? if a Man have an hundred Sheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the Mountains, and ſeeketh that which is gone aſtray?

13. And if ſo be that he find it, verily I ſay to you, he rejoiceth more (*at the finding*) of that Sheep, than (*at the ſeeing*) of the ninety and nine which went not aſtray.

14. Even ſo (*is the Joy of God for the Recovery of a loſt Sinner,*) it is not (*therefore*) the Will of your Father which is in Heaven, that one of theſe little ones ſhould periſh (*by any Scandal put before them.*

15. *And in this concern to ſave others, it becomes you to imitate him*;) [g] Moreover, if g
(*then*) thy Brother ſhall treſpaſs againſt thee, go (*firſt*) and tell him his fault (*friendly*) between thee and him alone; if he ſhall (*ſo*) hear thee (*as to confeſs and amend it,*) thou haſt gained thy Brother.

16. But if he will not (*thus*) hear thee, (*do not preſently give him over, but*) then take with

with thee one or two more, (*it being ſaid* Deut. xix. 15. *One Witneſs ſhall not riſe up againſt any Man for Iniquity, but*) that in (*at*) the Mouth of two or three Witneſſes, every word (*or Matter relating to his Condemnation*) may be eſtabliſhed.

17. And if he ſhall neglect to hear them, tell it the Church, (i. e. *make it a matter of publick Cognizance,*), but if he neglect to hear the Church, let him be to thee as an Heathen Man and a Publican, (*among the Jews, one wholly neglected by thee, and not thought fit to be converſed with.*)

h 18. [h] Verily I ſay unto you, whatſoever (*things*) ye ſhall (*thus*) bind on Earth, *declaring them Actions rendring Men obnoxious to God's Diſpleaſure,*) ſhall be bound in Heaven, (i. e. *ſhall make them guilty before God*;) and whatſoever ye ſhall looſe on Earth, (*or by this means ſhall exempt from Guilt,*) ſhall be looſed in Heaven.

19. (*And if he being thus convinced of his Sins, deſires you to join in Prayers with him,*
i *your Prayers ſhall be accepted; for*) [i] Again I ſay unto you, that if two of you ſhall agree on Earth, as touching any thing that they ſhall aſk, it ſhall be done for them of my Father which is in Heaven.

20. For where two or three are gathered together in my Name (*requeſting a Bleſſing for my ſake*) there am I in the midſt of them; (i. e. *with them, to ſpeed their Petitions.*)

k 21. [k] Then came Peter to him, and ſaid, Lord, how oft ſhall my Brother ſin againſt me, and I forgive him, (*ſhall it be*) till ſeven times? (*as ſome of our Doctors gather from theſe Words, for three Tranſgreſſions, and for four,* Amos i. 3.)

22. Jeſus ſaith unto him, I ſay not to thee (*as they do*) until ſeven times, but until ſeventy times ſeven.

l 23. [l] Therefore (*in this*) is the Kingdom of Heaven likened to a certain King, who would take account of his Servants.

24. And when he had begun to reckon (*with them,*) one was brought to him, who ought him Ten Thouſand Talents, (*i. e.* 875000*l.*)

25. But (*and*) foraſmuch as he had not (*wherewithal*) to pay, his Lord commanded him to be ſold, and his Wife and Children, and all that he had, (*as the Eaſtern manner was,* Lev. xxv. 39, 41. Iſai. l. 1. Neh. v. 5, 8.) and Payment to be made (*by the Sale of them.*)

26. The Servant therefore fell down (*at his Feet*) and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all.

27. Then the Lord of that Servant was moved with Compaſſion (*towards him,*) and looſed him, and (*frankly*) forgave him the Debt.

28. But the ſame Servant (*who had thus kindly been dealt with by his Maſter,*) went out, and found one of his Fellow-Servants, who owed him an hundred Pence, (i. e. 3*l.* 2*s.* 6*d.* *a Roman Penny being ſeven pence half penny,*) and he laid Hands on him, and took him by the Throat, ſaying, Pay me that thou oweſt (*me.*)

29. And his Fellow-Servant fell down at his Feet (*likewiſe,*) and beſought him, ſaying, (*as he had done to his Maſter,*) have patience with me, and I will pay thee all.

30. And (*but*) he would not (*bear with him,*) but went and caſt him into Priſon till he ſhould pay the Debt.

31. So when his Fellow-Servants ſaw what was done, they were very ſorry (*for both him that thus ſuffered, and the Unkindneſs of this Servant to him,*) and (*they*) came and told to their Lord all that was done.

32. Then his Lord, after that he had called him, ſaid to him, O thou wicked Servant, I forgave thee all that (*great*) Debt (*which thou oweſt me, merely*) becauſe thou deſiredſt me (*ſo to do.*)

33. Shouldſt not (*then*) thou alſo have had compaſſion on thy Fellow-Servant, even as I had pity on thee?

34. And his Lord was wroth (*with him*) and delivered him to the Tormentors (*Goalers*) till he ſhould pay all that was due to him.

35. So likewiſe ſhall my heavenly Father, do alſo to you, if ye, from your Hearts, forgive not every one his Brother their Treſpaſſes.

Annotations on Chap. XVIII.

a Ver. 1. Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, &c. *At that time came the Diſciples of Jeſus to him, ſaying, who is greateſt in the Kingdom of Heaven?*] St. *Mark* ſaith, Chriſt put this Queſtion to them, and *they held their Peace,* Chap. ix. 33. St. *Luke,* that they had been a diſputing this Point among themſelves, and *Chriſt* knowing the Reaſoning of their Hearts, *took a Child,* Chap. ix. 46, 47. Now theſe ſeeming Differences are to be reconciled thus; that *Jeſus* going to *Capernaum,* the Diſciples followed him, λέγοντες πρὸς ἑαυτὰς, *diſcourſing among themſelves,* Mark ix. 33. *who of them was to be the greateſt in the Kingdom of Heaven*; and when they came to him into the Houſe, *Jeſus* knowing what was ſtill upon their Hearts, and they were ſtill pondering among themſelves, *Luke* ix. 47. aſks them, *What was it you diſcourſed of in the way?* which they being aſhamed to tell him, kept Silence, *Mark* ix. 33, 34. then Chriſt, who underſtood well what it was, endeavours by his Example of a little Child, to cure this Diſtemper. That the Participle λέγουσι relates not here to *Chriſt,* as if they put the Quſtion, but to themſelves, as I have here expounded it, is evident; (1.) From their ſilence, when aſked touching this Matter; and St. *Luke*'s note, that *Jeſus, perceiving the Thoughts of their Hearts,* did this; for had they put that Queſtion to Chriſt, how could they, or why ſhould they hold their Peace; or what need was there of ſaying, *Jeſus knowing their Hearts,* did this

this, in a matter which they had uttered to him with their Mouths? (2.) To a Queſtion it is uſually ſaid, *Jeſus* anſwered, or anſwering did ſo or ſo, which is not here ſaid; thus when he rebuked the Winds, the *Apoſtles* wonder, λέγοντες *ſaying among themſelves, what manner of Perſon is this?* Matt. viii. 27. the Multitude wondered, λέγοντες *ſaying among themſelves, we never ſaw it thus before*, Chap. ix. 33. So *Ch.* xiv. 26. — xvi. 7, 19, 25. — xxi. 9, 10. and *ver.* 25. οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες, *and they reaſoned, ſaying among themſelves*, Chap. xxii. 23. Then came to him the *Sadducees*, οἱ λέγοντες, *thoſe who ſay there is no Reſurrection.* So *Ch.* xxiii. 16. — xxvi. 8. — xxvii. 54.

b Ver. 3. Ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, &c. *Except ye be converted, and become as little Children, you cannot enter into the Kingdom of Heaven.*] In that temporal Kingdom of the *Meſſiah*, which the *Jews* expected, they thought they ſhould have rule over all *Nations*, having them for their Servants, and all their Wealth flowing in to them; and then the Twelve muſt naturally think, that they ſhould have the Preference above other *Jews*, and be advanced to higher Poſts of Honour and Grandeur, and have a greater Affluence of outward Bleſſings than other *Jews*; and ſeeing the *King Meſſiah* muſt have ſome Officers of higheſt Rank, they conclude it muſt be ſome of them, tho' they could not agree who of them were the fitteſt for, or beſt deſerved theſe high Poſts of Honour: Now our *Saviour*'s Kingdom being not of this World, and therefore nothing of this Nature being to be expected from him, but rather that his Followers, and the *Apoſtles* more eſpecially, ſhould ſuffer the Loſs of all things, and lie under the utmoſt Infamy, *Chriſt* plainly tells them, that theſe Inclinations, Deſires, and Expectations were inconſiſtent with their being Members of that ſpiritual Kingdom which he was to erect; ſince they who followed him chiefly on theſe Accounts, when they ſaw no ſuch thing could be expected from him, but rather the quite contrary, muſt deſert him; and therefore he requires them to fit them for this Kingdom, to become as to theſe things, like little Children, who are abſolutely free from all Contrivances and Deſigns of this Nature, never concerned in the leaſt for Empire and Dominion over others, or for Increaſe in Wealth or great Poſſeſſions, and know not what a Poſt of Honour, or what Wealth means; this, ſaith our Lord, being that which will remove all that obſtructs your Entrance into my Kingdom, and make you the moſt eminent Subjects of it, *ver.* 4. and ſo ſhall be regarded by me; for to encourage all Men to ſhew the greateſt Kindneſs to them, I let them know I will accept, and will reward all Kindneſs done to them, as if it were done to my own ſelf, and will ſeverely puniſh all that ſhall offend them, *ver.* 5, 6.

c Ver. 6. Ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ· *But whoſo ſhall offend one of theſe little ones that believe in me.*] It ſeemeth needleſs to note that *Chriſt* here ſpeaketh not of little ones by Age, (they being both incapable of Faith and free from Scandal,) but by Quality and Temper of Spirit; to ſcandalize one of theſe little ones, is to occaſion his Ruin, and falling off from the Faith, by our ſinful Actions; as is apparent, (1.) From theſe Words, *ver.* 14. *It is not the Will of their heavenly Father, that one of thoſe little ones ſhould periſh.* (2.) From the Severity of the *Wo*, and Puniſhment here threatned to him that ſcandalizeth, *'twere better for him that a Milſtone were hanged about his Neck*, &c. even ſo much better, ſaith St. *Jerome*, as it is to ſuffer a ſhort, than an eternal Puniſhment, the offending Eye and Hand cauſing us to be caſt into Hell-fire, *v.* 8, 9. and this Senſe the Word uſually beareth in the Goſpel, as when *Chriſt* ſaith *Matt.* xi. 6. *Bleſſed is he that ſhall not be offended in me*, and *Chap.* xiii. 21. that the ſtony Ground when Perſecution comes *is preſently offended*, i. e. falls off from the Faith; that when *Tribulation ariſeth, many ſhall be offended*, Matt. xxiv. 10. *i. e.* their Charity ſhall wax cold, nor will they perſevere to the End, *ver.* 12, 13. that the Hand and Eye do *ſcandalize*, when they cauſe the whole Body *to be caſt into Hell-fire*, Matth. v. 29, 30. So the *Jews* were ſcandalized at *Chriſt*'s mean Riſe and Parentage, *Matt.* xiii. 57. *Mark* vi. 3. *Luke* vii. 23. and at his Words, *ver.* 12. the *Phariſees*, Matt. xv. 12. the Multitude, and many of his *Diſciples*, John vi. 61, 62, 66. So *Chriſt*'s *Diſciples* were ſcandalized for a Seaſon at his Paſſion, their Faith then failing, *Matt.* xxvi. 31, 33. *Luke* xxiv. 21. and *Chriſt* forewarns them of what they were to ſuffer, that they ſhould not be *ſcandalized*, John xvi. 1. And that this is the conſtant Import of this Phraſe in the New Teſtament, ſee Note on *Rom.* xiv. 21. Falſe therefore is it, that they who truly do believe in *Chriſt*, and are of the Number of thoſe whom God would not to periſh, *ver.* 14. cannot be ſo offended, as to fall from the Faith and periſh. And were this ſo, wherein lies the Force of this pathetical Diſcourſe, and why are ſuch dreadful Woes and Puniſhments denounced to deter Men from doing, what not only is in itſelf impoſſible, but which they alſo who are thus threatned, muſt believe to be ſo.

Ibid. *'Twere better* Ἵνα κρεμασθῇ μύλος ὀνικὸς d ἐπὶ τὸν τράχηλον αὐτοῦ, &c. *that a Milſtone were hanged about his Neck, and he caſt into the Depth of the Sea.*] *Grotius* here thinks, that this refers to a Cuſtom of drowning among the *Syrians*; but for this, he cites only from *Euſebius*, Inſtances of Men drowned in the Sea, and of a Stone hung at the Feet of the *Martyr Agypius*, but not of any Perſons who had a Millſtone hung about their Necks. *Jerome* upon the place, ſaith, that he ſpeaks *according to the Cuſtom of the Province*; the Puniſhment of greater Criminals among the *Ancients* being this, that they ſhould be drowned in the Deep, with a Stone bound about them. Now of this Cuſtom, ſaith Dr. *Lightfoot*, there is no mention either in the Law,

ther in the Law, or in the *Rabbins:* But Dr. *Alix* ſaith, it was cuſtomary for them, ἀναθέμαλα, in mare Sodomæ dejicere lapide annexo, *to caſt execrable Men into the dead Sea with a Stone tied to them*; and that there be divers Places in the *Miſnah* which prove this. And certain it is from (a) *Diodorus Siculus*, and others, that this was the *ancient* Puniſhment of ſacrilegious Perſons, to be caſt into the Sea. That this Cuſtom obtained in *Greece*, we learn from the *Scholiaſt* in (b) *Ariſtophanes*, who ſaith, that when they drowned any one, *they hanged a Weight about his Neck.* To which Cuſtom the (c) Poet alludes, by ſaying, he would hang a litigious Man about his Neck. And *Suetonius* ſaith of the *Tutor* and Servants of *Caius*, that *Auguſtus* ſuperbè & avarè in provincia graſſantes oneratis gravi pondere cervicibus præcipitavit in flumen, in Oct. Aug. Chap. 67. *for the Pride and Covetouſneſs by which they infeſted the Province, caſt them into the River with a great Weight about their Necks.*

e Ver. 7. Ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα. &c. *It is neceſſary that Offences ſhould come, but wo to the Man by whom the Offence cometh.*] The Neceſſity here mentioned is not a Neceſſity ariſing from any Act of God ordaining, or procuring that Scandals ſhould come, or withdrawing, or not affording that Grace which is abſolutely neceſſary to prevent their coming, ſince otherwiſe it could be no Offence to ſcandalize, *i. e.* to do what 'twas not in my Power to help; nor could it deſerve ſuch ſevere *Woes* and dreadful Puniſhments, ſince no Man deſerves Puniſhment for doing what he could not help, and God himſelf made neceſſary for him to do; nor could there be any Force in, or Ground for the following Exhortation, *ſee that ye deſpiſe not one of theſe little ones*; for to admoniſh any one not to do, what is neceſſary that he ſhould do, and what I who admoniſh him declare to be ſo, ſeems palpably abſurd. The Neceſſity here mentioned is therefore only conditional, on Suppoſition of the Wickedneſs of Men not hindred, the Subtilty and Malignity of *Satan*, and the Self-denial required of all who would embrace the Goſpel; whence nothing could be expected but that many ſhould be *ſcandalized* at, and be unwilling to embrace the Goſpel upon theſe Terms, and many who had once embraced it ſhould flee off from it. And this ſeems to be hinted in thoſe Words, *Wo to him by whom the Scandal comes*; which repreſents him as the proper Cauſe of it; and from the Words thus varied by St. *Luke*, Chap. xvii. 1. ἀνένδεκτόν ἐστι, *it is not to be expected, that* Offences ſhould not come; which Word makes this Senſe preferable to that of *Grotius*, that this is neceſſary *ratione finis*, to the Ends of Divine Providence; for tho' it be neceſſary that God ſhould permit Men to do that which he hath foretold ſhall happen, as in the Crucifixion of our Lord; yet otherwiſe, as ſaith the Son of *Syrach*, *God hath no need of the ſinful Man*, Eccluſ. xv. 12. to accompliſh the Deſigns of his Providence, but rather foreſeeing that he will be ſo, he makes him his Inſtrument to fulfil them. Note alſo, that from the Deſcants of the *Fathers*, and Commentators on theſe Words, we learn how far they were from thinking that the Liberty of a Viator, or of Perſons in a State of Trial, was well conſiſtent with a Neceſſity of doing Good or Evil; For *Chryſoſtom*, and *Theophylact*, here obſerve, that *Chriſt* ſaith this, ἵνα τὸ αὐθαίρετον τῆς ἐξουσίας ἀναιρῶν ἢ δὲ τὴν ἐλευθερίαν τῆς προαιρέσεως, ἢ δὲ ἀνάγκην τινὶ πραγμάτων ὑποβάλλων τὸν βίον, *not to take away the Freedom of our Faculties, or the Liberty of our Election, or to ſubject the Actions of our Life to any Neceſſity.* St. *Jerome* here ſaith, That *if it were neceſſary for a Man to ſcandalize*, ſine culpa eſſet, *he would be without blame in ſo doing.* He alſo well obſerves the Neceſſity of this Caution to the *Apoſtles*, contending then for Dignity; for, ſaith he, Si in hoc vitio permanſiſſent, poterant eos quos ad fidem vocabant per ſuum Scandalum perdere, dum Apoſtolos viderent inter ſe de honore pugnare. *Had they continued in this Vice, they might have given Scandal to thoſe whom they called to the Faith, by contending among themſelves for Honour.*

Ver. 10. *For I ſay unto you,* ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς, &c. *that their Angels in Heaven do always behold the Face of my Father which is in Heaven.*] Here St. *Jerome*'s Note is this, *Great is the Dignity of theſe little ones, ſeeing every one of them, from his Birth, hath an Angel delegated to preſerve him.* This many of the *Fathers* did aſſert, as (d) *Jerome*, of all Souls; but others ſaid, this was the Privilege only of the Juſt, as you may ſee in *Petavius*; and yet I think that neither of theſe Opinions concerning one particular Angel having the Cuſtody of one Soul, as his continual Charge, hath any good Foundation in the Holy *Scriptures*; certain it is, that in this place *Chriſt* ſaith not, their *Angel*, but their *Angels behold the Face of God*; nor ſays he, that theſe *Angels* belong to all, but only to theſe *little ones*; nor that they always do attend upon their Perſons, but that they ſtand *before the Face of God*, ready to receive his Commands, either to help them in their Exigencies, or puniſh them who injure them; hence then it follows not that they have always an *Angel* preſent with them; but only that the Angels in general, are *miniſtring Spirits to them*, Pſal xxxiv. 8. Heb. i. 14. See the Note *Acts* xii. 15. And whereas theſe *Angels* are ſaid *to behold the Face of God continually*, that only ſeems to ſignify their Intimacy in the Court of Heaven, expreſſed by *Raphael*, by *going in and out before the Glory of the Holy One*, Tob. xii. 15. and their Attendance on him as his Retinue, Servants, or as *Meſſengers of his, that do his Pleaſure*, Pſal. ciii.

(a) *Onomarchum Philippus ſuſpendit.* τὰς δὲ ἄλλας ὡς ἱεροσύλας κατεπόντισε, l. 16. p. 529,
(b) Ὅτι κατεπόντων τινὰς βάρος ἀπὸ τῶν τραχήλων ἐκρέμων, in Equit.
(c) Ἄρας μέλαρον εἰς τὸ Βάραθρον ἐμβαλλῶ ἐκ τῦ λάρυγγος ἐκκρεμάσας ὑπέρβολον· Suidas in verbo ὑπέρβολος.
(d) *Magna dignitas animarum, ut unaquæque habeat ab ortu nativitatis in cuſtodiam ſui Angelum delegatum.* Vide Petav. de Angelis l. 2. cap. 6.

ciii. 21. Thus ſpeaks the *Angel Gabriel* of himſelf, *I am Gabriel*, ὁ παρες-ηκὼς ἐνώπιον τοῦ Θεοῦ, *who ſtand before God*, Luke i. 19. and ſo the *Queen* of *Sheba*, of *Solomon*'s Servants, *Bleſſed are thy Servants*, οἱ παρες-ηκότες ἐνώπιον ϛου διὰ ὅλου, *who ſtand always before thee*, 1 Kings x. 8.

Ver. 11. *The Son of Man is come to ſave*, &c.] Hence it ſeems plainly to follow, that they may be loſt, thro' their own Neglect to cut off their offending Members, or thro' the Offence which others miniſter, whom *Chriſt* came to ſave: As alſo from *ver.* 14. that they may periſh through the Offence of others, whom God would not have to periſh; and therefore hath not, by his own Decree of Preterition, deſigned for Deſtruction, or left inevitably to periſh.

g Ver. 15. Ἐὰν δὲ ἁμαρτήσῃ εἰς ϛὲ ὁ ἀδελφός ϛου, &c. *If then thy Brother ſhall treſpaſs againſt thee, go, and tell him his Fault betwixt thee and him alone,*——17. *let him be to thee as an Heathen Man, or a Publican*;] *i. e.* the Son of Man being come *to ſave that which was loſt*, v. 11. and God being unwilling *that one of his little ones ſhould periſh*, when thou ſeeſt any one in danger to be loſt, or periſh by his Sins committed againſt thee, uſe this Method to reclaim him; and if it fail, let him be to thee as a Heathen or *Publican* is to the *Jews*. So I interpret theſe Words, becauſe *Chriſt* neither neglected *Publicans* or *Heathens*, but freely converſed with both, in order to their Converſion, never ceaſing to attempt the Cure of any, till they became incorrigible, as, in this caſe, the Brother admoniſhed ſo oft in vain is ſuppoſed to be, and therefore to be one of whoſe Salvation we have as little Hope, as the *Jews* had of *Heathens* and *Publicans*.

" The *Papiſts* hence argue for the Infalli-
" bility and final Deciſions of all Doctrines
" by the *Church Catholick*; concluding thus,
" If he who will not hear the Church is in
" the Judgment of God himſelf to be held as a
" *Publican* or *Heathen*, merely becauſe he
" doth not hear her; and if God will ratify
" in Heaven her Judgment here on Earth,
" as is aſſerted in the following Verſe; then
" cannot the Church err in any matter be-
" longing unto Faith, becauſe it is impoſſi-
" ble, that God ſhould approve her Error in
" any matter of Faith, or require us under
" this Penalty to hear her.

But the Command to tell the Offence of our private Brother, is not a Command to tell it to the *Church Catholick* met in *Council*; for then this Precept could not have been obeyed for the firſt three Centuries, no ſuch Council ever meeting till the time of *Conſtantine*. Then, (2.) The *Church* muſt always be aſſembled in ſuch a *Council*, becauſe doubtleſs there are, and will be always Perſons thus offending againſt their *Chriſtian Brethren*. And (3.) then every private Perſon muſt be obliged at what Diſtance ſoever he be from it, and how unable ſoever he may be to do ſo, to travel to this *Council*, and lay his private Grievance before them: All which are palpable Abſurdities. Chriſt therefore only commands the offended Perſon to tell this to the *Church*, or particular Community of which he is a Member, as will be evident from the like Rule preſcribed among the *Jews*, and practiſed by the primitive *Chriſtians*. Thus in the Book (e) *Miſchar Happenenim* the Wiſe Man ſaith, *If thy Brother offend againſt thee, reprove him betwixt him and thee alone, and if he hear thee, thou haſt gained him; if he hear thee not, take with thee one or two Brethren, who may hear it; if then he hear thee not, count him a vile Perſon.* And in the Book *Muſar*, *He that reproves his Brother, muſt do it firſt without Witneſſes, betwixt his Brother and himſelf alone; if he amend, it is well; if not, take ſome Companions, that thou mayeſt ſhame him before them; if neither this Way ſucceed, he ought to ſhame him, and lay open his Fault before many*; nor is any thing more common among *Jewiſh* Writers, than to excommunicate the obſtinate Perſon, Publico præconio, *with Proclamation made in the Synagogue.* And therefore this telling it to the *Church*, is in (f) *Juſtin M.* admoniſhing him, when his Obſtinacy needs it, κατὰ κοινὸν, publickly; and the conſequent excluding him from the Society, being done according to St. *Paul*'s Direction to his *Corinthians*, ϛυναχθέντων ὑμῶν, *when they were gathered together*, 1 Cor. v. 4. is therefore ſtiled by him, ἐπιτιμία ὑπὸ τῶν πλείονων, *the Puniſhment inflicted by many*, 2 Cor. ii. 6.

Ver. 18. *Verily I ſay unto you, Whatſoever* h *things ye ſhall bind on Earth*, ἔς-αι δεδεμένα ἐν τῷ οὐρανῷ, *ſhall be bound in Heaven; and whatſoever things ye ſhall looſe on Earth, ſhall be looſed in Heaven.*] For explication of theſe Words, let it be noted,

1*ſt.* That *Chriſt* ſaith not, *what Perſons ye ſhall bind on Earth*; *but what things*; which ſeems to intimate, That our Lord ſpeaks primarily of things, and only conſequentially of Perſons to be bound and looſed, as having contracted Guilt by, or as being abſolved from the Guilt of thoſe things. Note,

2*dly*, That λύειν, to looſe in *Scripture*, and the *Jewiſh* Writers, hath relation to Sin, and the pardon of it: So *Job.* xlii. 9. *Job prayed for his three Friends, and God accepted the Face of Job,* ϰὴ ἔλυσεν ἁμαρτίαν αὐτοῖς, *and forgave their Sin:* So *Ecclus.* xxviii. 2. *Forgive the Injury of thy Brother*; *and ſo when thou prayeſt,* ἁμαρτίαι ϛὰ λυθήσονται, *thy Sins ſhall be forgiven:* And then by the Rule of contraries, τὸ δῆσαι, *to bind*, muſt be to retain their Sins, or leave them under the Guilt, and obnoxious to the Puniſhment of them. Thus, becauſe a Vow or Oath renders us obnoxious to Puniſhment upon a Tranſgreſſion of it, the Perſon thus vowing or ſwearing, is ſaid *to bind his Soul by a Bond*, Numb. xxx.

(e) Buxt. florileg. p. 297. (f) Ep. ad Zenam. p. 508.

xxx. 4, — 11. And in the *Jewiſh* Phraſe, to bind, is to forbid, under the Penalty of God's Diſpleaſure: So *Numb.* xi. 28. *Moſes, Maſter forbid them*; Oſarnun, *bind them*, ſaith the *Chaldee*; and to looſe, is to permit the doing this or that, and to pronounce them free from Sin and Puniſhment, or God's Diſpleaſure, tho' they do it. So in this very Chapter: *The Lord of that Servant had compaſſion on him*; *and* ἀπέλυσεν, *he looſed him, and forgave him the Debt:* And the Woman that had a Spirit of Infirmity, is ſaid to be looſed from it, *Luke* xiii. 12. by the remiſſion of the Temporal Puniſhment inflicted on her for her Sin: This being premiſed, theſe Words may have a threefold Interpretation.

1*ſt*, The firſt is, that of the *Fathers*, That whoſoever doth thus admoniſh his Brother as our Lord commands, if he refuſe to hearken to his Admonition, and therefore be eſteemed by him as a *Heathen, he is bound by him, and ſhall be bound in Heaven*; *and being moved by his Admonition to that Repentance which obliges his Brother to remit his Sin, ſhall be looſed in Heaven.* So (g) *Origen. He ſpeaks not thus*, ſays (h) *Chryſoſtom* and *Theophylact, to the Ruler of the Church, but to the injured Perſon:* For not he whom the *Prieſt* alone, but thoſe whom the offended Perſons bind, or looſe, are bound and looſed. *And when thou*, ſaith St. (i) *Auſtin, holdeſt thy Brother an Heathen, or a Publican, thou haſt bound him upon Earth*; when thou haſt procured *his Amendment*, ſolviſti eum in Terra, *thou haſt looſed him upon Earth.* Now this Solution and Ligation, which, ſaith *Origen*, agrees beſt with the Context, being the Work of any *Chriſtian*, who doth thus thrice admoniſh, and reprove his Brother, and who being the Perſon injured, is the moſt proper to looſe or pardon the Offence, can be no Evidence of any *infallible Authority* annexed to it, unleſs we do ſuppoſe all private *Chriſtians* to be infallible; and ſo according to this import of them, theſe Words cannot be fitly uſed to plead for an *infallible Authority* in the Governors of the Church.

2*dly*, Others ſay with St. *Jerome* here, Theſe Words are ſpoken to the *Apoſtles*, to whom our Lord directeth his Diſcourſe in this whole Chapter; and this may be confirmed from St. *Luke*, who tells us, that when our Lord had warned them againſt giving Scandal to his Little Ones, and bid them, when their Brother ſinned againſt them, to rebuke him, *Chap.* xvii. 5. that the *Apoſtles* ſaid unto him, *Lord, increaſe our Faith*; when therefore he ſaith here, λέγω ὑμῖν, *I ſay unto you*, he muſt ſpeak to the *Apoſtles*.

Moreover, our Lord had ſpoken theſe very Words to St. *Peter*, Chap. xvi. 19. where they can have no relation to this matter of Reproof, and therefore may be well ſuppoſed here to give the like Authority to his *Apoſtles* in the general. Let it be then remember'd, *that to bind, is to declare a thing forbidden*, i. e. *not to be done*, under pain of the Divine Diſpleaſure; *to looſe, is to abſolve from Obligation to do*, or to abſtain from ſuch an Action, or to ſay, God will not hold us guilty for the doing, or omitting of it. In which Senſe *Iſis* in (k) *Diodorus Siculus*, ſeems to ſay, Ὅσα ἐγὼ δήσω οὐδεὶς δύναται λύσαι, *I am the Queen of this Country, and whatſoever things I bind*, (require or forbid, under pain of my Diſpleaſure,) *no Man can looſe*, (or exempt you from Puniſhment upon Diſobedience:) And then the Senſe of theſe Words will run thus; Nor ſhall you only in theſe Caſes, have Power as *Chriſtians*, to looſe your repenting, and bind your obſtinately offending Brother; but, as you are my *Apoſtles*, to whom I have promiſed my Spirit, *to teach you all things, and lead you into all Truth*, John xvi. 13. — xiv. 26. whatſoever things ye ſhall bind on Earth, or ſhall declare to be forbidden under pain of my Diſpleaſure, ſhall render them indeed obnoxious to my Wrath; and whatſoever things ye ſhall looſe on Earth, (tho' once required by Divine Authority, of thoſe who owned the Law of *Moſes*,) ſhall be looſed in Heaven, and Men ſhall be allowed to do them without incurring my Diſpleaſure. And in this Senſe, this Promiſe is the Foundation of our Obligation to believe and obey all the Commands and Doctrines of the *Apoſtles*, and of the Ceſſation of the *Ritual* Precepts of the Law of *Moſes*.

3*dly*, Others conceive, theſe Words were ſpoken to the *Apoſtles* and their Succeſſors, and that they give them Power to excommunicate the ſtubborn Criminal, and to abſolve the Penitent: But then, (1.) It is confeſſed on all Hands, That this Power of Excommunication and Abſolution, belongs ſeverally to every *Prieſt*; according to thoſe Words of (l) *Lombard, omnes & ſoli ſacerdotes recipiunt poteſtatem Clavium*, all *Prieſts*, and they *alone*, have the Power of the Keys; and then, ſurely it makes nothing for Infallibility. (2.) The Text plainly ſpeaks of Matters Criminal, which are the only Object of the *Churches* Cenſure, and not of Articles of Faith: Now even *Romaniſts* themſelves acknowledge, that the Church may err in paſſing Judgment of theſe things, becauſe in Caſes of this Nature, ſhe depends on Human Teſtimony; and therefore it is certain, that nothing can be hence concluded concerning the Infallibility of Councils, or any Articles of Faith defined by them.

Ver. 19. Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν, &c. *Again I ſay unto you, That if two of you ſhall agree upon Earth, as touching*

(g) Δικαίως γὰρ ἤθησεν ὁ τρὶς νουθετήσας καὶ μὴ ἀκουσθεὶς τὸν κριθέντα εἶναι ὡς ἐθνικὸν — καὶ ὁ ἅπαξ νουθετηθεὶς λυθεὶς διὰ τῆς νουθεσίας κερδήσαντος αὐτὸν καὶ μηκέτι σαιραῖς τῶν ἁμαρτίων δεδεμένον λελυμένον κριθήσεται, ὑπὸ τῶν ἐν οὐρανοῖς. Orig. in Mat. To. 13. Ed. Huet. p. 336. B. C.

(h) Οὐκ ἔπι τῷ προέδρῳ τῆς ἐκκλησίας δήσου τὸν τοιοῦτον ἀλλ' ἐὰν δήσῃς αὐτῷ τῷ λελυπημένῳ τὸ πᾶν ἐπιτρέπων. Chryſoſt. ἐὰν σου φησὶν ὁ ἀδικηθείς, &c. Theoph.

(i) In Locum. (k) Lib. 1. p. 16. (l) Sent. 4. Dif. 19.

ing any thing that they ſhall ask, &c. *For where two or three are gathered together in my Name*, &c.] Here again,

1*ſt*, One ancient Expoſition of theſe Words refers them to the offended Perſon, and the injurious Perſon repenting of his Sin, of whom it may be reaſonably ſuppoſed, that he will not only ask God pardon for his Sin, but will intreat his offended Brother to aſſiſt him in ſo doing; and then theſe Words aſſure him that the Prayer of Faith put up in the Name of *Chriſt*, ſhall obtain his Pardon; the Prayer of Faith being effectual, not only for the Recovery of the Sick, but alſo for the Remiſſion of his Sins, *James* v. 14, 15. This Expoſition of the Words, we find twice in (m) St. *Baſil*, and in other *Fathers*; but it is liable to this Objection, that it reſtrains theſe Words to one particular, *viz.* the pardon of the Penitent; whereas it is, περὶ παντὸς πράγματος, *concerning any thing that they ſhall ask*. And therefore,

2*dly*, Others reſtrain theſe Words to the *Apoſtles*, looking on them as a Promiſe peculiarly made to them; as thoſe Words, *I ſay to you*, ſeem to inſinuate; ſo (n) *Chryſoſtom*, *Euthymius*, and *Theophylact*: And then the coherence will run thus, *viz.* And you may be aſſured of this Aſſiſtance of the Spirit, in any matter reſpecting the Diſcharge of your *Apoſtolical* Function, if you unanimouſly conſent to aſk it in my Name, *i. e.* by interceeding to the *Father* in my Name; according to theſe Words of Chriſt, *Hitherto have ye asked nothing in my Name; Ask, and ye ſhall receive*, John xvi. 24. and *ver.* 26. *In that Day, ſhall ye ask the Father in my Name*: Thus do they pray for *Signs and Miracles to be done in the Name of Jeſus*; and doing this, *they were all filled with the Holy Ghoſt*, Acts iv. 29, 30, 31. Now, according to either of theſe Interpretations, it is evident, that theſe Words can afford no Argument for the Infallibility of *Councils* in their Deciſions.

k Ver. 21. *Then came Peter to him, and ſaid, Lord*, Ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; *How oft ſhall my Brother offend againſt me, and I forgive him? till ſeven times?*] The Determination of the *Rabbins* in this Caſe, runs thus, That *three Offences are to be remitted, but not the fourth*; and this they gathered from thoſe Words, *For three Tranſgreſſions, and for four, I will not turn away my Wrath*, Amos i. 3. St. *Peter* puts the *three* and *four* together, as perhaps others of their Doctors did, and asks, Whether he muſt forgive *till ſeven times?* Of this Forgiveneſs, ſee Note on *Matt.* vi. 14, 15.

l Ver. 23. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν, *The Kingdom of Heaven may be likened to a certain King*, &c.] *i. e.* ſo will God deal with *Chriſtian* Profeſſors under the Goſpel, as this King did with his Servants: From this Parable ſome Inferences may be practically, ſome doctrinally made. The Practical Inferences are theſe; (1.) From *ver.* 33. οὐκ ἐδεῖ καὶ σὲ, ſince *I forgave thee Ten Thouſand Talents, oughteſt not thou to have forgiven thy Fellow-Servant his Hundred Pence?* We learn the Equity of this unlimited Forgiveneſs of our Brother here required, becauſe our *God*, and *Saviour*, have forgiven us more numerous and heinous Sins, than our Brother is capable of committing againſt us. (2.) The Lord forgiving here his Servant, becauſe he *had not wherewith to pay*, ver. 25, 27. and being angry with him, becauſe he would *not have compaſſion on his Fellow-Servant*, but went and caſt him into Priſon, not having patience with him till he ſhould pay the Debt: This ſeemeth to bear hard on thoſe unmerciful and unchriſtian Creditors, who caſt poor Men, who they know have nothing to pay, into Priſon for their Debt; augmenting thus their Debt by the *Goalers* Fees, and rendering them leſs able to pay than they were before; and ſo rendering their Brother's State more miſerable, and their Debt from him as deſperate as ever. For ſure, he that bids us *lend, hoping for nothing again*, will not allow us to impriſon, where nothing can be hoped for; and it is to be feared, that Men ſo unmerciful, may find but little Mercy at that Day: For, if it be a Crime that will be then objected to our Condemnation, that we did *not viſit Chriſtians when in Priſon*, what will it be to caſt them into Priſon?

The Doctrinal Obſervation, which truly ſeems to be inferrable from this Text, is this, That Sins once forgiven, may, by our Forfeiture of that Pardon by our Miſdemeanors, be again charged upon us: For after this Lord had forgiven his Servant the whole Debt, *ver.* 27. he being angry with him for his unmerciful Deportment towards his Fellow-Servant, *delivers him to the Tormentors, till he ſhould pay all that was due to him*, ver. 34. and then it follows, *ſo likewiſe will my heavenly Father do to you*, ver. 35. The Concluſion from this Place, ſaith Dr. *Hammond*, is this, That God's Pardons in this Life are not abſolute; but, according to the Petition of the Lord's Prayer, anſwerable to our Dealings with others, and ſo conditional, and are no longer likely to be continued to us, than we perform the Condition.

Object. It remains only, that I anſwer the Objection of *Crellius* from this Place, againſt the Satisfaction of our Lord, *viz.* "That in "this Parable, God is compared to a King, "remitting a great Debt to his Servant, "without Satisfaction or Payment made, "only becauſe he deſired him, and requiring

(m) Περὶ συμφωνίας μετανοοῦντος πρὸς τὸν ἐπιμελούμενον αὐτοῦ τῆς ψυχῆς γέγραπται ἐπὶ τῶν τοιούτων. Reg. Brev. q. 15. To. 2. p. 629. & q. 261 p. 715.

(n) Διὰ τοῦτο φήσι ἐξ ὑμῶν τῶν ἐναρέτων, &c. Chryſoſtom & Theophylact.

" ing others to imitate his Compassion to-
" wards their Fellow-Servants; whereas, if
" God remits no Sin, without requiring Sa-
" tisfaction, he is not duly represented, by
" a King that remits a Debt, merely because
" his Servant begg'd him so to do; nor
" can we by this Example, be induced to
" a free Forgiveness of our Brother's Sins,
" without a Satisfaction made to us: For,
" how can we be moved to such Forgive-
" ness by his Example, who will not forgive
" our Sins without Satisfaction made to his
" Justice?

Answ. To this a plain and satisfactory Answer will arise from these Considerations.

1*st*, That all a Governor can inflict on the account of Sin, is Punishment; all that the Sinner can undergo by reason of it, is some penal Evil; and therefore, all that Forgiveness of the Sinner can imply, is the exempting him from Punishment, or from the Evil to which he was obnoxious by Sin.

2*dly*, That by admitting another to suffer in my stead, I am as much forgiven as I could be, did he not suffer in my stead, because I am as much freed from suffering any Punishment on the account of my Offence; and, how can I be more forgiven, than I am by such an Act, as removes from me the whole Punishment, as much as if I never had offended? That God requires such Conditions as Faith and Repentance, in order to our freedom from the guilt of Sin, is by the *Socinians* themselves allowed to be no Bar to the freedom of God's Grace and Mercy in the pardon of it: The Reason is, because there is nothing of suffering contained in these Conditions, and so nothing by way of Satisfaction or Punishment for Sin required. Hence then 'tis evident, That the Example of this Forgiveness may reasonably induce us to require no Satisfaction of him who hath offended us, because God required none of us when we had offended. And the *Parable* here may well press us to a free Forgiveness of our Brother, by the Example of that God, who hath required no suffering at all from us in order to the Pardon of our Sins.

CHAP. XIX.

1. AND it came to pass, that when Jesus had finished these Sayings, he departed from Galilee, and came into the Coasts of Judea, beyond Jordan, (*to the Place where John was baptizing at the first*, John x. 40.)

2. And great Multitudes followed him, and (*he taught them as he was wont*, Mark x. 1. *and*) he healed them there.

a 3. [a] The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a Man to put away his Wife (*as some of our Doctors say*) for every Cause?

b 4. [b] And (*but*) he answered and said unto them, Have ye not read, that he who made them at the beginning (*of the Creation*, Mark x. 6.) made them Male and Female?

5. And said (*also*,) For this Cause shall a Man leave Father and Mother, and shall cleave to his Wife, and they twain shall be one Flesh.

6. Wherefore (*by vertue of this Institution*) they are no more twain, but one Flesh; what therefore God hath joined (*thus*) together, let no Man (*by divorcing*) put asunder.

c 7. [c] They say unto him, (*if this be so*) Why did Moses then command to give (*to the Woman*) a Writing of Divorcement, and (*so*) to put her away? (*He answering* (*to this*) *saith unto them, What did Moses command you?* Mark x. 3. *Then they said, Moses permitted* (*us*) *to write a Bill of Divorce, and so send her away*, ver. 4. *Then*,)

8. He saith unto them, Moses, because of the hardness of your Hearts (*writ that Commandment unto you*, Mark x. 5. *by which he*) suffered you to put away your Wives; but from the beginning it was not so, (*no Divorce being allowed or practised before.*)

9. [d] And (*therefore*) I (*who came to reduce things to their primitive Perfection*,) say unto you, (*That under the Gospel Dispensation*) whosoever shall put away his Wife, except it be for Fornication, and shall marry another, committeth Adultery (*with that other*;) and whoso marrieth her that is put away committeth Adultery (*with her.*) d

10. His Disciples say unto him, [e] If the case of the Man be so with his Wife (*that he must be still bound to her,*) it is not good to marry. e

11. But he said unto them, [f] All Men cannot receive this (*that*) Saying, save (*but*) they (*only*) to whom it is given; (i. e. *they only can lead a pure single Life, who by a special Gift of God, are enabled so to do; some indeed must do it.*) f

12. For there are some Eunuchs, which were so born from their Mother's Womb; and there are some Eunuchs, which were made Eunuchs of Men; and (*some resolve upon it, that they may be fitter to serve God without distraction; for*) there be Eunuchs that have made themselves (*as*) Eunuchs for the Kingdom of Heaven's Sake: (*And here the Rule is this*;) He that is able to receive it, let him receive it. (*He that by this special Gift of God is enabled to retain his Virgin, may do well to do so.*)

13 [g] Then were there brought to him little Children, that he should (*touch them, and*) put his Hands on them, and pray (*over them,*) and (*but*) his Disciples rebuked them (*that brought them.*) g

14. But Jesus (*being much displeased at this Action of his Disciples*, Mark x. 14.) said (*unto them,*) Suffer little Children, and forbid them not to come to me; for of such is the Kingdom of Heaven; (*nor shall any Man enter*

into it, who becomes not like unto them, Mark x. 15.)

15. And he laid his Hands on them, and (*bleſſing them*) departed thence.

16. And behold one came, and ſaid to him, Good Maſter, what good thing ſhall I do, that I may have eternal Life?

h 17. And he ſaid to him, [h] Why calleſt thou me good? (i. e. *Why giveſt thou me a Title not aſcribed to your renowned Rabbins, nor due to any meer Man? Thinkeſt thou, there is in me any thing more than Human, or that the Father dwelleth in me? This thou oughteſt to believe, if thou conceiveſt that this Title truly doth belong to me, ſeeing*) there is none good but one, that is, God: But (*to thy Queſtion, I ſay,*)

i [i] if thou wilt enter into Life, keep the Commandments.

18. He ſaith unto him, Which? Jeſus ſaid, (*Thou knoweſt the Commandments to be theſe*, Mark x. 19.) Thou ſhalt do no Murther; Thou ſhalt not commit Adultery; Thou ſhalt not Steal; Thou ſhalt not bear falſe Witneſs:

19. Honour thy Father and thy Mother, and thou ſhalt love thy Neighbour as thyſelf.

20. The young Man ſaith to him, (*Maſter*) All theſe things have I kept from my Youth up: What lack I yet?

21. Jeſus (*then beholding him, loved him*, Mark x. 21. *and*) ſaid to him, (*one thing is*

k *yet lacking to thee,*) [k] if thou wilt be perfect, (*fully inſtructed in the higheſt Duties of my Doctrine, they are theſe,*) Go, and (*now I require it,*) ſell that thou haſt, and give to the Poor, and thou ſhalt have Treaſure in Heaven; and come and follow me, (*taking up thy Croſs*, Mark x. 21.)

22. But when the young Man heard that Saying, he went away (*from Chriſt*) ſorrowful, for he had great Poſſeſſions (*on Earth, which he could not part with for Treaſures in Heaven.*)

23. Then ſaid Jeſus to his Diſciples, Verily I ſay unto you, that a rich Man ſhall hardly enter into the Kingdom of Heaven.

24. And again I ſay unto you, [l] It is l
eaſier for a Camel (*or a Cable-Rope*) to go through the Eye of a Needle, than for a rich Man (*who truſteth in his Riches*, Mark x. 24.) to enter into the Kingdom of God.

25. When his Diſciples heard it, (*this,*) they were exceedingly amazed, ſaying, Who then can be ſaved?

26. But Jeſus beheld them, and ſaid unto them, With Men this is impoſſible, but with God all things are poſſible; (i. e. *Human Perſuaſion can hardly thus take off Men's Hearts from the World, but the Power of God can do it.*)

27. Then anſwered Peter, and ſaid unto him, Behold, we have forſaken all, and followed thee; what ſhall we have therefore?

28. And Jeſus ſaid to them, Verily I ſay unto you, that ye who have (*thus*) followed me (*now*) [m] in the Regeneration, (*or this new* m
State of Things,) when the Son of Man ſhall ſit in the Throne of his Glory, ye alſo ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael; (i. e. *you ſhall be the chief Miniſters in my Kingdom, to preach that Doctrine to the Jews, by which they ſhall be judged*, Luke xxii. 29. *See the Note.*)

29. And every one that hath forſaken Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, for my Names-ſake, [n] ſhall receive an hundred fold, n
(*now in this Life with Perſecution*, Mark x. 30. i. e. *they ſhall have more and greater Bleſſings than they part with here,*) and ſhall inherit everlaſting Life (*hereafter.*)

30. But many that are (*now*) firſt, ſhall be laſt; and (*they that are now*) the laſt, ſhall be firſt; (i. e. *the Jews to whom the Bleſſings of this Kingdom are firſt to be offered, ſhall be the laſt that ſhall partake of them; and the Gentile, to whom they are to be offered after them, ſhall firſt enjoy them.*)

Annotations on Chap. XIX.

Ver. 3. *AND the Phariſees came unto him, tempting him, and ſaying,* εἰ ἔξεστιν ἀνθρώπῳ ἀπολυσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν

a αἰτίαν; *Is it lawful for a Man to put away his Wife for every Cauſe?*] The *School of Hillel* taught, that a Man might put away his Wife for any Cauſe; becauſe this Divorce was permitted, *if ſhe found not Grace in his Eyes*, Deut. xxiv. 1. and this was ſuitable to the current Practice and Expoſition of theſe Words. For that which we render, *The Lord ſaith, he hateth putting away*, Mal. ii. 16. is by the *Chaldee* and the *Septuagint* rendred thus, *The Lord ſaith,* ἐὰν μισήσας, ἐξαποστείλης, *If thou hateſt, thou ſhouldſt put her away.* And the Son of *Syrach* ſaith, *Chap.* xxv. 26. If *ſhe go not as thou wouldſt have her, cut her off from thy fleſh, give her a Bill of Divorce, and let her go.* And (a) *Joſephus* ſaith, the Law runs thus, *He that would be diſjoined from his Wife,* καθ' ἃς δηποτοῦν αἰτίας, πολλαὶ, δ' ἂν τοῖς ἀνθρώποις τοιαυταὶ γίνονται, *for any Cauſe whatſoever, as many ſuch Cauſes there are, let him give her a Bill of Divorce:* And he confeſſeth, that he himſelf (b) *put away his Wife after ſhe had born him three Children,* μὴ ἀρεσκόμενος αὐτῆς τοῖς ἤθεσι, *becauſe he was not pleaſed with her Behaviour.* The *School* of *Sammah* determined on the contrary, that the Wife was only to be put away for Adultery; becauſe it is ſaid, *Becauſe he hath found ſome Uncleanneſs in her.* The *Phariſees* ſeek the Reſolution of this Queſtion from *Chriſt*, tempting him, *i. e.* to induce him to decide this Queſtion, either againſt the Law of *Moſes*, or elſe, as he muſt do, againſt the Determination of one of theſe two famous *Schools*, and ſo to render him offenſive to them.

Ver. 4.

(a) Antiq. l. 4. c. 8. p. 125. G.

(b) In vita ſua, p. 1031. F.

Ver. 4. *But he answering, said unto them, Have ye not read, that he who made them at the beginning, made them* ἄρσεν καὶ θῆλυ, *Male and*
b *Female?* — καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, *and they two shall be one Flesh*;] *i. e.* God by making them at first Male and Female, made them so, that they might cleave together so as to become one Flesh; and when they have, after a mutual Consent to enter into that Relation, done so, they are *no more two, but one Flesh*; and therefore are not to be separated, unless by cleaving so unto another, they have made themselves one Flesh with that other. That this is the Effect of this Conjunction with one another, seems evident, (1.) From those Words of the *Apostle*, 1 Cor. vi. 16. *Know ye not, that he that is joined to an Harlot, is one Body with her; for two*, saith he, *i. e.* God, *shall be one Flesh.* And, (2.) From the Inference ὥστε, *so that they* after this Conjunction, *are no more two, but one Flesh*; and those whom God from the Beginning hath thus framed, and of whom he hath thus spoken, let no Man put asunder: God himself, who binds, may see cause to permit in some Cases, the Solution of this Obligation, to prevent Cruelty, and other Mischiefs, as he did to the *Jews*, by reason *of the Hardness of their Hearts*, allowing a Divorce; but, without such Permission, no Man ought to do it. There seems to be something like this in that of (c) *Hierocles*, that ἐπὶ γάμου ἐξώρμησα ἡ Φύσις, *Nature prompts us to Marriage, in that she hath made us* συνδυαστικὰς, *so that two should live together, and have one common Work to beget Children.* And that Tale of (d) *Plato*, in his *Convivium*, That *Man at first was made Male and Female, and that* Jupiter *cleft them asunder, and so there was a natural Love one to the other,* ἐπιχειρῶν ποιῆσαι ἓν ἐκ δυοῖν καὶ ἰάσασθαι τὴν Φύσιν τὴν ἀνθρωπίνην, *endeavouring to make one again of two, and to heal human Nature*, seems to be only a Corruption of the Story in *Genesis*, that *Eve* was made out of *Adam*'s Rib.

Ver. 5. Καὶ εἶπεν, *And he said, for this Cause shall a Man leave Father and Mother*, &c.] Here also, say the *Greek Scholiasts*, it was not God, but *Adam*, who said this; other Interpreters conceit that *Moses* said this by Divine Inspiration, and so God said it by him; hence the *Jews*, saith (*) Mr. *Selden*, represent this as a Law against incestuous Marriages. Or else these may be the Words of *Christ*, who *ver.* 4. εἶπεν αὐτοῖς, said to them, *He that made them in the Beginning, made them Male and Female,* καὶ εἶπεν; *and he said* also *for this Cause*, &c. citing the Words recorded, *Gen.* ii. 24. and this seems probable from *Mark* x. 6, 7. where the whole Words are plainly ascribed to *Christ*.

c Ver. 7, 8. *They say unto him,* Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν? *Why then did Moses command, to give her a Bill of Divorce, and put her away?*] Here it is to be noted, that *Moses* commanded no Man to divorce his Wife, but only ἐπέτρεψεν, *he permitted in some Cases the doing of it*; but then he acting in this as God's Minister, it must be a Divine Permission. Note, *2dly*, That it was a limited Permission, *viz.* only to do it after such a manner, *viz.* by *writing a Bill of Divorce, and putting it into her Hand*; for, if this might have been done by word of Mouth, or otherwise, it might have occasioned a great Evil on both sides, for the Woman might have pretended, when she liked another better than her Husband, that she had been divorced, and so might marry him; and the Man might rashly have divorced his Wife upon any little Quarrel; and never be in a Condition of having her any longer as his Wife: To prevent which Divorces upon such a sudden Pet, it was the custom to ask the Person who came for a Bill of Divorce, before they delivered it to him, *Whether his Yea were Yea?* i. e. whether he continued in a settled Resolution to put away his Wife. See Note on 2 *Cor.* i. 17. But the great Question is, Whether this Permission excused this Divorce from Sin, or only from Punishment? That it could not excuse him that divorced his Wife from Sin, is argued, (1.) Because our Saviour decides this Question negatively, and that by reason of God's own Institution founded upon Nature, *ver.* 4, 5. and represents the Permission mentioned by *Moses*, as contrary to it, *ver.* 8. Now all Transgression of Divine Law is Sin. (2.) Because *Christ* saith, this Permission was only granted to them *for the Hardness of their Hearts*. Now whatsoever is done upon that Principle, is sinful. (3.) And, especially, since otherwise it follows, That Divorces are only evil, because forbidden, and so are only Sins against a positive Command; and not forbidden, because Evil, or because contrary to the Law of Nature; and then, either Adultery can be no Sin against the Law of Nature, or else *Christ* could not truly say, That *he that putteth away his Wife, and marries another, committeth Adultery against her.*

But on the other hand, That this Permission excused those *Jews*, who made these Divorces according to the Law, not only from Punishment by Man, but also from Fault before God, and more especially from being guilty of Adultery, is evident: (1.) From the Permission given to the Woman thus divorced, to marry with another, *Deut.* xxiv. 2. which plainly shews, the Bond of Matrimony must by it be dissolved, since otherwise this must be a Permission to be an Adultéress. (2.) From the Prohibition of the Person thus divorcing her, to receive her again as his Wife; which yet he was bound to do, if the Bond of Matrimony still continued; and she was still in truth his Wife. And, (3.) Because otherwise, the whole Commonwealth of *Judæa*, by a Divine Permission, must be filled

(c) Apud Stob. Serm. 65. p. 414. (d) Serm. 64. p. 412, 413. (*) De Jur. Nat. & Gent. l. 5. c. 2. p. 562.

filled with Adulteries, and with a ſpurious Off-ſpring. To anſwer therefore to the former Arguments:

1*ſt*, It is granted, That, as our *Saviour* ſays, theſe Divorces were indeed contrary to the Equity and genuine Intention of God's Primitive Inſtitution of Matrimony; but then it muſt be added, that God by *Moſes* diſpenſed with his own Inſtitution; and that *Chriſt* only ſays, that under his new Law, this Diſpenſation ſhould not obtain, but that he would have his Diſciples to act according to the primitive Inſtitution.

2*dly*, In anſwer to the ſecond Argument, it may be ſaid, That what was permitted to the *Jews*, by reaſon of the Hardneſs of their Hearts, was no leſs permitted, than what they were allowed to do, by reaſon of the Indifference of the thing: Whatſoever therefore was the Cauſe of this Permiſſion, 'tis certain, that which was permitted, could not at the ſame time be forbidden, and therefore could not be a Fault, or that which God would puniſh in them.

3*dly*, To the third Argument, it may be anſwered, that a thing may be ſaid to be according to the Law of Nature two ways: (1.) Becauſe Nature doth direct us to it by the Proviſions it hath made for ſuch an End; in which Senſe, it is natural for Women to give Suck to their Children: Or, by the Relation in which it hath placed us; in which Senſe the *Apoſtle* ſaith, That even Nature teacheth the Woman to be covered in the *Church Aſſemblies*, and to wear long Hair: See the Note on 1 *Cor.* xi. 13. or, by the Frame and Conſtitution of things; in which Senſe Man and Wife are one Fleſh, and therefore ought not to ſeparate from one another. And *Chriſtians* ought, where greater Reaſon doth not intervene, to act according to that, which is thus ſuitable to the Law of Nature. Or, (2.) Becauſe the Law of Nature doth require it as neceſſary in reaſon to be done, or doth forbid it by reaſon of ſome moral Turpitude, which always of Neceſſity adhereth to the Action; in which Senſe it may be ſaid, That *Divorces* and *Polygamy* are not againſt a Law of Nature, but only againſt a poſitive Command. And whereas it is objected, That then Adultery will be no Sin againſt the Law of Nature; I anſwer, That as Adultery imports the lying of an Huſband with another, who is confeſſedly not his Wife, or of a Wife with another, whom ſhe knows to be not her Huſband, it is unqeſtionably a Sin againſt the Law of Nature, as being contrary to the Faith plighted by them; contrary to Juſtice, as being giving that to others, which is not your own; and contrary to the good of Families and Commonwealths, as filling them with a ſpurious Off-ſpring, and looſing the Bonds of Conſanguinity and Affinity. But then, if the *Polygamiſt* then uſed only thoſe to whom by Matrimony he was contracted, there was not the like Injury, or Injuſtice done: Nor can I think, that *Abraham*, *Jacob*, *David*, and other pious Men, would have had more Wives, or Wives and Concubines, had this been a plain Violation of the Law of Nature; nor would God have ſo highly approved of them, had they lived in Adultery. And, if Divorce untied the Bond of Matrimony, it gives that Liberty to each Party, which cannot be allowed of, whilſt that Bond continues; and ſo there could not be the ſame cauſe of Blame or Guilt in their cohabiting with another; it therefore may be granted, that theſe were rather Sins againſt a poſitive or natural Directive, than a moral Precept or Law of Nature.

Ver. 9. *And I ſay unto you*, Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην, μοιχᾶται, *Whoſoever ſhall put away his Wife, except it be for Fornication, and ſhall marry another, committeth Adultery.*] Here it ſeems evident, that *Chriſt* preſcribes a new Law, which had not before obtained among the *Jews*; Divorce being permitted to them for other Cauſes: For tho' it be ſaid, *Deut.* xxiv. 1. he muſt find *ſome matter of Uncleanneſs in her*; yet that cannot ſignify Fornication or Adultery, ſeeing for theſe things, ſhe was by the Law to die *by ſtoning*; if ſhe committed Fornication before her Marriage was compleated, *Deut.* xxii. 24. *by Strangling*, ſay the *Jews*, in caſe of Adultery, *ver.* 22. (2*dly*,) Becauſe this Divorce was permitted to all, except the Perſon, who falſly pretended he found her not a Maid; for that Law ſo peculiar to him, *he may not put her away all his Days*, Deut. xxii. 19. ſhews, that others were permitted ſo to do: Now Adultery being a Sin againſt the Law of Nature, could be permitted upon no account. And, (3*dly*,) Any other, excepting only the *High-Prieſt*, Lev. xxi. 7. might marry her who was thus put away, *Deut.* xxiv. 2. whereas it could be lawful for no Man to commit Adultery with her. See alſo the Note on *Mark* x. 10, 11.

Moreover, whereas all Commentators I have met with, by *Fornication* here, do underſtand *Adultery*, or the defiling of the Marriage Bed; I incline rather to take the Word in its proper Senſe, for Fornication committed before Matrimony, and found after Cohabitation. (1.) Becauſe *Chriſt* ſpeaking of this Divorce here and elſewhere, doth never uſe the Word μοιχεία, which ſignifies *Adultery*, but always πορνεία, *Matth.* v. 32. which word, both among *Jews* and *Gentiles*, doth properly import the Sin of unmarried Perſons lying one with another, and ſo being made one Body, 1 *Cor.* vi. 16. It is not therefore likely, that *Chriſt* receeded from the known and common Acceptation of the Word. (2.) The Puniſhment of *Adultery* after Marriage, was *Strangling*; after *Sponſalia*, *Stoning*; Divorce not being mentioned in either caſe; but ſimple Fornication was not thus puniſhed by the *Jews*. And, (3.) By this Interpretation, the Law of Marriage is by *Chriſt* reduced to its primitive Inſtitution; that Conjunction with another, makes them both one Fleſh; and ſo the Woman who had thus tranſgreſſed, was to be diſmiſſed; becauſe ſhe before was one Fleſh with another, and therefore could not

not be ſo with the Man, to whom ſhe afterwards did marry. Note alſo hence, that according to either Interpretation, Where it is lawful to put away the Wife, it is ſo to marry again. For, (1*ſt*,) Such were the Divorces of the *Jews*, of which *Chriſt* ſpeaks. And, (2*dly*,) Chriſt by pronouncing ſuch Divorces, as were not, for this cauſe, adulterous in him that married another, doth plainly inſinuate, there was no ſuch Crime committed in this caſe; and then the Marriage muſt be diſſolved by that Act.

Ibid. Ἐι μὴ ἐπὶ πορνείᾳ, *Except for Fornication.*] St. *Jerome* here ſaith, that if the Woman hath committed Adultery, Non debet teneri, *ſhe ought not to be kept by her Huſband*, leſt he fall under Condemnation, he being pronounced a Fool, and a wicked Perſon, qui Adulteram tenet, *who retains an Adultereſs*, as the *Septuagint* reads, *Prov.* xviii. 27. The *Greek Fathers* ſay almoſt generally it is καλὸν ἐκβάλλειν, an honourable thing to caſt her out: And (*) St. *Auſtin* having ſaid it was permitted, but not commanded ſo to do, retracts that Saying, as being contrary to the Words of *Solomon*. He that retains her, ſay the *Apoſtolical Conſtitutions* is, φύσεως θεσμᾶ παρανόμῳ, *a Tranſgreſſor* of the Law of Nature. *L.* 6. *c.* 14.

e Ver. 10. *If the Caſe of a Man be ſo with his Wife, it is not good to marry.*] If under the Prohibition of Divorce, that of *Polygamy* had not been contained, there would have been no Cauſe for this Inference of *Chriſt*'s Diſciples; ſeeing they might have had a Remedy, by taking one or more other Wives, whom they loved better; nor would there have been any ground for *Chriſt*'s Diſcourſe, of making themſelves *Eunuchs* for the Kingdom of God.

Ibid. Εἰ οὕτως ἔστιν ἡ αἰτία.] *Grotius*, *Caſaubon*, and *Bois* render αἰτία here *the Condition*, in which Senſe it is frequently among the *Latins*; but ſeeing αἰτία is in *Heſychius*, τὰ καθ' ἀρχὴν πράγματα; and in *Phavorinus* ἀρχὴ ἡ πήγη, the Beginning or Original of the Thing; and *Chriſt* is here ſpeaking of the Original of Matrimony, or of what it was, ἀπ' ἀρχῆς, and reducing things to that State; Why may not the *Apoſtles* be conceived to ſpeak thus? If this be indeed the Original of Matrimony, and thou intendeſt to take from us the Liberty of Divorces, which *Moſes* granted, and to reduce Marriage to its firſt Original, it will not be good to marry.

f Ver. 11. Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, *All Men cannot receive this Saying*;] *i. e.* All Men cannot live ſingle, and abſtain from Matrimony. Whence it follows, that Men and Women are not by *Monaſtical Vows* to be obliged ſo to do; becauſe none ought to be by Vow obliged to do that which they cannot perform without Sin. (2.) By adding, that they only can do this, *to whom it is given*; he ſhews, this is a ſpecial Gift; according to theſe Words of St. *Paul*, *I would have all Men to be as I am, but every Man hath his proper Gift*, 1 Cor. vii. 7. Now that, which all Men may obtain by Prayer, Temperance, and Faſting, and ſuch like ordinary Means, cannot be called a ſpecial Gift, or a Gift proper to ſome. Add, (3.) Some, ſaith *Chriſt*, *have made themſelves Eunuchs*, i. e. abſtained from Matrimony for the Kingdom of Heaven, *i. e.* to be more expedite in preaching the Goſpel, or more fit to regard only the things of the Lord, 1 *Cor.* vii. 34. *He that can receive it, let him receive it*; which laſt Words ſufficiently intimate, all Men cannot do ſo.

Ver. 13, 14. *They brought unto him little* g *Children, that he ſhould put his Hands upon them and pray*;] This being the Goſpel uſed by our *Church* at the Celebration of *Infants Baptiſm*, it will be neceſſary to ſhew the Fitneſs of it for that Purpoſe. Note therefore,

1*ſt*, That theſe little Children being ſtiled τὰ βρέφη, *Infants*, Luke xviii. 15. and taken up in *Chriſt*'s Arms, *Mark* x. 16. it is plain that they were Children not yet come to the Age of Diſcretion; for βρέφος according to *Euſtathius* and *Phavorinus* is τὸ ἄρτι γεγονὸς παιδίον καὶ τρεφόμενον ἀπὸ τήθης, *a new born Child nouriſhed from the Teat, from his Birth, till he be four Years old.* So 1 *Pet.* ii. 2. whence they do not come to *Chriſt* but are brought to him.

2*dly*, They ſeem to be brought to *Chriſt*, by thoſe, who believed he was a *Prophet* ſent from God, not from thoſe, who had other Thoughts of him; for why ſhould they deſire for their Children his Prayers, or the Impoſition of his Hands?

3*dly*, Theſe Children were not brought to be healed of any Bodily Diſtemper; for then the Diſciples would not have hindred them, but *that he ſhould bleſs them, and pray over them*; which ſhews that they were capable of ſpiritual Bleſſings, and may receive Advantage by Prayers, and *that he might lay his Hands upon them.* Now this Impoſition of Hands could not be to prepare them for any Office, nor ſeems it deſigned to procure to them any Remiſſion of Sin, of which the *Jews* conceived Infants not guilty, (tho' this would prove them capable of ſome means by which their Sins might be pardoned;) but to obtain for them ſome ſpiritual Bleſſing appertaining to the Kingdom of God; or (as Dr. *Lightfoot* ſaith,) by this Rite to admit them into the Number of his Diſciples, or to own them as belonging to his Kingdom. And,

4*thly*, From the Reaſon why *Chriſt* would have them ſuffered to come to him, *viz. for of ſuch is the Kingdom of God*, it appears there is ſomething in little Children, why they ſhould not be hindred from coming to him, beſides their being Emblems of Humility; for this they are as much when they come not,

(*) Retract. l. 1. c. 19.

not, as when they come: Now what can that be, but the Fitneſs of them to be early dedicated to the Service of God, and to enter into Covenant with him by Rites appointed by him for that End? And hence the *Antients* looked upon this as a ſufficient ground for (c) *Infants Baptiſm*, as appears even from (d) *Tertullian*, whilſt he ſhews his Diſlike of the Cuſtom.

Object. But, ſay the *Antipædo-Baptiſts*, Chriſt neither did baptize them, nor command the *Apoſtles* to do it.

Anſw. That is not to be wondred at, if we conſider, that they already had entred into Covenant with God by *Circumciſion*, and *Chriſtian* Baptiſm was not yet inſtituted; and 2*dly*, That the *Baptiſm* thus uſed by *John* and *Chriſt*'s Diſciples, was only the *Baptiſm* of Repentance, and Faith in the *Meſſiah*, which was for to come, *Acts* xix. 4. of both which Infants were incapable, but not of being conſecrated to God from their Infancy, as *Sampſon*, Judg. xiii. 7. and *Samuel*, 1 Sam. i. 11. or of entring into Covenant with God, *Deut.* xxix. 11, 15. as all the Male Infants of the *Jews* did by Circumciſion. 2*dly*, *Chriſt* here ſpeaks not of thoſe Children only, but of Children in general, *ſuffer little Children to come to me*; he adds a Reaſon common to them all, *for of ſuch is the Kingdom of Heaven*; which if it import, they are fit to be admitted into *Chriſt*'s *Church* and Kingdom as they were into the *Jewiſh* Church; they muſt be fit to receive *Chriſtian Baptiſm*, that being the only means of entring into *Chriſt*'s Kingdom. If he means only that they are fit Emblems of Humility, what Reaſon can be hence given, why they ſhould on this account be brought to *Chriſt*, that he might lay his Hands upon them? Or, why ſhould he be ſo diſpleaſed that they ſhould be forbidden to come to him?

Ibid. *Then they brought unto him little Children.*] To the Argument here uſed for the Baptizing of young Children, it may be anſwered that they were brought to him, that he might put his Hands upon them and heal them; for *Mark* x. 13. *Luke* x. 15. they were brought, ἵνα ἅψηται αὐτῶν, *that he might touch them:* Now as the *Prophets*, under the Old Teſtament, healed by laying their Hands on the Diſeaſed, and praying over them; 2 *Kings* v. 10. So more certainly were Perſons healed by the Touch of this Great *Prophet*; for *as many as touched him were made whole*, Mark vi. 56; and upon that Account, as many as had Diſeaſes ſought *to touch him*, Mark iii. 10. See *Mark* v. 23, 39, 42.

But to this I reply, that when any came thus to *Chriſt* to touch him or to deſire him to lay his Hands upon them, in order to a Cure; we find either expreſs Declaration, or ſufficient Intimation, that they accordingly were healed; whereas there is not the leaſt Intimation of any bodily Cure wrought upon theſe Infants, but rather an Intimation of ſome ſpiritual Benediction; it being not here ſaid, ἐθεράπευσεν, *he healed*, but εὐλόγησεν, *he bleſſed them.* 2dly, *Chriſt* doth not ſay, ſuffer little Children *that are diſeaſed*, or ſick, *to come unto me*, but without Limitation, or Diſtinction, ſuffer them to come. Nor, 3*dly*, Doth he ſay, ſuffer them to come, *for they need to be healed as much as thoſe of riper Years*, but for a Reaſon which equally belongs to all Children born of Parents, who are in Covenant with God, viz. *for of ſuch is the Kingdom of God.*

It may be farther ſaid, that they brought them to *Chriſt*, as the *Jews* do now their Children to their famous *Doctors*; or, as we do ours to the *Biſhop*, to receive his Bleſſing. But to this I anſwer, that had that Cuſtom then obtained among the *Jews*, neither could the *Diſciples* reaſonably have forbidden them; neither would our Lord have aſſigned this as a Reaſon, why they ſhould not be forbidden, *for of ſuch was the Kingdom of God.*

Ver. 17. Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεὸς, *Why calleſt thou me good? there is none good but one, that is God.*] Here 'tis acknowledged, that many of the moſt (e) *Ancient Fathers*, read, *God my Father.* That other reading of ſome (f) *Fathers*, *why aſkeſt thou me concerning good?* is neither in the *Syriac*, nor in any of the *Evangeliſts*, and ſo it ſeemeth to be only of a later Date. Now from this Place the *Socinians* argue thus againſt the Deity of *Chriſt*; he to whom the Title of Good doth not belong, cannot be God moſt High; by our Lord's own Words this Title belongs not to him, but only *to God the Father:* and therefore *God* the Father muſt be God alone. And whereas ſome of the *Poſt-Nicene Fathers* anſwer, that this young Man ſaid *Good Maſter*, out of Flattery or Ignorance, looking upon *Chriſt* as a meer Man, and ſo *Chriſt* anſwers, *Why calleſt thou me good, whom thou doſt not acknowledge to be God?* This, ſay they, is an Addition to the Text, without any ground from *Chriſt*'s Words, yea, in Oppoſition to them, he ſaying, that *one thing only was lacking to him*, viz. that he ſhould ſell all, &c. whereas the Knowledge that *Chriſt* was God muſt alſo be lacking to him, and ſo two things, according to the *Trinitarian Hypotheſis.* To this it might be anſwered, that when our Lord ſaith, *one thing is lacking to thee*, he reſpects not his Knowledge, but his Practice, intending not to ſay what was lacking in him, as to the Knowledge of himſelf; for

(c) Βαπτίζατε ὑμῶν καὶ τὰ νήπια ἄφετε γὰρ φησὶ τὰ παιδία ἔρχεσθαι πρός με, Conſt. Apoſt. l. 6. c. 15. p. 380. C. *Ait Dominus, nolite illos prohibere venire ad me.*

(d) Tertul. de Baptiſmo, c. 18. Author quæſt. ad Antioch. q. 114. Ambr. de Virg. l. 3. Tom. 1. p. 125.

(e) Ita Juſt. M. ὁ Θεὸς ὁ πατήρ μου, Dial. p. 338. A. Iren. l. 1. c. 17. p. 105. Clem. Alexandr. p. 118. D. & 733. D. Orig. Com. in Joh. Ed. Huet. p. 39. B. C. & l. 5. Contra Celſum, p. 238. Exhort. ad martyr. p. 169.

(f) Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; Auguſt. de Concil. Evan. l. 2. c. 63. Vulgatus interpres & Hieron. in locum.

for it appears not this young Man owned him as the promiſed *Meſſiah*, but to inſtruct him what was yet lacking to perfect his Obedience to the Commandments of God. Or 2*dly*, That the Deity of *Chriſt* being not revealed ſo fully as afterwards it was, might not then be neceſſary to be believed to Salvation. But not to inſiſt farther on this Anſwer, I reply,

2*dly*, That Chriſt may be ſuppoſed to ſpeak to this young Man thus: Thou giveſt me a Title, which is never given to your moſt renowned *Rabbins*, and which agrees to God alone; Doſt thou therefore think there is any thing in me more than human, or that the *Father* dwelleth in me? This thou oughteſt to believe, if thou conceiveſt this Title truly doth belong to me, ſeeing there is but *one that is Good, that is God.* To confirm this Interpretation let it be conſidered, that *Chriſt* in preaching to the *Jews* aſſerted two things of himſelf; (1*ſt*,) That he was a *Prophet* ſent from God, even that *Prophet* that ſhould come into the World. (2*dly*,) That he had given them clear Evidence of his Commiſſion from his *Father*, by the Works done by the Power of God, which manifeſtly ſhewed that God dwelt in him, and that *he was in the Father, and the Father in him*, ſo that he and the *Father were one*; for ſo he ſpeaks, *I and the Father are one*; *And if I do not the Works of my Father, believe me not*; *but if I do, tho' you believe not me, believe the Works, that ye may know and believe that the Father is in me, and I in the Father*, John x. 30, 37, 38. —xiv. 8, 9, 10. which Words the *Jews* ſo apprehended that they pronounced him guilty of *Blaſphemy, for that being a Man he made himſelf God*, John x. 31, 33. He therefore might well ſay to this young Man, *Why calleſt thou me good Maſter?* Unleſs thou believeſt I am a Teacher ſent from God, ſeeing he who falſly pretends this, cannot be a good Maſter or a Teacher of Truth; nor canſt thou own me as a *Prophet* ſent from God, but from my Works; from which I have proved, that *I am in the Father, and the Father in me*; yea, that *I am one with the Father*, and ſo partake with him of the Title of *Good.*

3*dly*, *Mareſius* well anſwers, that the *Father* being the Fountain of the whole Deity, muſt in ſome ſenſe be the Fountain of the Goodneſs and Wiſdom of the Son. The Son, ſaith Dr. *Bull*, is rightly ſtiled, *the perfect and adequate Image of his Father's Goodneſs, as he derives that Goodneſs, as he doth all his other Attributes with the divine Nature, from the Father*, and thus to be the Fountain of Good may belong only to the *Father*. Hence even the *Heathens* have declared that of all the Perfections of the Deity, that of ἀγαθὸς *Good*, was the moſt proper; he being only ſtiled by them Good, who was (g) ὁ πάντα διδὺς καὶ μηδὲν λαμβάνων, *He who gave all to others, but derived nothing from them*; and thence they placed Goodneſs, ἐν μόνῳ ἀγενήτῳ, *in him only who was unbegotten.* And in this Senſe many of the *Ante-Nicene Fathers* owned that the Word did ſignally, and moſt excellently agree to the *Father*, and to *Chriſt* only by reaſon of the Goodneſs derived with the Divine Nature to him, as being God of God; or ἐκ τῆς πρὸς ἀλλήλους σχέσεως, *from the eſſential Relation they had to each other:* As (h) *Clemens Alexandrinus* well explains the Matter, thrice ſaying, that the *Father alone is Good, and Juſt*, and yet *that the Son* καθὸ δὲ ὁ λόγος ὢν αὐτὸς ἐν τῷ πατρὶ ἔστι, as being the Logos, *as he is in the Father, is Juſt*, τὸ δὲ δίκαιον ἀληθὲς, *and what is Juſt, is Good*, and concluding Θεοῦ ἕνα μόνον εἶναι ἀληθῆ δίκαιον δημιουργὸν υἱὸν ἐν πατρὶ, *that there is one only God, Good, Juſt, the Maker of all things, the Son in the Father.* (i) *Novatian* anſwers to them, who objected to the Orthodox, that they owned two Gods, that if *Chriſt* being Lord hinders not that of the *Apoſtle, there is one Lord*; ſo neither did *Chriſt*'s being Good, and God, hinder, *there being one God, and one that is Good.*

Ibid. Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολὰς, *But if thou wilt enter into Life, keep the Commandments.*] This being *Chriſt*'s Anſwer to the young Man's Queſtion, *What good thing ſhall I do, that I may inherit eternal Life?* I cannot think, as many ſeem to do, that *Chriſt* here directs him to that way to obtain that Life, which neither was, nor could be ſufficient for that End; it being certain *Chriſt* elſewhere ſaith the ſame thing. For to the *Lawyer* enquiring, *What ſhall I do to inherit eternal Life? Chriſt* anſwers, *Thou ſhalt love the Lord thy God with all thy Heart, and thy Neighbour as thy ſelf*; *this do and thou ſhalt live*, Luke x. 25, 28. Now when Men came ſeriouſly to enquire of him the Way to Life eternal, who can imagine he would deceive them by directing them to a Way, which he well knew was not ſufficient to obtain that End? Moreover it is very evident that God in the Old Teſtament promiſeth Life to them who obſerve his Commandments, and pronounces them ſuch as *he that did them ſhould live by them*, Lev. xviii. 5. Ezek. xx. 11. promiſing to thoſe who obſerve them, that *they ſhall ſurely live, and not die*, Ezek. xviii. 21. — xxxiii. 15. *i. e.* not die eternally, ſeeing he cannot be ſuppoſed to promiſe that they ſhould not die a Natural Death; 'tis alſo as certain that they who walked before God, as *Zacharias*, and *Elizabeth, in all the Commandments of God blameleſs*, were righteous in his Sight, *Luke* i. 6. and were ſaid to walk before him with an upright and a perfect Heart, *Pſal.*

(g) Merc. Triſmeg. in Pæmandro c. 2. n. 86. n. 2. (h) Pædag. lib. 1. p. 118, 119. (i) Cap. 30.

not, as when they come: Now what can that be, but the Fitneſs of them to be early dedicated to the Service of God, and to enter into Covenant with him by Rites appointed by him for that End? And hence the *Antients* looked upon this as a ſufficient ground for (c) *Infants Baptiſm*, as appears even from (d) *Tertullian*, whilſt he ſhews his Diſlike of the Cuſtom.

Object. But, ſay the *Antipædo-Baptiſts*, Chriſt neither did baptize them, nor command the *Apoſtles* to do it.

Anſw. That is not to be wondred at, if we conſider, that they already had entred into Covenant with God by *Circumciſion*, and *Chriſtian* Baptiſm was not yet inſtituted; and 2*dly*, That the *Baptiſm* thus uſed by *John* and *Chriſt*'s Diſciples, was only the *Baptiſm* of Repentance, and Faith in the *Meſſiah*, which was for to come, *Acts* xix. 4. of both which Infants were incapable, but not of being conſecrated to God from their Infancy, as *Sampſon*, Judg. xiii. 7. and *Samuel*, 1 Sam. i. 11. or of entring into Covenant with God, *Deut.* xxix. 11, 15. as all the Male Infants of the *Jews* did by Circumciſion. 2*dly*, *Chriſt* here ſpeaks not of thoſe Children only, but of Children in general, *ſuffer little Children to come to me*; he adds a Reaſon common to them all, *for of ſuch is the Kingdom of Heaven*; which if it import, they are fit to be admitted into *Chriſt*'s *Church* and Kingdom as they were into the *Jewiſh* Church; they muſt be fit to receive *Chriſtian Baptiſm*, that being the only means of entring into *Chriſt*'s Kingdom. If he means only that they are fit Emblems of Humility, what Reaſon can be hence given, why they ſhould on this account be brought to *Chriſt*, that he might lay his Hands upon them? Or, why ſhould he be ſo diſpleaſed that they ſhould be forbidden to come to him?

Ibid. *Then they brought unto him little Children.*] To the Argument here uſed for the Baptizing of young Children, it may be anſwered that they were brought to him, that he might put his Hands upon them and heal them; for *Mark* x. 13. *Luke* x. 15. they were brought, ἵνα ἅψηται αὐτῶν, *that he might touch them:* Now as the *Prophets*, under the Old Teſtament, healed by laying their Hands on the Diſeaſed, and praying over them; 2 *Kings* v. 10. So more certainly were Perſons healed by the Touch of this Great *Prophet*; for *as many as touched him were made whole*, Mark vi. 56; and upon that Account, as many as had Diſeaſes ſought *to touch him*, Mark iii. 10. See *Mark* v. 23, 39, 42.

But to this I reply, that when any came thus to *Chriſt* to touch him or to deſire him to lay his Hands upon them, in order to a Cure; we find either expreſs Declaration, or ſufficient Intimation, that they accordingly were healed; whereas there is not the leaſt Intimation of any bodily Cure wrought upon theſe Infants, but rather an Intimation of ſome ſpiritual Benediction; it being not here ſaid, ἐθεράπευσεν, *he healed*, but εὐλόγησεν, *he bleſſed them.* 2dly, *Chriſt* doth not ſay, ſuffer little Children *that are diſeaſed*, or ſick, *to come unto me*, but without Limitation, or Diſtinction, ſuffer them to come. Nor, 3*dly*, Doth he ſay, ſuffer them to come, *for they need to be healed as much as thoſe of riper Years*, but for a Reaſon which equally belongs to all Children born of Parents, who are in Covenant with God, viz. *for of ſuch is the Kingdom of God.*

It may be farther ſaid, that they brought them to *Chriſt*, as the *Jews* do now their Children to their famous *Doctors*; or, as we do ours to the *Biſhop*, to receive his Bleſſing. But to this I anſwer, that had that Cuſtom then obtained among the *Jews*, neither could the *Diſciples* reaſonably have forbidden them; neither would our Lord have aſſigned this as a Reaſon, why they ſhould not be forbidden, *for of ſuch was the Kingdom of God.*

Ver. 17. Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεὸς, *Why calleſt thou me good? there is none good but one, that is God.*] Here 'tis acknowledged, that many of the moſt (e) *Ancient Fathers*, read, *God my Father.* That other reading of ſome (f) *Fathers*, *why aſkeſt thou me concerning good?* is neither in the *Syriac*, nor in any of the *Evangeliſts*, and ſo it ſeemeth to be only of a later Date. Now from this Place the *Socinians* argue thus againſt the Deity of *Chriſt*; he to whom the Title of Good doth not belong, cannot be God moſt High; by our Lord's own Words this Title belongs not to him, but only *to God the Father:* and therefore God the Father muſt be God alone. And whereas ſome of the *Poſt-Nicene Fathers* anſwer, that this young Man ſaid *Good Maſter*, out of Flattery or Ignorance, looking upon *Chriſt* as a meer Man, and ſo *Chriſt* anſwers, *Why calleſt thou me good, whom thou doſt not acknowledge to be God?* This, ſay they, is an Addition to the Text, without any ground from *Chriſt*'s Words, yea, in Oppoſition to them, he ſaying, that *one thing only was lacking to him*, viz. that he ſhould ſell all, &c. whereas the Knowledge that *Chriſt* was God muſt alſo be lacking to him, and ſo two things, according to the *Trinitarian Hypotheſis.* To this it might be anſwered, that when our Lord ſaith, *one thing is lacking to thee*, he reſpects not his Knowledge, but his Practice, intending not to ſay what was lacking in him, as to the Knowledge of himſelf; for

(c) Βαπτίζατε ὑμῶν καὶ τὰ νήπια ἄφετε γὰρ φησὶ τὰ παιδία ἔρχεσθαι πρὸς μὲ, Conſt. Apoſt. l. 6. c. 15. p. 380. C. *Ait Dominus, nolite illos prohibere venire ad me.*

(d) Tertul. de Baptiſmo, c. 18. Author quæſt. ad Antioch. q. 114. Ambr. de Virg. l. 3. Tom. 1. p. 125.

(e) Ita Juſt. M. ὁ Θεὸς ὁ πατήρ μου, Dial. p. 338. A. Iren. l. 1. c. 17. p. 105. Clem. Alexandr. p. 118. D. & 735. D. Orig. Com. in Joh. Ed. Huet. p. 39. B. C. & l. 5. Contra Celſum, p. 238. Exhort. ad martyr. p. 169.

(f) Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; Auguſt. de Concil. Evan. l. 2. c. 63. Vulgatus interpres & Hieron. in locum.

for it appears not this young Man owned him as the promiſed *Meſſiah*, but to inſtruct him what was yet lacking to perfect his Obedience to the Commandments of God. Or 2*dly*, That the Deity of *Chriſt* being not revealed ſo fully as afterwards it was, might not then be neceſſary to be believed to Salvation. But not to inſiſt farther on this Anſwer, I reply,

2*dly*, That Chriſt may be ſuppoſed to ſpeak to this young Man thus: Thou giveſt me a Title, which is never given to your moſt renowned *Rabbins*, and which agrees to God alone; Doſt thou therefore think there is any thing in me more than human, or that the *Father* dwelleth in me? This thou oughteſt to believe, if thou conceiveſt this Title truly doth belong to me, ſeeing there is but *one that is Good, that is God.* To confirm this Interpretation let it be conſidered, that *Chriſt* in preaching to the *Jews* aſſerted two things of himſelf; (1*ſt*,) That he was a *Prophet* ſent from God, even that *Prophet* that ſhould come into the World. (2*dly*,) That he had given them clear Evidence of his Commiſſion from his *Father*, by the Works done by the Power of God, which manifeſtly ſhewed that God dwelt in him, and that *he was in the Father, and the Father in him*, ſo that he and the *Father were one*; for ſo he ſpeaks, *I and the Father are one*; *And if I do not the Works of my Father, believe me not*; *but if I do, tho' you believe not me, believe the Works, that ye may know and believe that the Father is in me, and I in the Father*, John x. 30, 37, 38. —xiv. 8, 9, 10. which Words the *Jews* ſo apprehended that they pronounced him guilty of *Blaſphemy, for that being a Man he made himſelf God*, John x. 31, 33. He therefore might well ſay to this young Man, *Why calleſt thou me good Maſter?* Unleſs thou believeſt I am a Teacher ſent from God, ſeeing he who falſly pretends this, cannot be a good Maſter or a Teacher of Truth; nor canſt thou own me as a *Prophet* ſent from God, but from my Works; from which I have proved, that *I am in the Father, and the Father in me*; yea, that *I am one with the Father*, and ſo partake with him of the Title of *Good.*

3*dly*, *Mareſius* well anſwers, that the *Father* being the Fountain of the whole Deity, muſt in ſome ſenſe be the Fountain of the Goodneſs and Wiſdom of the Son. The Son, ſaith Dr. *Bull*, is rightly ſtiled, *the perfect and adequate Image of his Father's Goodneſs, as he derives that Goodneſs, as he doth all his other Attributes with the divine Nature, from the Father*, and thus to be the Fountain of Good may belong only to the *Father*. Hence even the *Heathens* have declared that of all the Perfections of the Deity, that of ἀγαθὸς *Good*, was the moſt proper; he being only ſtiled by them Good, who was (g) ὁ πάντα διδοὺς καὶ μηδὲν λαμβάνων, *He who gave all to others, but derived nothing from them*; and thence they placed Goodneſs, ἐν μόνῳ ἀγεννήτῳ, *in him only who was unbegotten.* And in this Senſe many of the *Ante-Nicene Fathers* owned that the Word did ſignally, and moſt excellently agree to the *Father*, and to *Chriſt* only by reaſon of the Goodneſs derived with the Divine Nature to him, as being God of God; or ἐκ τῆς πρὸς ἀλλήλους σχέσεως, *from the eſſential Relation they had to each other:* As (h) *Clemens Alexandrinus* well explains the Matter, thrice ſaying, that the *Father alone is Good, and Juſt*, and yet *that the Son* καθὸ δὲ ὁ λόγος ὢν αὐτὸς ἐν τῷ πατρὶ ἔστι, as being the Logos, *as he is in the Father, is Juſt*, τὸ δὲ δίκαιον ἀληθὲς, *and what is Juſt, is Good*, and concluding Θεοῦ ἕνα μόνου εἶναι ἀληθὲς δίκαιον δημιουργὸν υἱὸν ἐν πατρὶ, *that there is one only God, Good, Juſt, the Maker of all things, the Son in the Father.* (i) *Novatian* anſwers to them, who objected to the Orthodox, that they owned two Gods, that if *Chriſt* being Lord hinders not that of the *Apoſtle, there is one Lord*; ſo neither did *Chriſt*'s being Good, and God, hinder, *there being one God, and one that is Good.*

Ibid. Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολὰς, *But if thou wilt enter into Life, keep the Commandments.*] This being *Chriſt*'s Anſwer to the young Man's Queſtion, *What good thing ſhall I do, that I may inherit eternal Life?* I cannot think, as many ſeem to do, that *Chriſt* here directs him to that way to obtain that Life, which neither was, nor could be ſufficient for that End; it being certain *Chriſt* elſewhere ſaith the ſame thing. For to the *Lawyer* enquiring, *What ſhall I do to inherit eternal Life? Chriſt* anſwers, *Thou ſhalt love the Lord thy God with all thy Heart, and thy Neighbour as thy ſelf*; *this do and thou ſhalt live*, Luke x. 25, 28. Now when Men came ſeriouſly to enquire of him the Way to Life eternal, who can imagine he would deceive them by directing them to a Way, which he well knew was not ſufficient to obtain that End? Moreover it is very evident that God in the Old Teſtament promiſeth Life to them who obſerve his Commandments, and pronounces them ſuch as *he that did them ſhould live by them*, Lev. xviii. 5. Ezek. xx. 11. promiſing to thoſe who obſerve them, that *they ſhall ſurely live, and not die*, Ezek. xviii. 21. — xxxiii. 15. *i. e.* not die eternally, ſeeing he cannot be ſuppoſed to promiſe that they ſhould not die a Natural Death; 'tis alſo as certain that they who walked before God, as *Zacharias*, and *Elizabeth, in all the Commandments of God blameleſs*, were righteous in his Sight, *Luke* i. 6. and were ſaid to walk before him with an upright and a perfect Heart, *Pſal.*

(g) Merc. Triſmeg. in Pæmandro c. 2. n. 86. n. 2. (h) Pædag. lib. 1. p. 118, 119. (i) Cap. 30.

xviii. 21, 24. and to love him with all their Heart and all their Soul. See Note on *Chap.* xxii. 37. 'Tis therefore certain that all pious Perſons under the Old Teſtament obtained a Right to Life eternal, by this obſervance of the *Moral* Precepts of the Law.

Object. But againſt this it is objected, that when the young Man had ſaid, *all theſe have I kept from my Youth*, Chriſt yet requires him to *ſell all that he had, that he might be perfect, and have Treaſure in Heaven.*

Anſw. True; but then this one thing was contained in the Precept of loving, honouring, and obeying God with all his Heart; for ſure he loves not God above all things, who will not, when he doth require him, part with all things to enjoy God in Heaven; nor doth he obey him ſincerely, and with a perfect Heart, who when he is required by his Ambaſſador to forſake them and follow him, refuſeth ſo to do.

Object. 2. It is farther objected, that the Law required *perfect Obedience*, and could not abſolve the Sinner from the Guilt of Sin.

Anſw. To this I *anſwer*, That to require perfect Obedience to his Laws, is a thing abſolutely neceſſary on the part of God, both under the *old* and the *new* Covenant; for Sin being the Tranſgreſſion of the Law, and perfect and unſinning Obedience being the ſame, if God require under the new Covenant that I ſhould not tranſgreſs any of his Laws, as he moſt certainly muſt do, he muſt require me not to ſin againſt them, and ſo he muſt require perfect, that is, unſinning Obedience; and as ſincere Obedience, which is the Condition of our acceptance with God under the new Covenant, doth not procure the Pardon of our Sins committed under that Covenant, but *the Blood of Chriſt cleanſeth us from all Sin* upon our Repentance; ſo tho' the Obedience to the *Moral* Law, required under the old Covenant, could not abſolve the Sinner from the Guilt contracted by the Violations of that Law; yet doth God there alſo promiſe expreſly the like Pardon to the *Penitent*, that *when the wicked Man turneth away from his Iniquity, he ſhall not die, but live*, Ezek. xviii. that when he *ceaſeth to do Evil, and learneth to do well, tho' his Sins were as Crimſon, he ſhall be white as Wool*, Iſa. i. 17, 18. and that their Offerings, which before were vain Oblations, ſhould become Sacrifices of ſweet Savour, and procure an Attonement for their Sins, if not by virtue of his Inſtitution, yet certainly by virtue of the *Lamb ſlain from the beginning of the World.* And that God required no Obedience to his Law as neceſſary to Salvation, but that which pious *Jews*, by virtue of that Grace, which he was ready to afford them, might be able to perform, is hence apparent, that he not only promiſes Life to them, who did obey this Law, but by the ſacred Penmen doth pronounce them Bleſſed, ſaying, *Bleſſed is the Man who meditates in this Law Day and Night*, Pſal. i. 6. *Bleſſed are they who always keep Judgment, and do Righteouſneſs*, Pſal. cxix. 1, 2. that he that keepeth the Law is bleſſed, *Prov.* xxix. 18. and *that in keeping of it there is great Reward*, Pſal. xix. 12. See *Pſal.* cxix. 1, 2. *Prov.* viii. 32, 34. This Bleſſing therefore and Reward, all pious Perſons did, and had juſt Reaſon to expect; and yet 'tis certain they could not expect it on the Performance of what it was not poſſible for them to do: tho' therefore God ſaid to them *Curſed*, i. e. obnoxious to a Curſe, is *every one that continueth not in all things written in this Law to do them*; they might be certain from the Expiation and Attonement he had appointed to be made for Sin, and from the gracious Promiſes made by him to the Penitent, that they ſhould be exempted from the Guilt, and conſequently from the Curſe due to thoſe Tranſgreſſions, tho' they might not expreſly know that this Redemption was to be procured by the Death of their *Meſſiah.*

Object. 3. But doth not the *Apoſtle* intimate that *the Law could not give Life*, by ſaying, *If there had been a Law which could have given Life, verily Juſtification ſhould have been by the Law*, Gal. iii. 21. that *the Law worketh Wrath*, Rom. iv. 15. and that *as many as are under the Law, are under a Curſe*, Gal. iii. 10.

Anſw. All theſe things prove, that the Tranſgreſſions of this Law did render them obnoxious to Puniſhment for the Guilt of it, and that the Law it ſelf, only requiring Obedience, could not abſolve the Sinner from the Guilt of his Diſobedience to it; and therefore could not procure Juſtification to Life for the Sinner, without an Act of Grace, temperating the Rigour of the Law: but yet this proves not there was no pardon to be obtained for the Sinner, upon his Repentance and Faith in God, allowing an Attonement for his Sin; for then there could have been no Place for Repentance, or a propitiatory Sacrifice under the Law, and ſo no Juſtification not only by the Law, which is all St. *Paul* aſſerts, but no Juſtification, that is, no Freedom from the Penalty denounced by it. As therefore under the Goſpel our Juſtification, or Abſolution from the Guilt of Sin, ariſeth not from Works, but Grace thro' Faith; and yet good Works and ſincere Obedience are the Conditions requiſite to Salvation, and the Means neceſſary to obtain it; and therefore of our Love to God and to our Neighbour as our ſelves, it may ſtill be ſaid, *Do this and live:* ſo under the Law, Obedience to the Moral Precepts of it were the Conditions of, and the Means requiſite to obtain the ſame Life, and therefore of ſincere Obedience to it, it might well be ſaid, *Do this and live*, eſpecially ſeeing under the Law, Faith and Repentance were required for the Remiſſion of the Violations of it.

And as 'tis neceſſary from the Perfection of the Divine Nature, and his Relation to us as a Governor, to require that we ſhould not ſin, *i. e.* tranſgreſs any of his Laws; ſo it

it is alſo neceſſary through the Imperfection of human Nature, that if he will enter into Covenant with lapſed ſinful Man, that that Covenant ſhould be a Covenant of Grace, or ſhould admit of Favour upon his Repentance; ſeeing all other Covenants would depend, on Man's part, on an impoſſible Condition, which is apparently equivalent to none at all; it being in effect the ſame to promiſe or engage for nothing, as only to promiſe ſomething upon a Condition I cannot perform.

k Ver. 21. Εἰ θέλεις τέλειος εἶναι, &c. *If thou wilt be perfect, ſell what thou haſt, and give unto the Poor.*] That to be perfect is to be fully inſtructed in our Duty, is proved in the Note on 1 *Cor.* ii. 6. *We ſpeak Wiſdom among thoſe that are perfect*, i. e. ſaith *Theodoret*, παρὰ τὺς εἰλικρινῆ καὶ τελείαν δεξαμένυς πίστιν, *among thoſe whoſe Faith is ſincere and entire*: hence *to know in part* is oppoſed to τὸ τέλειον *perfect Knowledge*, 1 *Cor.* xiii. 9, 10. In this Senſe the Word גמר is uſed by the *Rabbins*, as when they ſay, *they conſtitute a Judge who was not Gomar*, i. e. fully inſtructed in the Knowledge of the Traditions of the *Fathers*; and tell us that one came to *Hiliel* to be made a *Proſelyte*, and he ſaid, *Do not that to another, which is odious to thy ſelf*; *that is, the whole Law, go thy way perfect*, i. e. fully inſtructed in thy Duty, *Cod. Talm. Shabbath. f.* 31. Now, 1*ſt*, Hence then we may diſcern the Vanity of the *Popiſh* Gloſs upon this Text, *viz.* if thou wilt be perfect, that is, *If thou wilt obtain an higher Degree of eternal Life, I give thee this Counſel*, not ſimply neceſſary to Salvation, but to attain an higher Meaſure of it. For ſure the young Man needeth not have went away ſo ſorrowful, if without obeying this *Counſel*, as they are pleaſed to call it, he might have obtained that eternal Life he enquired after, and which contained the whole of his Deſire. Note,

2*dly*, That ſeeing Chriſt here requires him not only to withdraw his Heart from an inordinate Love of his Poſſeſſions, but actually to ſell all, and give the Money to the Poor, we may be ſure that this was only a particular Command to this young Man, to convince him of the Inſincerity of his pretended Love to Life eternal, and not a Precept common to all *Chriſtians*. For that there were rich Men in the *Church*, we learn from 1 *Tim.* vi. 17. *James* i. 10. — ii. 2. the *Apoſtle John* had his own Houſe; *Peter* permits the *Chriſtian* to retain his own, *Acts* v. 4. nor doth the *Apoſtle* bid the *Corinthians* ſell all and give Alms, but only requeſt them to give *of their Abundance*, 2 Cor. viii. 13. So that if Riches fall into the Hands of one, who knoweth how to uſe them to God's Glory, and the Relief of indigent *Chriſtians*, as well as to the Supply of his own Needs, it ſeems a Contradiction to conceive that God doth require him to part with them, and thereby diveſt himſelf of any farther Opportunity of promoting his Glory, or doing good to his needy Members. We are therefore only to do this upon the like Occaſions, *viz.* an expreſs Command from God; or when we find them an Impediment to the ſecuring our eternal Intereſts; for then we muſt part with our right Eye, or Hand.

l Ver. 24. Εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν· *It is eaſier for a Camel to go through the Eye of a Needle*, &c.] There is no neceſſity of reading κάμιλος for κάμηλος, for that both ſignify a *Cable*, or thick Rope uſed by the Mariners in caſting Anchors, (k) *Euthymius*, *Theophylact*, and *Phavorinus* teſtify; and that a Camel is not here to be underſtood, *Bochartus* argues, (1.) Becauſe the *Hebrew* Proverb ſpeaks only of an *Elephant*, not of a *Camel*. (2.) Becauſe the *Syriack* and *Arabick* Verſions here mention not a *Camel* but a *Cable*. (3.) Becauſe the *Jews*, as (l) *Buxtorf* notes, uſe the ſame Proverb of a Cable Rope; and (4.) Becauſe there is ſome Analogy betwixt drawing a Thread and a Rope through the Eye of a Needle, but none at all between a *Camel* and a Thread. *Bochart. Hieroz. Part* 1. *l.* 2. *c.* 5. *p.* 91, 92.

m Ver. 28. Ἐν τῇ παλιγγενεσίᾳ, &c. *In the Regeneration, when the Son of Man ſhall ſit upon the Throne of his Glory, ye ſhall ſit upon twelve Thrones judging the twelve Tribes of Iſrael.*] I know that *Juſtin M.* and *Irenæus* ſpeak of a παλιγγενεσία *Regeneration*, or *Renovation*, which relates to their ſuppoſed *Millennium*, and others would refer this to the *Stoical Renovation* of the World, after its Conflagration; but it is evident that neither of theſe Opinions can here take place; not the ſuppoſed Renovation of the World after the *Conflagration of it*, ſince that muſt burn up all that remain of the *twelve Tribes of Iſrael*, and ſo leave none of them remaining to be judged by *Chriſt*'s *Apoſtles*. Dr. *Lightfoot* finding that this Judgment of the *Twelve Tribes* is promiſed to begin *when the Son of Man ſits upon the Throne of his Glory*, which he began to do ſoon after his Aſcenſion, exerciſing his Authority in Heaven by ſending down the *Holy Ghoſt* on his *Diſciples*, thinks they then *ſat on theſe twelve Tribes, judging the twelve Tribes of Iſrael*, when they preached that *Goſpel* to them in *Jeruſalem*, *Judæa*, and throughout their Diſperſions, by which they were to be judged, and for contempt and disbelief of which they were rejected, condemned, and expoſed to the ſevereſt Puniſhment. *Chriſt* being mentioned throughout the Book of the *Revelations*, as ſitting on his Throne from the Time of his Conqueſt over Death, and his Aſcenſion into Heaven, the Doctrine of the *Apoſtles* preached to the twelve Tribes by the *Apoſtles*, and ſent to them in their *Epiſtles*, may be ſaid to

(k) Κάμηλος καὶ τὸ παχὺ σχοινίον ἐν ᾧ δισμεύουσι τὰς ἄγκυρας οἱ ναῦται, ὡς τὸ ἐν εὐαγγελίῳ κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν· Phav.

(l) Lex. Talm. p. 1719.

to judge and to condemn them, as the Law of *Moſes* is ſaid to do ſo, *John* v. 45. and the Word of *Chriſt*, John xii. 47, 48. 1 John iii. 17, 18. And this ſeems to be confirmed by *Chriſt*'s Words to them, *I appoint to you a Kingdom, and ye ſhall ſit upon twelve Thrones judging the twelve Tribes of Iſrael.* But,

2*dly*, I grant the παλιγγενεσία here mentioned, may be referred to the Conſummation of the World, and to the *new Heavens and Earth*, of which the *Prophets* ſpeak; but then I add, this παλιγγενεσία *or new Birth*, is only that of the *Church* of *Chriſt*, that ζωοποίησις or *new Life*, that ζωὴ ἐκ νεκρῶν *Life from the Dead*, ſhe ſhall receive when all *Iſrael* ſhall be ſaved, and *the Fulneſs of the Gentiles ſhall flow in to them.* For,

1*ſt*, The Perſons here to be judged are only the *twelve Tribes of Iſrael*, which makes it more than probable, that the whole Promiſe made to the *Apoſtles* reſpects their Government over theſe Tribes, coming in at the Cloſe of the World, after the Fall of *Antichriſt*; and that not by a Reſurrection of their Perſons, but by a Reviviſcence of that Spirit which reſided in them, and of that Purity and Knowledge which they delivered to the World, and chiefly by Admiſſion of their Goſpel to be the Standard of their Faith, and the Direction of their Lives.

2*dly*, It is obſervable, that the Delivery of the *Jews* from their former Captivities and Miſeries, is always repreſented as a ζωοποίησις, *a giving of Life*, and *a Reſurrection* to the *Jews*. Seeing then their Return from their Captivity is in the Stile of the *Prophets* uſually repreſented as a παλιγγενεσία, *a reviving, or new Life*; why may not the time of their moſt glorious Converſion, and Collection from all the Corners of the Earth, be by our *Saviour* here repreſented under that known Metaphor? Moreover the *Greek Interpreters* here generally ſay, παλιγγενεσία τὴς ἀνάς-ασιν νοεῖ, *Regeneration here ſignifies the Reſurrection.* But, (1*ſt.*) We read of no Aſſeſſors with *Chriſt* then, but rather that all ſhall *ſtand before the Judgment-Seat.* 2*dly*, The *Apoſtles* here are only ſaid to judge *the Twelve Tribes of Iſrael*; whereas, as they preached the Goſpel both to *Jew* and *Gentile*, ſo by their Doctrine ſhall they then judge both *Jew* and *Gentile*, Rom. ii. 16. ſome of the *Latin Fathers* put a *Stigma* after Regeneration, and interpret the Words thus: *You that have followed me in the Regeneration*, that is, *in Faith and Holineſs*; but this Interpretation is confuted by the parallel Place, *Luke* xxii. 20. which makes this the Reward of their abiding with him in his Temptation, not of their new Birth, in which they could not follow *Chriſt* at all.

n Ver. 29, 30. *Shall receive an hundred Fold*, &c.] *i. e.* they ſhall have more and greater Bleſſings than they part with, *viz.* a full content of Mind; the Comforts of an upright Conſcience; the Joys of the Holy Ghoſt; increaſe of Grace; and Hopes of Glory; and ſhall have God for their Father; and be rich towards God; and have *Chriſt* for their Spouſe, and all good *Chriſtians* bearing that warm Affection to them, which will render them more cloſely united to, and more affectionately concerned for them, than thoſe, who were allied to them by the ſtricteſt Bonds of Nature. And that theſe Words cannot reaſonably be interpreted of Bleſſings to be conferred upon them after their Reſurrection, will be evident from this, that they that are *thought worthy to be the Sons of the Reſurrection*, ſaith our Lord, *neither marry, nor are given in marriage*, Luke xx. 35. Whence therefore ſhould they have theſe Mothers, and theſe *Children*, not to add Wives, an hundred fold? They are made like to the *Angels* at their Reſurrection; and what ſhould ſuch *Angelical* Perſons do with, what Advantage will they reap from, an *hundred Houſes*, or a like increaſe of Land on Earth?

If you reply, that theſe Words of our *Saviour* relate not to the firſt Reſurrection, of which this Text, which ſpeaks of *Wives* and *Children*, is to be interpreted, but only to the ſecond, and general Reſurrection; I anſwer, That the Words are general, and therefore muſt include all that are Sons of the Reſurrection. Moreover, by admitting this double Reſurrection, the firſt, in which they that are raiſed might marry, or have Wives and Children, and the ſecond, in which they could not; the Objection, or Enquiry of the *Sadducees* is partly left unanſwered; for this Diſtinction doth ſuppoſe a Reſurrection, in which the ground of their Enquiry might take place.

(2*dly*,) This wonderful Increaſe is promiſed νῦν *at preſent*, ἐν τῷ καιρῷ. *in this time of Life*, Mark x. 30. Luke xviii. 30. in oppoſition to what they ſhall receive in the Age to come. Now the *Millennium* is ſtill placed by Dr. *B.* in the Age to come, after the Conflagration of the World; this Promiſe therefore cannot refer to his *Millennium*, nor yet to any other which begins after the Reſurrection of theſe Perſons; for that time can with no propriety of Speech be ſaid to be now, nor can the Bleſſings then received be ſaid to be received in this Life. Moreover, theſe Bleſſings are to be received, μετὰ διωγμῶν, with Perſecutions, it being the known Obſervation of *Criticks* and *Grammarians*, that μετὰ with a *Genitive* Caſe ſignifies *with*, and denotes τὸν αὐτὸν καιρὸν, *the ſame time*, and only with an *Accuſative* Caſe ſignifies *after*, and denotes ὑς-εροχρονίαν *a following time*; ſo that theſe Perſecutions muſt be contemporary with the Enjoyment of theſe Bleſſings; whereas a general Peace, and Freedom from all Perſecutions, is made a neceſſary Character of the *Millennial* State.

Laſtly, Theſe Words afford an Argument againſt the Doctrine of the *Millennium*; becauſe according to them, the only Bleſſing to be received ἐν τῷ αἰῶνι τῷ ἐρχομένῳ, *in the Age to come*, is Life everlaſting; which Bleſſing is confined to Heaven, and not to be enjoyed on Earth, our Houſe *Eternal* being *in the*

the Heavens, 2 Cor. v. 1. and our *Inheritance eternal reſerved in the Heavens for us:* And therefore they to whom the Promiſe is here made, are not in the World to come to live a thouſand Years on Earth, or to enjoy the temporal Bleſſings promiſed here; becauſe they are not to be enjoyed in the World to come, but now, in this preſent Life; and becauſe the only Bleſſing promiſed in the World to come, is not to be enjoyed on Earth, but is reſerved in the Heavens for us, 1 *Pet.* i. 4.

Ver. 30. *But many that are firſt ſhall be laſt.*] o *Chriſt* ſpeaking here of the Bleſſings, which belong to his Kingdom, and ſaying, that as to the Participation of them, the *Jews* ſhall be the laſt, ſeems to confirm the Doctrine of St. *Paul*, that the *Jewiſh* Nation ſhould be converted at the Cloſe of the World, or the laſt Age, when the *Millennium* ſhall begin.

CHAP. XX.

1. FOR (*this, that the firſt ſhall be laſt, may be confirmed to you by this Parable,*) [a] the Kingdom of Heaven is like to a Man that is an Houſholder, who went out early in the Morning to hire Labourers into his Vineyard, (*as Chriſt went firſt to call the Jews to come into it.*)

2. And when he had agreed with the Labourers for a Penny a Day, (i. e. *had told them what ſhould be their Wages*) he ſent them into his Vineyard.

3. And he went out about the third Hour, (*by his Apoſtles ſent firſt to preach in their Cities and Villages*, Matt. x.) and ſaw others ſtanding idle in the Market-place,

4. And ſaid unto them, Go ye alſo into the Vineyard, and whatſoever is right I will give you: and they went their way.

5. Again, he went out about the ſixth and ninth Hour, and did likewiſe, (*preaching by his Apoſtles, aſſiſted by the Holy Ghoſt, firſt to the Jews in Judea, and then in the Diſperſions.*)

6. And about the eleventh Hour, he went out and found others, (i. e. *the Gentiles*,) ſtanding idle, and ſaith unto them, Why ſtand ye here all the Day idle?

7. They ſay unto him, Becauſe no Man hath hired us, (i. e. *the Goſpel hath not yet been preached to us*;) he ſaith unto them, Go ye alſo into the Vineyard, and whatſoever is right, that ſhall ye receive.

8. So when Even was come, the Lord of the Vineyard ſaith to his Steward, Call the Labourers, and give them their Hire, beginning from the laſt unto the firſt.

9. And when they came that were hired about the eleventh Hour, they received every Man a Penny; (i. e. *the Gentiles had equal Privileges and Advantages with the Jews.*)

10. But when the firſt (*the Jews*) came, they ſuppoſed that they ſhould have received more, and (*but*) they likewiſe received every Man a Penny.

11. And when they had received it, they murmured againſt the good Man of the Houſe, (*that he had no more regard to them than to other Believers*;)

12. Saying, Theſe laſt have wrought but one Hour, (i. e. *theſe Gentiles were only called at the laſt*,) and thou haſt made them equal to us, (*Jews*) who have borne the Burthen and Heat of the Day, (i. e. *have been ſo long the Sons of God, and the Children of Abraham.*)

13. But he anſwered one of them, and ſaid, Friend, I do thee no Wrong; didſt not thou agree with me for a Penny?

14. Take that thine is, and go thy way: I will give to this laſt, even as to thee; (*who doſt not leſs partake of the Bleſſings promiſed by the Meſſiah, becauſe the Gentiles alſo do it.*)

15. Is it not lawful for me to do what I will with my own? (*to confer the Bleſſings I have purchaſed, as well upon the Gentiles as on thee, or*) is thine Eye evil, becauſe I am good (*towards them?*)

16. So the laſt ſhall be firſt, and the firſt laſt, (i. e. *ſo the Gentiles believing in, and thankfully receiving Chriſt, ſhall become his Church and People, whilſt the Jews, murmuring and falling off from Chriſt, becauſe of this his Kindneſs to the Gentiles, ſhall be excluded, and caſt out from this Kingdom till the laſt*,) for (*tho'*) many (*of them*) be called (*by the preaching of the Goſpel*,) but few (*of them will be*) choſen (*or prevailed upon by believing, to become the Elect of God*, Rom. xi. 5, 7.)

17. And Jeſus going up to Jeruſalem, took the twelve Diſciples, (*who followed him fearing what might befal him and them there*, Mark x. 32.) apart in their way, and ſaid to them,

18. Behold we go up to Jeruſalem, and the Son of Man ſhall be betray'd to the chief Prieſts, and to the Scribes, and they ſhall condemn him to Death;

19. And ſhall deliver him to the Gentiles, to mock, and to ſcourge, and to crucify him, and the third Day he ſhall riſe again, (*for all theſe things being written of him muſt be fulfilled*, Luke xviii. 31.)

20. [b] Then came to him the Mother of b Zebedee's Children, with her Sons, worſhipping him, and deſiring a certain thing of him;

21. And he ſaid to her (*ſpeaking for them as they deſired,*) What wilt thou? She ſaith unto him, Grant that theſe my two Sons may ſit the one on thy right Hand, and the other on the left in thy Kingdom.

22. But Jeſus anſwered, and ſaid, (*to them,*) Ye know not what ye aſk, (*as being ignorant of the State of my Kingdom, which will rather call you to Sufferings after the Example of your Lord, than to temporal Advantages.*) [c] Are c ye (*then*) able to drink of the Cup that I ſhall drink of, and to be baptized with the

Baptiſm

Baptiſm that I am baptized with? They ſay unto him, We are able.

23. And he ſaith unto them, Ye ſhall drink indeed of my Cup, and be baptized with the Baptiſm that I am baptized with, d (i. e. *ſhall ſuffer as I muſt do,*) [d] but to ſit on my right Hand, and on my left, is not mine to give, but it ſhall be given to them (Gr. *ſave to them*) for whom it is prepared of my Father, (i. e. *the higheſt Gifts, and greateſt Miniſtries in my Kingdom muſt be diſpenſed by me, according to the good Pleaſure of my Father.*)

24. And when the Ten heard it, (i. e. *what theſe had aſked,*) they were moved with Indignation againſt the two Brethren, *(for thus attempting to get that, which they thought themſelves as worthy of as they.)*

25. But Jeſus (*perceiving this,*) called them e unto him and ſaid, [e] Ye know that the Princes of the Gentiles exerciſe Dominion over them, and they that are great exerciſe Authority upon them *(at their Pleaſure, and ſo you expect it will be in my Kingdom, eſpecially as to the Gentiles, that you Jews ſhall be Lords over them, and they ſhall be your Servants:)*

26. But (*let me tell you*) it ſhall not be ſo among you (*in the Adminiſtration of my Kingdom,*) but whoſoever will be great among you (*in my Kingdom,*) let him be your Miniſter.

27. And whoſoever will be chief among you, let him be your Servant, (*for the chiefeſt Officers in my Kingdom are only the doing the greateſt Services to, and Miniſters for the good of others.*

28. *It therefore muſt be with them*) Even as (*it is with*) the Son of Man, (*who*) came not to be miniſtred unto, but to miniſter, [f] and f to give his Life a Ranſom for many.

29. And as they departed from Jericho, a great Multitude followed him.

30. And behold two blind Men ſitting by the way ſide, when they heard that Jeſus paſſed by, cried out, ſaying, Have Mercy on us, O Lord, thou Son of David.

31. And the Multitude rebuked them, becauſe (*that*) they ſhould hold their Peace; but they cried the more, ſaying, Have mercy on us, O Lord, thou Son of David.

32. And (*then*) Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhall do unto you?

33. They ſay unto him, Lord, (*our Requeſt is*) that our Eyes may be opened.

34. So Jeſus had Compaſſion on them, and touched their Eyes, and immediately their Eyes received Sight, and they followed him.

Annotations on Chap. XX.

a Ver. 1. *THE Kingdom of Heaven is like to a Man that is an Houſholder.*] Something like this Parable being to be found in the *Jeruſalem Talmud*, as are many other of theſe *Parables* in ſome of their *ancient* Books, Mr. *Cl.* thinks it fitter to ſay, *they afterwards uſed them in Imitation of Chriſt*, than that *Chriſt*, who was an inſpired Teacher, ſhould take them from the *Jews*. But (1.) whoever conſiders the Hatred they bore to *Chriſt*, will ſcarce believe they would be concerned to imitate his Sayings; and ſeeing this inſpired Teacher made frequent uſe of their *Proverbs*, and, as ſome learned Men aver, took almoſt the whole *Lord's Prayer* from the Prayers uſed by the *Jews*; why might not he, who uſed their *parabolical* way of teaching, by his Divine Wiſdom apply ſuch of their *Parables*, as he ſaw proper for that Purpoſe, to reſemble the ſpiritual Matter of his Kingdom, they being ſuch as would be leſs offenſive, and better be remembred, becauſe uſed by them, and familiar to them? To proceed then to the *critical* Remarks upon this *Parable*, and ſo on to the Import of it: Note,

1*ſt*, That theſe Words, *theſe laſt*, μίαν ὥραν ἐποίησαν, are well rendred, *have wrought one Hour*, for ſo ποιεῖν ſignifies, as Dr. *Hammond* notes in theſe Words of the Book of *Ruth*, πῶ ἐποίησας, *where haſt thou wrought?* Ruth ii. 19. and *ſhe ſhewed her Mother* πῶ ἐποίησε *where ſhe wrought*, and the Name of the Man μεθ' ὃ ἐποίησε *with whom ſhe wrought*; and in the Book *Eccleſiaſtes* ποίημα is ſtill *a Work*, and ποιεῖν *to work*; ſo τὸ ποίημα τὸ πεποιήμενον ὑπὸ τὸν ἥλιον is, *the Work wrought under the Sun*, Eccleſ. ii. 17.—iv. 3.—viii. 9. and *Chap.* iii. 9. So *Profit* is τοῦ ποιοῦντος, *to him that worketh in that which he laboureth.* Note,

2*dly*, That ὀφθαλμὸς ἀγαθὸς, *ver.* 15. is a liberal, or bounteous Eye. So *Ecclus.* xxxv. 8. *glorify God* ἐν ὀφθαλμῷ ἀγαθῷ, *by thy Bounty.* So עין טוב is *benignus oculus*, ſee *Buxt. in voce* עין See Dr. *Hammond*, Note B. and ὀφθαλμὸς πονηρὸς is the envious Eye. See Note on *Matth.* vi. 22.

3*dly*, That the κλητοὶ here, are thoſe who were called by *Chriſt* and his *Apoſtles* to the Marriage-Feaſt or Supper of the Goſpel offered to them with all its Benefits, and yet ſlighted and refuſed by them, *Luke* xiv. 18. The ἐκλεκτοὶ thoſe among the *Jews* who embraced this Call, and ſo are called by St. *Paul* ἐκλογὴ *the Election*, and a *Remnant*, κατ' ἐκλογὴν, *according to the Election of Grace*, Rom. xi. 6, 7. And by St. *Peter*, *the Elect*, 1 Pet. i. 1.—ii. 9. For the Import of this *Parable* ſeems to be this, That the *Jews* who were firſt called to be God's People, and to whom the Goſpel was firſt preached, and the Bleſſings of the *Meſſiah* firſt offered, ſhall be, for their Unbelief, rejected from being God's People, and ſo ſhall be the laſt in God's Eſteem, and ſhall be only made Partakers of theſe Bleſſings at the laſt; but the *Gentiles*, who therefore came not in before, becauſe they were not called before, ſhall accept the

gracious Offer, and ſo become God's Church and People, and be preferred before the *Jews* and firſt partake of the Bleſſings of the Goſpel. So that they, who gloried in the Title of being the Firſt-born of God, and thoſe who had ſerved him ſo long, and therefore murmured that the *Gentiles* ſhould be admitted to the ſame Privileges and Favour with them, and that without Circumciſion, or Obedience to the Law of *Moſes*, and did on that Account reject the Goſpel, ſhall themſelves be rejected, and put laſt; for, though many of them are called both in *Judea*, and throughout their Diſperſions, yet few of them do, or will accept that Call, or embrace the *Chriſtian* Faith. That this is the true Import of this *Parable*, we learn, (1.) from the connective Particle γὰρ *for*, which begins this Chapter, and thereby ſhews this Parable is deſigned to prove what was ſaid in the laſt Verſe of the former Chapter, and is repeated in the Cloſe of this *Parable*, *ver.* 16. viz. *That many which were firſt ſhall be laſt, and the laſt ſhall be firſt.* And that this relates to the calling in of the *Gentiles*, and the rejection of the *Jews*, is evident from theſe Words, *Luke* xiii. 28, 29, 30. *So there ſhall be weeping and gnaſhing of Teeth, when ye ſhall ſee Abraham, Iſaac, and Jacob, and all the Prophets in the Kingdom of God; and you yourſelves caſt out; and they ſhall come from the Eaſt and the Weſt, from the North and South, and ſhall ſit down in the Kingdom of God; and behold there are laſt which ſhall be firſt, and firſt which ſhall be laſt.* For in theſe Words *Chriſt* plainly ſhews that the Goſpel ſhould be received by the *Gentiles* diſperſed through all Parts of the Earth, and they ſhould become the Seed of *Abraham* by Faith, whilſt the *Jews* ſhould be excluded from that Kingdom, and by this, *the laſt ſhould be made firſt, and the firſt laſt*; and the reaſon of this added, *ver.* 16. *for many are called, but few choſen*, muſt reſpect the ſame *Jews*. Moreover, that this *Parable* cannot relate to the Rewards of another World, is evident from this, that amongſt them who receive thoſe Rewards, there can be no *murmuring* as here, againſt God, *ver.* 11. no *evil Eye*, or Envy at the Felicity of, or Kindneſs ſhewed to others, as here, *v.* 15. But the very preaching of the Goſpel to the *Gentiles* was a great *Myſtery*, Rom. xvi. 25, 26. Eph. iii. 4, 5, 6. 1 Tim. iii. 16. For even the firſt Believers preached only to the *Jews*, *Acts* xi. 19. St. *Peter* durſt not do it till God by a Viſion told him that he ſhould, *Acts* x. and when he had done it, thoſe of the *Circumciſion* condemn him for it, *Acts* xi. 2, 3. The unbelieving *Jews* could not hear it from St. *Paul* without crying out, *Away with ſuch a Fellow, it is not fit that he ſhould live*, Acts xxii. 21, 22. And therefore they forbad the *Apoſtles to preach to the Gentiles that they might be ſaved*, 1 Theſſ. ii. 16. Yea, even the believing *Jews* murmured at their Admiſſion to the like Privileges with them, without Circumciſion, and the Obſervance of the Law of *Moſes*, and made great Schiſms in all the Churches of the *Gentiles* upon that account, and the unbelieving *Jews* were Enemies to the *Goſpel* for their ſakes, *Rom.* xi. 28. This therefore ſeems to be the cauſe of the murmuring, and *evil Eye*, mentioned in this *Parable*, which, ſaith *Chriſt*, was wholly without cauſe, ſince they had not the leſs Share of the Bleſſings of *Abraham*, and of the *Meſſiah*, becauſe the *Gentiles* alſo, thro' God's free Grace and Favour to them, were made Partakers of them. Note alſo, that the Words, *I will give to theſe laſt as unto thee*, do not ſignify that God would give the Bleſſings of the Goſpel to theſe murmuring *Jews*, *the Kingdom of God to be taken from them*, and they being to be *caſt out into outer Darkneſs*, but only that they ſhould be offered to both equally, and conferred upon them on the ſame Terms of Faith, there being no *Diſtinction betwixt Jew and Gentile* in the Goſpel Diſpenſation, as under the Law there was.

Ibid. *The Kingdom of Heaven is like*, &c.] The two Expoſitions of the *Fathers*, viz. (1*ſt*.) That they who were called at the firſt Hour, were *Adam* and *Eve*, or *Enoch* and *Noah*; they at the ſecond were *Abraham* and the *Patriarchs*; they at the ſixth were *Moſes* and the *Jews*; they at the ninth, the *Prophets*. Or, 2*dly*, that this relates to the ſeveral Ages of Man; to thoſe who are called in their Infancy, as *Samuel* and the *Baptiſt*; or in their Youth, Manhood, middle Age, old Age, cannot be true. Not the firſt, tho' it be as ancient as *Origen*, if not as (a) *Irenæus*; becauſe this is a *Parable of the Kingdom of Heaven*, and therefore can only reſpect thoſe times, when the Kingdom of Heaven was come among them. 2*dly*, Becauſe of thoſe many that were called, *few were choſen*, which is not true of thoſe ſaid by this Expoſition, to be called, at the Firſt, Third, and the Ninth Hour; not the Second; becauſe this plainly is a Parable relating to the *Jewiſh Nation*, *v.* 16. and therefore not to all Perſons called in all Ages and Places of the World.

Ver. 15. Ἐν τοῖς ἐμοῖς. This ſaith Dr. *Mills* from his Vulgate, is Commentarius non Textus, *a Commentary added to the Text*; but theſe Words are found in *Origen* on *Matth.* p. 407. in *Chryſoſtom*, *Theophylact*, and in all the other Verſions.

Ver. 20. *Then came to him the Mother of Zebedee's Children, deſiring*, ver. 21. *that her two Sons might ſit one on his right Hand, the other on his left in his Kingdom.*] How this is to be reconciled with *Mark* x. 35. ſee there. To *ſit on his right hand, and on his left*, is to have the moſt eminent Places of Dignity and Honour after him; thus *Solomon* placed his Mother *on his right Hand* when he ſat upon the Throne, 1 *Kings* ii. 19. to which alludes that of *Pſal.* xlv. 9. *upon his right Hand ſtands the Queen in Gold of Ophir*; and that among the *Perſians* was μεθ' αὐτὸν ἔξειν προσεδρίαν, *to have the firſt Seat after the King*, Joſeph. Antiq. l. 11. c. 4. δεύτερον καθίζεσθαι Δαρείου;

b

(a) L. 4. c. 70.

Δαρίῳ, *to ſit next Darius*, or ἐχόμενῳ αὐτῦ, *to ſit by him*, Eſd. iii. 7. — iv. 42. This the *Mother* might be encouraged to ask, becauſe of their Alliance to *Chriſt*, and becauſe ſhe was a continual Follower of him, and ſerved him ſo diligently; and ſhe might expect they ſhould be eminent in his Kingdom, becauſe *Chriſt* had called them *Sons of Thunder*, Mark iii. 17. and had admitted them and *Peter* at his *Transfiguration*, Matt. xvii. 1. and at other times, *Mark* v. 37. when the reſt of the Diſciples were excluded: however, the reſt hearing of this ambitious Requeſt of the two Brethren, and being as deſirous, and, in their own Opinion, as worthy of the ſame Honour, as their frequent Contentions about it teſtified, they had *Indignation againſt them*, ver. 24. Now from this whole Matter it appears, that none of *Chriſt's Diſciples* imagined he had promiſed the *Supremacy* to *Peter*, by thoſe Words, *thou art Peter*; for then neither would theſe two Perſons have deſired it, nor would the reſt have contended for it afterwards, *Luke* xxii. 24.

c Ver. 22. Δύναδε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, &c. *Can you drink of the Cup that I am about to drink of, and be baptized with the Baptiſm with which I ſhall be baptized?*] The word *Cup* among ſacred and *prophane Authors* ſignifies the Portion whether of Good or Evil which befals Men in this World; expreſſed by *Homer*, and others, by *two Cups* in the Hands of *Jupiter*, of which

Δοιοὶ γὰρ τέ πιθοι κατακείαται ἐν διὸς ὄδει
Δώρου οἷα δίδωσι κακῶν ἕτερῳ δὲ ἐάων,
— Il. ω. v. 525.

ſee *Plutarch* περὶ Φυγῆς, p. 600. C. Accordingly the *Pſalmiſt* ſaith, *In the Hand of the Lord there is a Cup, and the Wine is red, and he poureth out the ſame*; ἔκλινεν ἐκ τούτου εἰς τοῦτο, *he poureth out from one into the other*, ſaith the *Septuagint*, *but the Dregs thereof ſhall the wicked drink*, Pſal. lxxv. 9. *Fire and Brimſtone, Storm and Tempeſt being the portion of their Cup. To drink of this Cup*, is to have a meaſure of Afflictions, and to drink of the ſame Cup, is to have the ſame meaſure of Afflictions; as in theſe Words of *Plautus* (*) ut ſenex hoc eodem poculo quo ego bibo liberet, *That the old Man might drink of the ſame Cup with me.* See the uſe of this Phraſe, *Iſa.* li. 17, 22. *Jer.* xxv. 15, 17, 28. *Lam.* iv. 21. *Ezek.* xxiii. 31, 32, 33. *Matt.* xxvi. 39, 42. *John* xviii. 11. *Rev.* xiv. 10. — xvi. 19. — xviii. 6. and *Taubman* on *Plautus*, *Rudent.* iii. 6.

This Phraſe among the *Jews*, from whom we have reaſon to conceive our Lord received it, ſignifies, *Letbale poculum bibere, or to taſte of Death*; as when Chriſt ſaith, *Father, if it be thy Pleaſure, let this Cup paſs from me.* Thus *R. Caiia* comforts *R. Lakis*, concerning the Death of his Child, by ſaying *of this Cup*, multi biberunt, multi bibent, *many have drank and many ſhall drink.* It follows, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; which Words, ſaith Dr. *Mills*, belong not to St. *Matthew*, but St. *Mark*; they being wanting in the *Vulgar*, St. *Jerome*, and ſaith he, in *Origen*, who after he had cited theſe Words, δύναδε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πιεῖν, adds, ἢ ὡς ὁ Μάρκος ἀνέγραψε, ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα καὶ τὰ ἑξῆς; tho' there it be uncertain, whether *Origen* cites *Mark* for the Omiſſion of the latter Clauſe, or only for the Change of μέλλω πιεῖν into πίνω. However, theſe Words are found both in the 22, and 23 Verſes in *Chryſoſtom*, and *Theophylact*, and in *Baſilius Seleucenſis*, Hom. xxiv. p. 134. And again in *Chryſoſtom*, Ed. Mor. To. 1. p. 381, 382. and in the *Syriac* and *Arabic* Verſions. And ſeeing they are introduced by St. *Mark* thus, *but Jeſus ſaid unto them*, can ye drink, *&c.* and can ye be baptized, *&c.* they were certainly ſpoken to them by our Lord; and why then ſhould not St. *Matthew* relate them as our *Saviour* ſpake them?

The *Metaphor* of *Baptiſm*, or Immerſion in Waters, or being put under *Floods*, is alſo familiar in *Scripture* to ſignify a Perſon overwhelmed with Calamities; as when the *Pſalmiſt* complains, *that the Waves had gone over him*, Pſal. xlii. 7. that he was *come into deep Waters*, Pſal. lxix. 2. See *Pſal.* lxxxviii. 7. *Cant.* viii. 7. *Jer.* xlvii. 2. *Ezek.* xxvi. 19. *Dan.* ix. 26. *Jon.* ii. 3. And in this Senſe *Chriſt* ſaith of his Death, *I have a Baptiſm to be baptized with*, Luke xii. 50. Of this Cup the *Apoſtle James* drank, when he was killed by the Sword of *Herod*, Acts xii. 2. And St. *John*, when he was put into a *Furnace of hot Oil*, exiled to *Patmos*, and ſuffered many other things for the Name of *Jeſus*.

Ver. 23. *But to ſit on my Right Hand and on my Left is not mine to give*; οὐκ ἐστὶ ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου, *but to them for whom it is prepared of my Father.*] The *Arians* of old, and the *Socinians* at preſent, hence note, that *Chriſt* here ſignifies that there is ſome Power which the *Father* hath reſerved to himſelf, and hath not committed to him; whence, ſay they, it follows that he cannot be the ſame God, which the *Father* is; becauſe he hath not the ſame Power; which the *Father* hath. But to this it is anſwered, that *Chriſt* cannot be here ſuppoſed to deny this Power to himſelf, for then he muſt contradict himſelf when he ſays, *Luke* xxii. 29, 30. *I diſpoſe to you a Kingdom, — that you may ſit on twelve Thrones judging the twelve Tribes of Iſrael*; and *Rev.* iii. 21. *To him that overcometh will I give to ſit upon my Throne, as I have overcome, and ſit with my Father on his Throne*; and ſurely he, to whom *all Power in Heaven and Earth is given*, muſt have Power to appoint the Miniſters of his Kingdom; whence the *Apoſtle* ſaith, *there be divers Adminiſtrations but the ſame Lord* of them, 1 *Cor.* xii. 5. *Chriſt* therefore only ſaith, he could give this to them only for whom it was appointed of his *Father*; and this he ſays not to ſignify a Defect of

d

(*) Caſ. Act. 5. Sect. 2.

of Power, but a perfect Conformity to his Father's Will; and that he could not do this without the Motion and Energy of the *Divine* Nature, which he calls the *Father*, abiding in him; ſaying, *The Son can do nothing of himſelf, but what he ſees the Father do*, Joh. v. 19, 20. And can ſpeak only what he hath heard from the *Father*, Joh. viii. 38. Which rather ſhews that the *Divine* Eſſence abideth in him, than that there is any want of Power in him.

e Ver. 25. *Ye know that* οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν, *the Rulers of the Gentiles have Dominion over them, and they that are great exerciſe Authority over them, but it ſhall not be ſo among you.*] Here, ſaith *Woltzogenius*, we may clearly perceive that *Chriſt*, in the Perſon of his *Apoſtles*, underſtands all his faithful People, and *forbids them, who will be his Subjects, the Exerciſe of all Civil Dominion*; which is certainly falſe, ſince then he had forbid the Dominion of *Parents* over their *Children*, and of *Maſters* over their *Servants*; the contrary to which is evident from *Eph.* vi. 1, 5. *Coloſſ.* iii. 22. 1 *Tim.* vi. 1. where the Power of *Parents* over their *Children*, and of *Maſters* over their *Servants*, is confirmed.

2*dly*, If by theſe Words the *Civil Magiſtracy* ſhould be forbidden in a *Chriſtian* Commonwealth, all Order, all Defence of good Men, and Puniſhment of Evil-doers, would be taken away. For what muſt be done in this caſe; muſt the *Civil* Government of *Chriſtians* be put into the Hands of *Heathens?* "I "ſee no cauſe, ſaith *Schlictingius*, why a *Chri*"*ſtian* ſhould not rather exerciſe it than any "other Man; for who is better than a *Chri*"*ſtian?* Who, in the uſe of this Authority, "will be more juſt and moderate? Who "more diligent in defending the Good, and "eſpecially thoſe *Chriſtians* who are God's pe"culiar People? Who is fitter to promote "*Chriſtian* Truth, and Piety? When the "whole Realm is *Chriſtian*, can it be better "to commit the Government to an Adver"ſary, than to an Abettor of *Chriſtianity?* "Since God would have *Kings* themſelves *to* "*come to the Knowledge of the Truth*, would "he require them at the ſame time to lay "aſide their Government? What could ren"der them more alien from the *Chriſtian* "Faith, or be a greater Reproach to *Chriſtia*"*nity*, than to ſay it forbad them that Go"vernment which is inſtituted by the Law of "Nature, and is ſo neceſſary for all People? "And how contrary is this to that Prediction, "that *Kings ſhould be their nurſing Fathers?* "Moreover, it is certain that the Exerciſe of "this Civil Power can be no evil thing, ſince "he who doth it is *God's Vicegerent, the Ordi*"*nance of God, the Miniſter of God for Good*; "who then would have all *Chriſtians* diſcharged "from what is lawful in itſelf, and highly be"neficial to them, and not rather wiſh that all "*Kings* were *Chriſtians*, or that only *Chriſtians* "might be Kings?" And whereas *Woltzogenius* adds, that this *Empire* conſiſts not with *Chriſtian* Humility, which calls us to miniſter to others; now to command and miniſter is inconſiſtent; I anſwer, that Government is ſo far from being inconſiſtent with Miniſtry, that all Government, whoſe End is not our private, but the Good of others, is, in reſpect of them, a Miniſtry; hence is the *higheſt Power* ſtiled the *Miniſter of God for Good to them*, and ſaid λειτουργεῖν *to ſerve*, or officiate for that very end, *Rom.* xiii. 6.

But why then, ſaith he, did not *Chriſt*, the Head and King of the *Church*, exerciſe this Office? I anſwer, who knows not that he is *King of Kings, and Lord of Lords*, and is now in the actual Exerciſe of his *Kingly* Office? He did not indeed exerciſe this Dominion upon Earth, becauſe *his Kingdom was not of this World*, and he would give no Umbrage to *Cæſar*, or the *Jews*, that he affected ſuch a thing; and partly becauſe he was to exerciſe his *Prophetick* Office upon Earth, and go from his Sufferings to the Glory of his Kingdom, and leave us an Example of Patience, and Humility, and of Contempt of worldly Grandeur.

2*dly*, It is certain that this Text cannot condemn all *Eccleſiaſtical* Government, that being as neceſſary to an *Eccleſiaſtical* Society, or Community, as *Civil* Government to a *Civil* Society; hence among Gifts diſtributed for the uſe of the *Church*, we read of *Governments*, 1 *Cor.* xii. 28. we find the *Apoſtles* had their Rod, 1 *Cor.* iv. 21. and Power given of the Lord, 2 *Cor.* x. 8.—xiii. 10. to deliver to *Satan*, 1 *Cor.* v. 5. 2 *Tim.* i. 20. and *to revenge all Unrighteouſneſs*, 2 Cor. x. 6. And we have mention of thoſe who *are over us in the Lord*, 1 *Theſſ.* v. 12. and who are ἡγούμενοι *Governors*, to whom we muſt yield Obedience, and *ſubmit ourſelves*, Heb. xiii. 7, 17. and without this, that *Chriſtian* Diſcipline, on which the Welfare of the *Church* depends, could not be exerciſed. Nor,

3*dly*, Do I think *Chriſt* only here forbiddeth ſuch Dominion as is attended with Tyranny, Oppreſſion, and Contempt of their Subjects, as ſome collect from the Words κατακυριεύειν and κατεξουσιάζειν, which, ſay they, bear that ſenſe, *Neh.* v. 14, 15.—ix. 37. *Ezra* vii. 24. *Pſal.* x. 5, 10. *Eccluſ.* xx. 8. (1.) Becauſe St. *Luke*, Chap. xxii. 25. uſes only the Words κυριεύειν and ἐξουσιάζειν, which bear no ſuch ill ſenſe. (2.) Becauſe *Kings* and *Governors* among the *Gentiles*, and much leſs among the *Jews*, were not always guilty of this Male-Adminiſtration. And, (3.) Becauſe *Chriſt* does not oppoſe unto their Government a juſt Dominion, but a *Miniſtry* only. (4.) Obſerve, that ἐξουσιάζειν, *Neh.* ix. 37. doth plainly ſignify, to *govern* them according to their Will; and this was plainly the *Government*, which obtained in the *Eaſtern* Nations, the Will of thoſe *Kings* was their Law; and for this reaſon were they ſtiled αὐτοκράτορες. Whereas your Office being only to make known my Will; You, ſaith *Chriſt*, ſhall have no ſuch Government, no Dominion over the Faith of others, 2 *Cor.* i. 24. ſhall command nothing for mere Will and Pleaſure, but your whole Office ſhall conſiſt in being Miniſters for the Good of others. Whence, ſaith the Apoſtle, *What is Paul, what is Apollos, but* διάκονοι, *Miniſters*

by whom ye believed? 1 Cor. iii. 5. *And we ourſelves are your Servants*, ſaith he, *for Jeſus ſake*, 2 *Cor.* iv. 5. Hence are they ſo often ſtiled *Miniſters*, and their Work a *Miniſtry to the Saints*, to the *Gentiles*, to the *Church*. And therefore, ſaith *Chriſt*, all the Office any Man can have in my Kingdom, can be only a larger *Miniſtry* to others; and in this he truly will reſemble me, who *came not to be miniſtred to, but to miniſter.*

f Ver. 28. *Even as the Son of Man came not to be miniſtred unto, but to miniſter*; καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, *and to give his Life a ranſom for many.* Here note,

1*ſt*, That whereas it is ſaid here, that *Chriſt gave his Life a ranſom for many*; and, Chap. xxvi. 28. that his Blood was ſhed *for many*; and, *Heb.* ix. 28. that *Chriſt was once offered to take away the Sins of many:* It doth not hence follow, that *Chriſt* died not for all; the Word, πολλοὶ, *many*, being in other places uſed where all are certainly included: Thus when 'tis ſaid, *Dan.* xii. 2. *That many who ſleep in the Duſt, ſhall ariſe, ſome to everlaſting Life, and ſome to everlaſting Shame:* This is certainly equivalent to that of Chriſt, *John* v. 28, 29. *The Hour cometh, that all that ſleep in the Grave, ſhall hear the Voice of the Son of Man, and ſhall come forth, they that have done good to the Reſurrection of Life, and they that have done evil to the Reſurrection of Condemnation.* When it is ſaid, *Rom.* v. 15. that *through the Offence of one, many died*; this is equivalent to that of the ſame *Apoſtle*, that *in Adam all Men died*, 1 Cor. xv. 22. And when 'tis ſaid, *ver.* 19. That *by the Diſobedience of one, many were made Sinners*; this is certainly equivalent to what is ſaid, *ver.* 12. *Death paſſed upon all Men, thro' that one Man in whom all have ſinned.* Note,

2*dly*, That from theſe Words, *he gave his Life* λύτρον ἀντὶ πολλῶν, *a Ranſom for many*; it is evident, that *Chriſt* ſuffered in our ſtead, and gave his Life inſtead of our Lives, obnoxious to Death, the Wages of Sin, as is largely proved, Note on thoſe Words, 1 *Tim.* ii. 6. *He gave himſelf*, ἀντίλυτρον ὑπὲρ πάντων, *a ranſom for all*; and will be farther evident from the like Expreſſions in *Scripture*, in *Jewiſh* and in *Heathen Authors*. Thus, *Joſhua* ii. 14. the Agreement betwixt *Raab* and the Spies runs thus, ἡ ψυχὴ ἡμῶν εἰς θάνατον, *Let our Lives die inſtead of yours, if ye utter not our Buſineſs.* So when *Eleazar* died, he is introduced by (b) *Joſephus*, ſpeaking thus, Καθάρσιον αὐτῶν ποιῆσαι τὸ ἡμῶν αἷμα καὶ ἀντὶ ψυχῶν αὐτῶν λάβε τὴν ἐμὴν ψυχήν. That *God would accept his Blood as a propitiatory Sacrifice for the Jews, and take his Life inſtead of their Lives.* So (c) *Alceſtis* ſaith to *Admetus*, *In honour of thee I die, that thou* ἀντὶ τῆς ἐμῆς ψυχῆς, *mighteſt live inſtead of me.* And (d) *Porphyry* from *Aſclepiades*, ſays, That *the firſt Sacrifices were offered*, ὑπὸ τινας καιροὺς ψυχὴν ἀντὶ ψυχῆς αἰτουμένους, *on ſome occaſions requiring Life for Life.* See more of this, *Outram de Sacr. l.* 1. *c.* 22. And, *Pearſ. Vindiciæ Ignat.* Par. 2. *c.* 15. *p.* 206, 207, 208. This being then the conſtant Opinion both of *Jews* and *Gentiles*, that their *piacular Victims* were λύτρα and ἀντίλυτρα, *Ranſoms* for the Life of the Sinner; and that he who gave his Life for another, ſuffered in his ſtead, and to preſerve him from Death; they could not otherwiſe judge, but that our Lord intended by this Expreſſion, to ſignify that he gave his Life inſtead of the Lives of thoſe for whom he ſuffered: Vain here are the *Socinians*, when they ſay, this Price was to be paid to *Satan*, who detained us Captive; for the Price is only to be paid to him that retains the Captive, when he doth this for Gain, to make money of him, as the *Turks* now do at *Tripoli* and *Algiers*, not when a Man is detained in Cuſtody, or Priſon, for Violation of a Law; for then 'tis not the *Goaler*, but the *Legiſlator*, to whom the Price of his Redemption muſt be paid, or Satisfaction made. And *Crellius* in vain denies, That this Price was paid to God, for *Chriſt* became our Ranſom, as he offered up his Life and Blood for us; now *he gave himſelf a Sacrifice and Oblation to God*, Eph. v. 2. *He offered himſelf without ſpot to God*, Heb. ix. 14. He therefore paid the Price of our Redemption to God.

CHAP. XXI.

1. AND when they drew nigh to Jeruſalem, and were come (*thro' Bethany,*) to Bethpage to the Mount of Olives, then ſent Jeſus two (*of his*) Diſciples, (*Mark* xi. 1. *Luke* xix. 29.)

a 2. Saying to them, Go into the [a] Village over againſt you, and ſtraightway entring (*into* b *it,*) ye ſhall find [b] an Aſs tied, and a Colt (*tied*) with her, (*on which never Man ſat*, Mark xi. 2.) looſe them, and bring them unto me.

3. And if any Man ſay ought to you (*aſking, why you do this*, Mark xi. 3.) ye ſhall ſay, The Lord hath need of them; and ſtraightway (*hearing that*) he will ſend them.

4. All this was done (*by Chriſt,*) that it c might be [c] fulfilled which was ſpoken by the Prophet (*Zachary*, Chap. ix. 9.) ſaying,

5. Tell ye the Daughter of Zion, Behold, thy King cometh to thee, meek, and ſitting upon an Aſs, and (*that is*) a Colt, the Foal of an Aſs.

6. And the Diſciples went, and did as Jeſus commanded them; (*and they found the Colt tied by the Door without, in a place where two Ways met, and they looſed him*, Mark xi. 4. *and the Owners of the Colt ſtanding by, ſaid, Why do ye looſe the Colt?* Ver. 5. *And the Diſciples anſwered, We do as Jeſus, who hath need of him, commanded us, and then they ſuffered them*, Ver. 6. Luke xix. 31, 34.)

7. And (*ſo they*) brought the Aſs and the Colt, and put on (*one of*) [d] them, (*to wit, the* d *Colt*) their Cloaths, and they ſet him thereon.

(b) L. de Maccab. p. 1090. C. (c) Eurip. Alceſt. V. 282. (d) De Abſt. l. 4. §. 15.

8. And

e 8. And a very great Multitude [e] ſpread their Garments in the way, others cut down Branches from the Trees, and ſtrewed them in the way, (*as before a King; and as he was going down to the Mount of Olives, the whole Multitude of his Diſciples began to praiſe God with a loud Voice, for all the wonderful things that they had ſeen*, Luke xix. 37.)

9. And the Multitudes that went before, and that followed (*after*,) cried, ſaying, (*as they did uſually at the Feaſt of Tabernacles*,) Hoſanna to the Son of David; Bleſſed is (*he*) he that cometh in the Name of the Lord; Hoſanna in the Higheſt; (*wiſhing Proſperity to him, and his Kingdom, from him that dwells in the higheſt Heaven.*)

10. And when he was come into Jeruſalem, all the City was moved, ſaying, Who is this?

11. And the Multitude ſaid, This is Jeſus the Prophet of Nazareth, (*a City*) of Galilee.

12. And Jeſus went (*the next day*, Mark
f xi. 12.) into the Temple of God, and [f] caſt out all them that ſold and bought in the Temple, and overthrew the Tables of the Money-changers, and the Seats of them that ſold Doves.

g 13. And ſaid to them, It is written, [g] My Houſe ſhall be called the Houſe of Prayer (*for all Nations*, Iſa. lvi. 7.) but ye (*by theſe Practices*) have made it a Den of Thieves; (i. e. *by turning it into a place of unjuſt Gain, you have verified the Complaint of the Prophet Jeremy*, Chap. vii. 11. *that it was become a Den of Robbers.*)

14. And the Blind and the Lame came to him in the Temple, and he healed them.

15. And when the Chief Prieſts and Scribes ſaw the wonderful things that he did, and the Children crying in the Temple, and ſaying, Hoſanna to the Son of David, they were ſore diſpleaſed,

16. And ſaid to him, Heareſt thou what theſe ſay? (*Rebuke them for it*, Luke xix. 39.) And Jeſus ſaith unto them, Yea, (*I hear them fulfilling the Prophecy of the Pſalmiſt; for*)
h [h] have ye never read (*the Words*, Pſal. viii. 2.) Out of the Mouth of Babes and Sucklings thou haſt perfected Praiſe? (*They therefore are excited by him to do that which your Malice will not ſuffer you to do for the Glory of God.*)

17. And (*having ſaid this*) he left them, and went out of the City into Bethany, and he lodged there (*with his Diſciples*, Mark xi. 11.)

18. Now in the Morning, as he returned into the City, he hungred;

19. And when he ſaw a Fig-tree in the way, he came to it, and found nothing thereon but Leaves only; and (*he*) ſaid unto it, Let no Fruit grow on thee henceforward for ever: And preſently the Fig-tree withered away; (*by this Example ſhewing, that the Jewiſh Nation, which being watered with the Goſpel, brought forth no anſwerable Fruit, was nigh unto Curſing, and would ſuddenly be rejected by God*, Heb. vi. 8.)

20. And when (*Peter*, Mark xi. 21. *and*) the Diſciples ſaw it, they marvelled, ſaying, How ſoon is the Fig-tree withered away!

21. Jeſus anſwered, and ſaid unto them, Verily I ſay unto you, [i] If ye have Faith, and i
doubt not, ye ſhall not only (*be able to*) do this, which is done to the Fig-tree, but alſo, if ye ſhall ſay to this Mountain, be thou removed, and be thou caſt into the Sea, it ſhall be (*ſo*) done.

22. And all things whatſoever ye ſhall aſk in Prayer, believing, ye ſhall receive.

23. And when he was come into the Temple, the Chief Prieſts and the Elders of the People came to him as he was teaching, and ſaid, [k] By what Authority doſt thou theſe k
things? and who gave thee this Authority, (*thus to controul us, and reprove our Practices, to whom the Government of the Temple, and of the People is committed.*)

24. And Jeſus anſwered, and ſaid to them, I alſo will aſk you one thing; which, if ye tell me, I in like wiſe will tell you, by what Authority I do theſe things; (*or, you may diſcern this without my telling you, for John bore witneſs to me*, John v. 33.)

25. The [l] Baptiſm of John, whence was it? l
from (*the God of*) Heaven, or of Men (*only?*) And they reaſoned with themſelves, ſaying, If we ſhall ſay, from Heaven, he will ſay to us, Why did ye not then believe him?

26. But if we ſhall ſay, of Men, we fear (*leſt we ſhould be ſtoned by*) the People; for all hold John as a Prophet.

27. And they anſwered Jeſus, and ſaid, We cannot tell: And he ſaid to them, Neither tell I you by what Authority I do theſe things.

28. But what think you (*of the Parable, which fitly repreſents your Stubbornneſs in rejecting the Doctrine of John?*) [m] A certain Man m
had two Sons; and he came to the firſt, and ſaid (*to him*,) Son, go, work to-day in my Vineyard.

29. He anſwered, and ſaid (*to his Father*,) I will not: But afterwards he repented (*of his undutiful Denial*,) and went.

30. And he came to the ſecond, and ſaid likewiſe: And he anſwered and ſaid, I go, Sir, and (*but he*) went not.

31. Whether of them twain did the Will of his Father? They ſaid unto him, The firſt (*only:*) Jeſus ſaith to them, (*You fitly reſemble the ſecond Son; and the Publicans, whom ye ſo much deſpiſe, are liker to the firſt; for*) Verily I ſay unto you, That the Publicans and Harlots (*hearing John ſaying, Repent, for the Kingdom of Heaven is at hand; and repenting*) go into the Kingdom of God before you; (*who are ſo far from going before them in obedience to this Command of God by John, that you deſpiſe it.*)

32. For [n] John came to you (*to inſtruct* n
you) in the way of Righteouſneſs, and ye believed him not, but the Publicans and the Harlots believed him: And ye, when ye had ſeen (*them do*) it, repented not afterward, that ye (*alſo*) might believe him.

33. Hear another Parable (*reſembling God's kind Dealings with you, and your evil Returns to him:*) [o] There was a certain Houſholder, o
which planted a Vineyard, and hedged it round about, and digged a Vine-preſs in it,

and built a Tower (*in it*,) and let it out to Huſbandmen, and went into a far Country.

34. And when the time of the Fruit drew near, he ſent (*ſucceſſively*) his Servants to the Huſbandmen, that they might receive the Fruits of it.

35. And the Huſbandmen took his Servants, and beat one, and killed another, and ſtoned another, (*as you have dealt with the Prophets*, Matth. v. 12.)

36. Again, he ſent other Servants more than the firſt, and they did to them likewiſe (*in this alſo reſembling you*; *for which of the Prophets did not your Fathers perſecute?* Acts vii. 52.)

37. But laſt of all, he ſent to them his (*only*) Son, ſaying, (*perhaps*) They will reverence my Son.

38. But when the Huſbandmen ſaw the Son, they ſaid among themſelves, This is the Heir, come let us kill him, and let us ſeize on his Inheritance.

39. And (*accordingly*) they caught him and caſt him out of the Vineyard, and ſlew him, (*as you will do*, Chap. xx. 18.)

40. When the Lord therefore of the Vineyard cometh, what (*think you*) will he do to thoſe Huſbandmen?

p 41. [p] They ſay to him, He will miſerably deſtroy thoſe wicked Men, and will let out his Vineyard to other Huſbandmen, who ſhall render him the Fruits (*of it*) in their Seaſons.

42. Jeſus ſaith to them, Did you never read in the Scriptures (*thoſe Words recorded*, Pſal. cxviii. 22.) The Stone which the Builders rejected, the ſame is become the Head of the Corner? This is the Lord's doing, and it is marvellous in our Eyes: (*Now you are thoſe Builders, and I, whom you reject, am that chief Corner-ſtone.*)

43. [q] Therefore ſay I to you, The Kingdom of God ſhall be taken from you, and given to a Nation bringing forth the Fruits thereof. q

44. And whoever ſhall [r] fall on (*or ſtumble at*) this Stone, (*or thro' Ignorance, or the Prejudices he hath received from you, ſhall continue in his Unbelief*) ſhall be broken (*by it*;) but on whomſoever it ſhall fall (*in vengeance, as it will heavily upon you,*) it will grind him to Powder. r

45. And when the Chief Prieſts and Phariſees had heard his Parables, they perceived (*at the laſt*) that he ſpake of (*what ſhould befal*) them.

46. But when they ſought to lay hands on him, they feared the Multitude, becauſe they took him for a Prophet; (*and this at preſent reſtrained them from ſo doing.*)

Annotations on Chap. XXI.

a Ver. 2. Πορεύθητε εἰς τὴν κώμην, τὴν ἀπέναντι ὑμῶν· *Go to the Village over againſt you.*] This could not be *Jeruſalem* that was againſt Chriſt and his Apoſtles, as ſome gloſs the Words; that being not a Village, but a City; but, as the (a) *Arabian Geographer* informs us, it was *a little Village two Miles diſtant from the Mount of Olives towards the South.* See *Bochart. Hieroz. l.* 2. *c.* 17. *col.* 210.

b Ibid. Εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς, *Ye ſhall find an Aſs bound.*] Seeing all the other *Evangeliſts* teſtify, that the Colt was bound, the Words of St. *Matthew* muſt be filled up thus, *And a Colt bound with her.*

Note alſo, that the other *Evangeliſts* make mention only of the Colt, becauſe our *Saviour* ſat upon him only, See Note on *v.* 7. Note alſo here, a wonderful Inſtance of Chriſt's Preſcience in the minuteſt Matters, *viz.* 1. You ſhall find a Colt. 2. On which no Man ever ſat, 3. Bound with his Mother, 4. *In Bivio*, 5. As you enter into the Village; 6. The Owners of which ſhall at firſt ſeem unwilling that you ſhall unbind him; 7. But when they hear the Lord hath need of him, they will let him go.

Ver. 4. *All this was done,* ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, *that it might be fulfilled, which was ſpoken by the Prophet,—meek and ſitting,* ἐπὶ ὄνον, καὶ πῶλον, *upon an Aſs, and upon a Colt, the Foal of an Aſs*;] John xii. 15. *ſitting* ἐπὶ πῶλον ὄνου, *upon the Foal of an Aſs*, which makes it reaſonable to conceive, that καὶ here ſignifies, *id eſt*, as *Vau* oft does. See Note on *Coloſſ.* i. 2. Moreover, here note, (1.) That the *ancient Jews* refer this Place of *Zachary* ix. 9. to the *Meſſias*. So *Midras Coheleth*, in *Eccl.* i. 9. *Such as our firſt Redeemer was*, (i. e. *Moſes*,) *ſuch ſhall be the laſt* (the *Meſſiah*;) *the firſt ſet his Wife and Children upon an Aſs*, Exod. iv. 20. *And ſo ſhall it be with the laſt, of whom it is ſaid*, Zachary ix. 9. *He is poor, and ſitting upon an Aſs. Nachmonides* in *Midras*, upon *Gen.* xlix. ſaith, *The Meſſias is he of whom it is ſaid, He is poor, and ſitting upon an Aſs.* This was a thing ſo well known, that they in the (b) *Talmud* introduce *Sapores*, King of the *Perſians*, ſpeaking thus to the *Jews*, *You ſay, That your Meſſias ſhall come upon an Aſs, I will ſend him an Horſe.* See more to this purpoſe in *Bochart. Hieroz. l.* 2. *c.* 17. *col.* 213, 214. Note alſo hence from (c) St. *Chryſoſtom*, an Argument, that our *Jeſus* was their true *Meſſiah*; they being not able to ſhew any other that came thus to them. See *Examen Millii* here.

Ver. 6, 7. *They brought the Aſs and the Colt,* καὶ ἐπέθηκαν ἐπάνω αὐτῶν, *and ſet him upon them,*] ἐπ' αὐτῷ, *upon him*, Mark xi. 7. ἐπὶ τὸν πῶλον, *upon the Colt*, Luke xxix. 35. it ſeeming not probable to moſt Interpreters, that in ſo ſhort a Journey *Chriſt* ſhould ride upon them both; d

(a) Clim. 3. ar. 5. (b) Sanhed. c. 11. f. 98.

(c) Ἐρώτησον τοίνυν τὸν Ἰουδαῖόν ποῖον Βασιλεὺς ἐρχόμενον ὅτι ὄνον ἦλθεν εἰς Ἱερουσαλήμ, ἀλλ' ἐκ ἂν ἔχοις εἰπεῖν ἀλλ' ἢ τοῦτον μόνον.

both; and three *Evangeliſts* mentioning only one, it ſeems neceſſary here, to admit of the Figure called *Enalliage numeri*, frequent in other places; ſo the *Ark* reſted *upon the Mountains of Ararat*, Gen. viii. 3. *i. e.* upon one of them; *the Cities in which Lot dwelt.* Gen. xix. 29. *i. e.* in one of which. See *Gen.* xxiii. 6. *Joſ.* vii. 1. *Matth.* xxvii. 44. *Luke* xxiii. 39. *John* xii. 14. St. *Matthew* ſeems to add both, either in compliance with the Words of the *Prophet*, or becauſe he ſat upon the Colt, the Aſs going along with him, tho' *Theophylact* ſaith they ſat him ἐπάνω τῶν ἱμάτιων, *upon the Garments.*

e Ver. 8. *And a very great Multitude,* ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, *ſtrewed their Garments in the way, others cut down Branches.*] Here obſerve, that this ſtrowing of Cloaths, Flowers and Branches in the way, were Ceremonies uſed toward great Men, and eſpecially to *Kings* and *Emperors*: Thus ſaith (d) *Herodotus*, they went before *Xerxes*, paſſing over the *Helleſpont*, μυρσίνησι στορνύντες τὴν ὁδὸν, *ſtrowing the way with Myrtle Branches*: Thus when *Cato* left his Soldiers to return to *Rome*, ὑποτίθεσι τὰ ἱμάτια τοῖς ὠσὶν ἢ βαδίζοι, *they laid their Garments in the way*; which, ſaith (e) *Plutarch*, *was an honour then done only* τῶν αὐτοκρατόρων ὀλίγοις, *to few Emperors.* And when the *Captains* proclaimed *Jehu* King, *they put their Garments under him*, 2 Kings ix. 13. This therefore the People do now to *Jeſus*, as being to proclaim him the King *Meſſiah.* (2.) Obſerve, That at the Feaſt of Tabernacles, it was the cuſtom of the *Jews*, not only to ſing *Hoſannas* with the greateſt Joy, but alſo to carry Branches in their Hands, deſiring, as the *Jews* ſtill wiſh to do at this Feaſt, that they may thus rejoice at the Coming of their *Meſſiah*; whence, owning *Jeſus* for the Perſon, they uſe the *Hoſannas*, and the Rites obſerved at that Feaſt, wiſhing Proſperity to him and his Kingdom, from him that dwelleth ἐν τοῖς ὑψίστοις, *in the Higheſt Heavens*, Luke xix. 38.

f Ver. 12. *And Jeſus went into the Temple of God,* καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, &c. *and caſt out all thoſe that bought and ſold in the Temple, and overthrew the Tables of the Money-changers,* &c.] *Chriſt* ſeems not here abſolutely to forbid this Permutation; it being almoſt neceſſary for them, who lived far from *Jeruſalem*, to bring up Money to purchaſe Sacrifices and Oblations there, rather than to bring them ſo long a Journey; and ſuitable in equity to the Law concerning *Tythes*, Deut. xiv. 24, 25, 26. But he condemns the Avarice of the Prieſts; who, when theſe things were bought before in the *Shambles* and Markets of *Jeruſalem*, had for their ſordid Gain, now brought this Merchandize into the Houſe of God; and that this was done in honour of that ſacred Place, is evident from the words following, *Mark* xi. 16. See the Note there. The Money-changers ſat there not only about the Payment of the *Half-Shekel* to the Sanctuary, but chiefly for the Return of Money from remote Places; (this Payment being made even by the *Jews* in their ſeveral Diſperſions,) that ſo they, who came to *Jeruſalem* to worſhip, paying it to Merchants at home, might have it ſafe from Thieves, and from the trouble of Carriage at *Jeruſalem.*

Ver. 13. *And ſaith unto them, It is written,* g
My Houſe ſhall be called, οἶκος προσευχῆς, *a Houſe of Prayer,* (to all Nations, *Mark* xi. 17.) *and ye have made it a Den of Thieves.*] God ſaid by the *Prophet*, *My Houſe ſhall be called an Houſe of Prayer for all People*, Iſa. lvi. 7. So *Iſa.* lx. 7. *i. e.* an Houſe dedicated to my Worſhip; of which, Prayer was eſteemed an eminent Part, as is evident from *Solomon*'s Prayer at the Dedication of the *Temple*; which ſuppoſes, God's People ſhould continually pray in, or towards that Houſe; and that they did ſo at the time of offering Incenſe, we read *Luke* i. 10. Thither alſo went the *Phariſee* and the *Publican* to pray, *Luke* xviii. 10. Thither alſo went the *Heathen Proſelytes* of the Gate, and therefore had a Court ſtiled, *The Court of the Gentiles*, and this made it *an Houſe of Prayer for all Nations.* But you, ſaith *Chriſt*, by turning it into a place of unjuſt Gain, *i. e.* of Gain got by Exactions tending to the loſs and damage of the People, have given juſt occaſion to apply to you thoſe words of *Jeremy*, Chap. vii. 11. *My Houſe is become a Den of Robbers in my Eyes*; you making a Gain of that Service, which you ought freely to attend upon, having your Tythes from them, and a ſhare of their Offerings for that very end.

Ibid. *Ye have made it a Den of Thieves.*] To the Note here add, *Origen* here ſaith, that beſides the Reward they expected for the change of Money, they gave ἀργύριον ἀδόκιμον, *baſe Money* inſtead of good, in *Mat.* p. 442. and in *Joh.* To. 2. p. 178.

Ver. 15, 16. *Have you never read, that out* h
of the Mouths of Babes and Sucklings I have ordained Praiſe?] I do not ſee reaſon to ſay *Chriſt* cites theſe Words as a Prediction of the things here done to him; but only to ſay, what was there ſaid, might well be accommodated to this Action; for, if when that young Stripling *David*, whoſe Son according to the Fleſh, I am, and who was an eminent Type of me, conquered *Goliah*, that great Enemy of God's People; all the Women, probably attended with their *Children*, came out of their Cities, dancing and ſinging Praiſe to God, 1 *Sam.* xviii. 6. is it not reaſonable, that the Multitudes ſhould ſing *Hoſanna to the Son of David*, coming to vanquiſh the *Devil*, that great Enemy of his Church? And now that God *hath raiſed up an Horn of Salvation for them in the Houſe of his Servant David, to deliver them from their Enemies, and from the Hands of all that hate them*, Luke i. 68, 74. that they ſhould ſing *Glory to God in the Higheſt*, and wiſh Proſperity to the Kingdom he is now erecting.

Ver. 21. Ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, i
If ye have Faith, and doubt not,—καὶ τῷ ὄρει τούτῳ εἴπητε, *if ye ſhall ſay to this Mountain, Be thou removed, and be thou caſt into the Sea, it ſhall be done.*] That μὴ διακριθῆναι, ſignifies *not*

to

(d) L. 7. c. 56.

(e) In Cat. Min. p. 764.

to diſcriminate, or put a difference; ſee Note on *Rom.* xiv. 23. And ſo here it may import, If you have ſuch a Faith, as puts no difference between things you can, and things you cannot do, but makes you fully perſuaded you can do any thing, which tends to the Glory of God, and is requiſite for the Promotion of the *Chriſtian* Faith, you ſhall be able to perform the moſt difficult things; for that is the meaning of that Phraſe, *to root up Mountains*: It being ſaid by the *Jews* of their *Doctors*, which were able to ſolve the moſt difficult Queſtions, ſuch a one is *a rooter up of Mountains*. See Note on 1 *Cor.* xiii. 2. Tho' therefore *Nyſſen* ſaith, that *Gregory* of *Neocæſaria*; and *Jerom*, that *Hilarion* removed Mountains; yet I prefer the Allegorical Expoſition, eſpecially conſidering, that what is here a Mountain, is *Luke* xvii. 6. *a Sycamore Tree*.

Note alſo, That theſe words muſt be reſtrained to the Age of *Miracles*, and to the Perſons to whom they were ſpoken, the *Apoſtles*, and firſt Propagators of the Goſpel; it being certain from Experience, that this is no ordinary and perpetual Gift of *Chriſtians*. And that the thing here promiſed was extraordinary, appears from the Faith required to it, called by St. *Mark*, *The Faith of God*; i. e. either the greateſt and moſt excellent Faith, as πόλις μεγάλη τῷ Θεῷ, *is a very great City*, John iii. 3. and ἀσ-εῖος τῷ Θεῷ, *a very comely Perſon*, Acts vii. 20. *So Wreſtlings of God*, Gen. xxx. 8. *Mountains of God*, Pſalm xxxix. 7. *Cedars of God*, Pſal. lxxx. 11. Or elſe Faith, that doth certainly perſuade us of God's extraordinary Aſſiſtance: And that this reſpects the *Apoſtles*, is evident; becauſe *Chriſt* elſewhere ſpeaks this to them, on the account of that Defect of Faith, which made them fail in caſting out a Devil, *Matth.* xvii. 19, 20.

k Ver. 23. Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; *By what Authority doſt thou theſe things, and who gave thee that Authority?*] This the *Chief Prieſts* and *Rulers* aſk; becauſe the ordinary Authority of teaching in the *Temple* was to be derived from them, of teaching elſewhere from their *Doctors*. But yet it was a vain Queſtion, after they had ſeen his Miracles, and knew he claimed a Commiſſion from God, and had told them that *the Works he had done in his Father's Name bore Witneſs of him*, John v. 36.

l Ver. 25. Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; *The Baptiſm of John whence was it, from Heaven or from Men?*] From Heaven, *i. e.* from God; for Heaven here is not oppoſed to Earth, but to Men. So *to ſin againſt Heaven*, Luke xv. 18, 21. is to *ſin againſt God*. See the Note there. *John* was a Voice crying in the Wilderneſs, *prepare ye the way of the Lord*, Matth. iii. 3. He baptized with the *Baptiſm* of Repentance, ſaying to the People, that they ſhould believe in him that was to come after him, *that is*, *in Chriſt Jeſus*, Acts xix. 4. He came to give Teſtimony to *Chriſt*, John i. 7, 15. declaring that he was *the Lamb of God, that took away the Sins of the World*, ver. 29. whence it is evident that the *Chief Prieſts* and *Phariſees* could not own the Baptiſm of *John* to be from Heaven, but they muſt alſo own *Chriſt* to be the Son of God, and him concerning whom God had teſtified by a Voice from Heaven, and by the Deſcent of the *Holy Ghoſt* upon him, that he was *the beloved Son in whom he was well pleaſed*; whence theſe great *Doctors* choſe rather to pretend Ignorance, than to confeſs that Truth which would condemn them. And whereas it is added, *ver.* 26. that all held *John* ὡς προφήτην, *as a Prophet*; this *as* doth not import Similitude, but that he was truly ſo; as when 'tis ſaid, *we have ſeen his Glory*, ὡς μονογενοῦς, *as of the only begotten of the Father*, John i. 14. ὡς ἐξουσίαν ἔχων, *as having Authority*, Matth. vii. 29. See Note on *Rom.* ix. 32. hence *he is ſaid to be a Prophet*, Luke xx. 6. and ὄντως προφήτης, *truly a Prophet*, Mark xi. 32.

Ver. 28, 31. *A Man had two Sons.*] By m the firſt of theſe two Sons, all the Interpreters, I have read, underſtand the *Publicans*; by the ſecond the *Scribes* and *Phariſees*: becauſe Chriſt, in the cloſe of this *Parable*, ver. 32. ſeems ſo to interpret it. But yet it ſeems to me a probable Conjecture, that by the firſt Son, we may underſtand the *Gentiles*, repreſented by the *Prodigal Son*, Luke xv. For it hath been noted on *ver.* 1, 2. of that Chapter, that *Publicans* by the *Jews* were ranked with the *Heathens*, and that the *Heathens* were repreſented by the *Jews* as πόρναι, *Harlots*, and *born of Harlots*. See the Note on *John* viii. 41. And when *Chriſt* came among them, or they came to him, he found them ſtill more ready to believe in him, than the *Jews*, and more eſpecially than the *Scribes* and *Phariſees*; he not finding ſuch Faith in *Iſrael* as in the *Centurion*, Matth. viii. 10, 11. and in the *Syrophœnician* Woman, *Mark* vii. 29. See *Chap.* xiv. 34, 35, 36. *John* xii. 20, 23, 24. So the Import of it may be this; You *Jews*, who ſtile yourſelves the Sons of God, and you *Scribes* and *Phariſees*, who pretend to ſo much Religion, and ſo great Zeal for God, and to be Guides to others in the way of Life, are not only more alien from it, when taught you by me and my Fore-runner, than the *Publicans* and *Harlots*, but than thoſe *Gentiles* are, whom you repreſent as ſuch.

And in this Interpretation I have the Suffrage of (*) *Origen* upon the place, who ſaith, *In my Judgment the Parable contains* τὸν περὶ τῆς ἀπειθήσαντος Ἰσραὴλ τῷ Θεῷ λόγον, καὶ τὸν περὶ τῆς πιστεύσαντος λαοῦ ἀπὸ τῶν ἐθνῶν, *a Diſcourſe of the Infidelity of* Iſrael, *and of the Belief of the Gentiles*. Of the ſame opinion are *Theophilus Antiochenus*, *Hilary*, Can. 22. in *Mat.* St. *Jerom*, *opus imperfectum*, *Chryſoſtom*, and *Theophylact*.

Ver. 32. *For John came to you in the way* n *of Righteouſneſs, and ye believed him not*, &c.] So ſaith (f) *Joſephus*, that the Baptiſt came to teach them Virtue, and to come to his *Baptiſm*, exerciſing τὰ πρὸς ἀλλήλους δικαιοσύνην καὶ πρὸς τὸν Θεὸν εὐσεβείαν, *Righteouſneſs towards one another, and Piety towards God*. It follows, but the *Publicans* and *Harlots believed on him, and you afterwards repented not that ye might believe*, &c. *Chriſt* here ſaith that the

I *Publicans*

(*) Apud Huet. T. 1. p. 456.

(f) Antiq. l. 18. 7. p. 626. G.

Publicans and Harlots προάγουσιν, *go before you into the Kingdom of God*, ver. 31. not that the *Scribes* and *Elders* of the People of the *Jews* followed after them; for thoſe *Scribes* and *Phariſees received not the Baptiſm of John*, Luke vii. 39. but that by their Example they ſhewed them the way they ought to follow. Now from this Parable note,

1*ſt*, That the *Scribes* and *Phariſees*, and other *Jews* might, and ought to have been moved by the Admonitions of the *Baptiſt*, and the Example of the *Publicans*, to Repentance and Faith; for why elſe doth *Chriſt* here blame them, that they were not prevailed on by theſe means to believe, and repent?

2*dly*, That therefore an internal, irreſiſtible Force or Power cannot be neceſſary to produce this Repentance, and this Faith. For if the *Publicans* and *Harlots* were thus moved to repent, what wonder is it that they went before the *Scribes* and *Phariſees*, who having no ſuch powerful Impulſe, were left under an Impoſſibility of repenting? Why is it that 'tis repreſented as their Crime, that they did not repent at the preaching of *John*, or follow the Example of the *Publicans*, ſince the Event ſhews, that no ſuch irreſiſtible Motive to Repentance was contained either in the *Baptiſt*'s preaching, or in their Example?

o Ver. 33. *There was a certain Houſholder*, &c.] For explication of this Parable obſerve that in it is repreſented,

1*ſt*, The Favour and Providence of God toward the *Jewiſh Church* and Nation, as being *the Vineyard he himſelf had planted*, and had water'd with his heavenly Dew, the Waters of Life, *i. e.* the Doctrine of the *Law* and the *Prophets*; he alſo had incloſed it and hedged about it, not only by his Care and Providence, but by his Covenant of *Circumciſion*, and his Preſence with them, and his owning them for his own People, above all the Nations of the Earth. Note,

2*dly*, That the *Huſbandmen* to whom this Vineyard was let out were the *Prieſts* and *Levites*, *Doctors* and *Rulers* of that *Church*, and People; who are here repreſented not only as wanting in their Duty, which was to make this Vineyard fruitful, and to prepare it to receive his *Prophets* and *Meſſengers* with due *Reverence*, and eſpecially to receive his Son and their *Meſſiah* with Faith, Reverence, and Obedience; but even conſulted with, and ſpurred on the People to offer the moſt vile Affronts unto them, and even to deſtroy his Son and their *Saviour*; for tho' *Chriſt* ſpake this Parable to the People, *Luke* xxix. 2. the *Prieſts* and *Phariſees* perceived that *he ſpake of them*, ver. 45. When therefore it is here ſaid, *they will reverence my Son*, ver. 37. theſe Words, as *Theophylact* notes, *Chriſt* ſpake, not being ignorant what really they would do, ἀλλὰ τὸ ὀφεῖλον πραχθῆναι καὶ τὸ εἰκὸς λέγων, *but ſhewing what was fitting to be done*, and they ought to have done; and therefore, *Luke* xx. 13. the Phraſe is varied thus, ἴσως *perhaps they will reverence my Son when they ſee him.*

3*dly*, That this Deportment of the *Huſbandmen*, and of the People led and excited by them to this Murder of his Son, and Treatment of his *Prophets*, would render them obnoxious to the heavieſt of divine Judgments.

Ver. 41. *They ſay unto him, he will miſerably deſtroy thoſe wicked Men:* How this is to be reconciled with St. *Luke*. See *Luke* xx. 16. p

Ver. 43. Διὰ τοῦτο Ἀρθήσεται ἀΦ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ. for this thing, *i. e.* the Builders refuſing this Stone, *the Kingdom of God ſhall be taken from you*, &c.] Hence it is evident that God deſerted the *Jewiſh Church*, and let this Stone ſo fall upon them, as to grind them to Powder, becauſe of their rejecting the *Meſſiah:* The Evidence that this affords to the Truth of the Chriſtian Faith, ſee in the Preface to the Goſpels. q

Ver. 44. *And he that falleth on this Stone ſhall be broken*, &c.] *i. e.* He that ſtumbles on this Stone, whilſt he is here on Earth, being offended at his Doctrine, Life or Death, ſhall be broken by his fall upon it, as is the Perſon ſtoned, by the ſharp Stone he falls upon; but he on whom this Stone ſhall fall, when he is elevated to his Throne of Glory, ſhall be more violently ſhattered by it; as is the Perſon ſtoned by the great Stone, as big as two Men can lift, thrown down violently upon his Breaſt. r

CHAP. XXII.

1. AND Jeſus anſwered (*with relation to them*) and ſpake again to them by Parables, and ſaid,

a 2. The (*Doctrine of the*) [a] Kingdom of Heaven (*preached to this Nation*) is like (*to find a Succeſs anſwerable*) unto (*that of*) a certain King, who made a Marriage for his Son.

3. And ſent forth his Servants to call them who were (*to be*) bidden to the Wedding, (viz. *the Apoſtles, and the Seventy ſent to the loſt Sheep of the Houſe of Iſrael*, Matth. x. 6. Luke x. 1.) and (*being thus lovingly invited*) they would not come.

4. (*Wherefore*) Again he ſent forth other Servants, (viz. *the Apoſtles, and the hundred and eight on whom the Holy Ghoſt fell,*) ſaying, Tell them which are bidden, behold I have prepared my Dinner, my Oxen and my Fatlings are killed, and all things are ready, come (*I pray you*) to the Marriage (*Feaſt.*)

5. But they made light of it, (*i. e. the Invitation,*) and went their way, one to his Farm, another to his Merchandize.

6. And the remnant (*of them*) took his Servants, and entreated them ſpitefully, and ſlew (*ſome of*) them.

7. But when the King heard thereof, he was wroth, and he [b] ſent forth his Armies, and b
deſtroyed thoſe Murtherers, and burnt up their City, (*and ſo will this ſpiritual King deal with thoſe of this Nation, who not only refuſe his Invitation to partake of the Bleſſings of the Goſpel, but*

but alſo kill his Meſſengers; He by the Roman Army will deſtroy them, and their capital City.)

8. Then ſaith he to his Servants, The Wedding (*Feaſt*) is ready, but they who were
c bidden were not [c] worthy, (*and therefore ſhall not taſte of this Feaſt.*)

d 9. Go ye therefore into the [d] Highways, (*to the Diſperſion of the Jews and to the Gentiles,*) and as many as ye ſhall find, bid to the Marriage.

10. So theſe Servants went out into the Highways, and gathered together all, as many as they found, both bad and good, and the Wedding was furniſhed with Gueſts.

11. And when the King came in to ſee the
e Gueſts, he ſaw there a [e] Man, which had not on a Wedding Garment, (i. e. *a Faith, and Converſation anſwerable to the Deſign of the Goſpel.)*

12. And he ſaith to him, Friend, how cameſt thou in hither, not having a Wedding Garment, and he was (*as one*) ſpeechleſs.

13. Then ſaid the King to the Servants, Bind him Hand and Foot, and take him away, and caſt him into outer Darkneſs, there ſhall be weeping and gnaſhing of Teeth, (*ſo ſhall it be with the Jews, the Children of the Kingdom,* Matt. viii. 12. Luke xxxiii. 28.)

ee 14. For [ee] many (*of the Jews*) are called (*by*) but few (*of them*) are choſen, (i. e. *Believers of the Goſpel,* See Note on 1 *Pet.* ii. 9.)

15. Then went the Phariſees (*perceiving that this Parable was deſigned againſt them,*) and took counſel how they might entangle him in his Talk.

16. And (*accordingly*) they ſent unto him
f their Diſciples with the [f] Herodians, ſaying, (*with inſidious flattery*) Maſter, we know that thou art true, and teacheſt the way of God in Truth, neither careſt thou for any Man (*'s perſon,*) for thou regardeſt not the Perſon of Men.

17. Tell us therefore, what thinkeſt thou
g (*in this caſe?*) Is it [g] lawful to give Tribute to Cæſar, or not? (*that if he had ſaid no, they might repreſent him as an Enemy to Cæſar; if yea, as no Friend to the Nation.*)

18. But Jeſus perceived their Wickedneſs, (i. e. *their evil Deſign,*) and ſaid (*to them,*) Why tempt ye me, ye Hypocrites, (*endeavouring to enſnare me under pretence of reverence to me?*)

19. Shew me the Tribute-Money, and they brought to him a (*Roman*) Penny:

20. And he ſaith to them, Whoſe is this Image and Superſcription (*that this Money bears?*)

21. They ſay to him, (*it is*) Cæſar's; then ſaith he to them, (*this being an Evidence that Cæſar's Government hath obtained among you,*) Render therefore to Cæſar the things that are Cæſar's, and to God the things that are God's; (i. e. *the Tribute due to his Temple.*)

22. When they had heard theſe Words, they marvelled (*at his Wiſdom,*) and left him, and went their way.

23. The ſame day came to him the [h] Sad- h
ducees, who ſay that there is no Reſurrection (*of the Body,*) and aſked him;

24. Saying, Maſter, Moſes ſaid, If a Man die having no Children, his Brother ſhall marry his Wife, and raiſe up Seed unto his Brother:

25. Now there were with us ſeven Brethren, and the firſt when he had married a Wife, deceaſed, and having no Iſſue, left his Wife to his Brother.

26. Likewiſe the ſecond alſo, and the third, (*and ſo on*) to the ſeventh.

27. And laſt of all the Woman died alſo;

28. Therefore in the Reſurrection, whoſe Wife ſhall ſhe be of the ſeven, for they all had her?

29. Jeſus anſwered and ſaid unto them, Ye do err, not knowing the Scriptures, (*declaring that there ſhall be a Reſurrection*) nor the Power of God (*enabling him to effect it.*)

30. (*And as for your Argument againſt it, it is grounded on a falſe Suppoſition*) for in the
i [i] Reſurrection they neither marry, nor are i given in Marriage, but are as the Angels of God in Heaven, (*in that they cannot die,* Luke xx. 36. *and ſo can need no Reparation by new Births.*)

31. But as touching the [k] Reſurrection of k
the dead, (*this, I ſay, is denied by you, becauſe ye know not the Scriptures; for*) have ye not read that, which was ſpoken to you by God, ſaying,

32. I am the God of Abraham, and the God of Iſaac, and the God of Jacob, (*and ſo I own them ſtill as my Sons and Children? now*) God is not the God of (*them who are to continue in the ſtate of*) the dead, but of the living, (*his Children being Sons of the Reſurrection,* Luke xx. 36.)

33. And when the Multitude heard this, they were aſtoniſhed at his Doctrine.

34. But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together.

35. Then one of them, which was a Lawyer, (i. e. *an Interpreter of the Law*) [l] aſked l
him a Queſtion, tempting him, (i. e. *making a trial of his Skill,*) and ſaying,

36. Maſter, which is the great Commandment in the Law?

37. Jeſus ſaid to him, Thou ſhalt [m] love m
the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind; (i. e. *above and before all other things, affecting them only with Relation and Subordination to God.*)

38. This is the firſt, and great Commandment.

39. And the ſecond is like to it, (*viz.*) n
[n] Thou ſhalt love thy Neighbour as thy ſelf.

40. On theſe two Commandments [o] hang o
all the Law and the Prophets (*theſe being an Abridgment of what is contained in them both.*)

41. While the Phariſees were (*thus*) gathered together, Jeſus aſked them;

42. Saying, what think you of Chriſt, whoſe Son is he? They ſay to him, (*he is*) The Son of David.

43.

43. He ſaith unto them, How then doth David in (*the prophetical Afflatus of the*) Spirit call him Lord, ſaying,

44. The Lord ſaid to my Lord, Sit thou on my right Hand, till I make thine Enemies thy Footſtool?

45. If David then call him Lord, how is he his Son?

46. And no [p] Man was able to anſwer him a word (*to that Enquiry,*) neither durſt any Man from that Day forth aſk him any more Queſtions. p

Annotations on Chap. XXII.

a Ver. 2. *THE Kingdom of Heaven is likened, ἀνθρώπῳ βασιλεῖ, ὅς τις ἐποίησε γάμους, to a King who made a Marriage for his Son.*] That γάμος ſignifies a Marriage-Feaſt we learn from (a) *Phavorinus*, and others on thoſe words of *Homer*, Od. α. v. 225. εἰλαπίνη ἧς γάμος. See Dr. *Hammond* on *Matt.* ix. e. And becauſe theſe Feaſts continued ſometimes a Week, or more, as we learn from thoſe Words of *Laban* to *Jacob*, Gen. xxix. 27. *fulfill her Week*, i. e. keep a ſeven days Feaſt for her Marriage; and from *Sampſon*, who at his Marriage ἐποίεσε πότον ἡμέρας ἑπτα, *made a Feaſt ſeven days, for ſo uſed the young Men to do*, Jud. xiv. 10. therefore the word is γάμους in the Plural, there being not many *Marriages*, but many Wedding Feaſts at a *Marriage*. This Senſe of the word is evident from *ver.* 4. *my Oxen and Fatlings are killed, come,* εἰς γάμους, *to the Marriage-Feaſt.* The King here repreſents God the *Father*, the Son the Lord Jeſus Chriſt, deſcribed often as the *Spouſe* of his Church, *Matth.* ix. 15.——xxv. 1. *John* iii. 29. 2 *Cor.* xi. 2. *Apoc.* xix. 7. the Servants ſent to call them that were bidden, *i. e.* the *Jews* invited by the *Baptiſt*, and our Lord calling them to Repentance, becauſe *the Kingdom of God was at hand*, might be the *Apoſtles*, and the *Seventy Diſciples* ſent at firſt only *to the loſt Sheep of the Houſe of Iſrael*, Matt. x. 5, 6. Luke ix. 2.——x. 1. The Servants ſent again after the Fatlings were killed, were the ſame *Apoſtles* and other ſpiritual Perſons, ſent after our Lord's Reſurrection with a new Commiſſion, to be *Chriſt*'s Witneſſes in *Jeruſalem, and throughout all Judea*, Acts i. 8. for the words Son, and the Kingdom of Heaven repreſented by this Parable, will not permit us to ſay theſe Servants were the *Prophets* ſent before to the *Jews*.

Ver. 3. *The Kingdom of Heaven is like to a Man who ſent his Servants,*] Here note that tho' all the Ancients from *Origen*, except St. *Hilary*, ſay that the Servants firſt ſent out were the *Prophets* of the Old Teſtament; yet this ſeems plainly contrary to the Text, 1*ſt*, becauſe this alſo is a Parable concerning *the Kingdom of Heaven*, and therefore reſpecting only thoſe times when that Kingdom was come. 2*dly*, It is a Parable *of a King making a Marriage for his Son*, which is generally interpreted of *Chriſt* the Bridegroom of his Church, and therefore only can reſpect the times of his Advent. 3*dly*, The Servants ſent out the ſecond time, were ſent to the ſame Perſons to whom the firſt were ſent, *v.* 4. And yet it is granted, that the Servants ſent out the ſecond time were the *Apoſtles* of our Lord.

Ver. 7. *The King was wroth,* πέμψας τὰ b
στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε, *and ſending his Armies, deſtroyed thoſe Murtherers, and burnt up their City*;] *i. e.* Upon their Refuſal, he decreed to ſend the *Romans* to deſtroy the *Jews*, and burn their *Temple*, and their *City*; which they ſo fully performed, as to deſtroy, during thoſe Wars, ſaith *Joſephus*, *eleven hundred thouſand Jews*; to burn their *Temple*; conſume, and ſo lay waſte their City; as that all Men conceived, ſaith *Joſephus*, *it never could be built again*,

Ver. 8. Οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι, *But they* c
that were called were not worthy;] They were not well diſpoſed to receive the Goſpel, not willing to repent, and believe, and entertain the Preachers of it kindly, which is the Indication *Chriſt* gives his *Apoſtles*, who were ἄξιοι, *worthy*, Matt. x. 11, 13, 14. they were ἀμελήσαντες, *Deſpiſers* of this ſpiritual Banquet, out of love to their ſecular Intereſts; here *ver.* 5. they loved other things more than *Chriſt*, and the Bleſſings of his Kingdom; which he that doth, ſaith *Chriſt*, οὐκ ἔστι μου ἄξιος, *is not worthy of me*, becauſe he will not take up his Croſs and follow me, *Matth.* x. 37, 38.

Ver. 9. Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, *&c.* d
Go therefore into the Highways, &c.] *i. e.* to thoſe of the *Diſperſion*; for after they had begun at *Jeruſalem*, and preached through *Judea*, they alſo were to preach the Goſpel to the other *Jews* the Seed of *Abraham*; this Salvation being to be tendred to the *Jews firſt, and alſo to the Gentile*, Rom. i. 16.—ii. 10. Hence *Paul* ſaith thus to the *Jews* of *Antioch*, *It was neceſſary the Goſpel ſhould be firſt preached to you*, Acts xiii. 45, 46.——xviii. 6.—xxviii. 28. and afterwards τοῖς ἔξω, *to thoſe who were without the Covenant made to Abraham.*

Ver. 11. Εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον e
ἔνδυμα γάμου, *He ſaw there a Man not cloathed with a Wedding Garment.*] *Faith* alone cannot be here the Wedding Garment, ſince to receive the Invitation, and to come to the Wedding Supper, muſt import believing. By the Man therefore who had not on this Garment, I conjecture we are to underſtand the *falſe Brethren* of the *Jewiſh* Nation, who preached *Chriſt not ſincerely, but out of contention*, Phil. i. 15. contending for the neceſſity of Circumciſion, and of the Obſervation of the Law of *Moſes* to Juſtification, and who by this *ſubverted the Souls* of others, *Acts* xv. 1, 24. made *Chriſt to die in vain*; Gal. ii. 21. *Chri-*

(a) Ὁμοίως καὶ τὸ ἔργου μόνον ἀλλὰ καὶ τὴν ἑστίασιν γάμον καλεῖ.

ſtians to fall from Grace; Gal. v. 14. and the *Apoſtles to labour in vain*, among the *Gentiles*; Gal. iv. 11. and of whom the *Apoſtle* ſaith, *their End ſhall be according to their Works*, 2 Cor. xi. 15. That this Man muſt repreſent the *Jews* is evident, (1.) Becauſe he is *caſt out into utter Darkneſs, where is weeping and gnaſhing of Teeth*, which *Chriſt* applies to the *Jews* the Sons of the Kingdom, *Matt.* viii. 12. *Luke* xiii. 28. whilſt the *Gentiles* are ſaid to come to this Supper. (2.) Becauſe the reaſon aſſigned of this Puniſhment is this, that *many are called, but few are choſen*, ver. 14. for that this belongs peculiarly to the *Jews*, ſee Note on *Chap.* xx. 16. (3.) *Chriſt* had ſaid in the former Chapter, that the *Kingdom of God ſhould be taken from them*; and here proceeding to diſcourſe of the ſame thing, as appears from the connective Particle, *v.* 1. of this *Chapter*, he ſhews how worthy the *Jews* would be of this Puniſhment, as being either wholly refractory to God, calling them by his Son to the Participation of theſe Bleſſings, or coming to them without due Preparations, as the *falſe Apoſtles*, and *deceitful Workers* did; or elſe by caſting off that Wedding Garment they had once put on, as did thoſe *Jews* whoſe *Charity waxed cold*, Matt. xxiv. 10, 11, 12. and who being *ſcandalized* fell off from the *Chriſtian* Faith: It remains then that theſe Backſliders, or theſe *falſe Apoſtles* muſt be the Perſons repreſented by the Man *not having on his Wedding Garment*.

Ver. 13. *Bind him hand and foot.*] *Theophylact* here notes, that this preſent time is the only time of working; in the future all the practical Powers of the Soul are bound, οὐ γὰρ ἐστὶ ποιῆσαί τι ἀγαθὸν εἰς ἀνίσπωσιν τῶν ἁμαρτιῶν, *and then we can do nothing good to make a Compenſation for our Sins.*

ee Ver. 14. *Many are called, but few are choſen.*] This Parable, ſaith *Theophylact*, reſpects the *Jews* who were called, but not elected, ὡς μὴ ἀκούσαντες, *as not hearkning to God's Call*; whence he infers, that τῷ μετὰ Θεοῦ καλεῖν τὸ δὲ ἐκλεκτοὺς γένεσθαι ἢ μὴ ἡμέτερον ἐστι, *our calling is of God, but that we are elect, or not, is from our ſelves.*

f Ver. 16. Μετὰ Ἡρωδιανῶν, *With the Herodians.*] Here *Jerom* notes that ſome of the *Latins* ridiculouſly thought, they were called *Herodians*, who thought *Herod* was the *Chriſt*, (*) Tho' he himſelf in his Dialogue againſt the *Luciferians*, hath theſe Words, Herodiani Herodem Regem ſuſcipere pro Chriſto, *received* Herod *the King for Chriſt*; this alſo was the opinion of *Tertullian* in his Book *de Præſcript. Cap.* 47. Of *Epiphanius*, Hær. 7. and of *Philaſtrius*, Cap. 48. And *Origen* conjectures that they were called *Herodians*, who taught τελεῖν τὸν Φόρον Καίσαρι, *that Tribute-Money was to be paid to Cæſar*; the Soldiers were ſo called by the *Phariſees*, ſaith St. *Jerom* here, quia Romanis tributa ſolvebant, *becauſe they paid tribute to the* Romans. And ſure this Opinion muſt ſeem ridiculous to them who conſider, that *Herod* was an Alien, not a *Jew* of the Seed of *Abraham*, or of the Root of *David*, and was dead before *Chriſt*'s Return out of *Egypt*; whereas all thought that *Chriſt* was to be found, not among the dead, but the living, and many that he ſhould never die, *John* xii. 34. See the Note on *Matt.* xvi. 6.

g Ver. 17. Ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ; *Is it lawful to give Tribute to Cæſar, or not?* &c.] Here note,

1*ſt*, That tho' the Queſtion be only propoſed thus, ἔξεστι; *Is it lawful to give Tribute to Cæſar, or not?* yet the Deciſion in the affirmative, that it was lawful to pay it to *Cæſar*, was plainly a Deciſion of the right of *Cæſar* to receive, and therefore to demand it, as being to them the Miniſter of God. (1.) Becauſe St. *Paul* hath plainly told us, that *therefore pay we Tribute* to him to whom we lawfully do pay it, *becauſe he is the higher Power*, and the *Miniſter of God*, Rom. xiii. 6. And alſo *becauſe it is his due*; for ſo it follows, *render therefore to all*, τὰς ὀφειλὰς, *their dues*, *Tribute to whom Tribute is due*; and this is ſtill more evident from thoſe words of *Chriſt*, *render to Cæſar the things which are Cæſar's, and to God the things which are God's*; where *Chriſt* ſeems to me, even to ſtrike at the Root of that corrupt Opinion of the *Gaulonites*, and *Zealots*, *that they being God's People, were not to own any other as their Lord*, by this Diſtinction betwixt things belonging to *Cæſar*, viz. Tribute, and things belonging to God, *viz. the Shekel of the Sanctuary.* But to omit this, either *Chriſt*, when he ſaid, render to *Cæſar* the things which are *Cæſar*'s, ſpake to the purpoſe, and by way of Anſwer to the Queſtion propoſed, or he did not; to ſay he did not, is in effect to ſay, he ſpake impertinently, which I hope no *Chriſtian* will affirm: If he ſpake to the purpoſe of the Queſtion; ſeeing he ſaid, upon their owning the Tribute-Money to bear *Cæſar*'s Image, by way of Inference, ἀπόδοτε οὖν, *render therefore to Cæſar the things which are Cæſar's*, he as plainly intimates the Tribute Money did of right belong to *Cæſar*, as by ſaying, *Render to God the things that are God's*, that what he ſtiled the things of God, did of right belong to God. For thoſe *Jews*, who held that Tribute was not to be paid to *Cæſar*, did ſo; becauſe they apprehended it unlawful to own any other, as their Lord and Governour but God; or one of their own Nation whom he had appointed to rule over them. See the Note on 1 *Pet.* ii. 16.

I therefore cannot think with *Grotius*, that *Chriſt* here leaves the matter of Right undecided; or with Mr. *Cl.* that he doth not by his Anſwer own, that Tribute was rightly demanded by *Cæſar*, ſeeing *Chriſt* could not then have ſaid by way of Inference, *Render therefore to Cæſar the things which are Cæſar's*; And this Right of *Cæſar* had its riſe from their own Act of Submiſſion to the *Roman* Government, as formerly they had done to the *Aſſyrian*; which national Submiſſion with Promiſe of Fidelity, having obtained now about a hundred Years, was a juſt ground for *Cæſar*'s Right. And therefore King (b) *Agrippa* tells them, That οἱ τὸ μὲν ὑπακοεῖν ἐκ διαδοχῆς εἰληφότες, *they* *were*

(*) F. 12. B.

(b) Apud Joſeph. de Bello Jud. l. 2. c. 28. p. 805.

who had received this Subjection by Succeſſion from their Anceſtors, could not rebel without Contumacy. And (c) *Joſephus* tells them, that *to ſeek now to ſhake off the Yoke,* κ᾽ μακροῖς εἴξασίας χρόνοις, *when for a long time they had yielded to it,* would ſubject them to an evil Death. Note,

2*dly*, That our Lord anſwers from the received Maxims of the *Jews*, that wherever the Money of any Perſon was owned as the current Coin of the Kingdom, there the Inhabitants owned that Perſon as their Lord and Governor; that is, they acknowledged him to be the higher Power, and the *Miniſter of God* in reſpect to them: Whence, he that doth adulterate, diminiſh, or counterfeit this Coin, becomes guilty of the Crime *Læſæ Majeſtatis*: And *David*, tho' anointed by *Samuel*, is declared not to be their *King* whilſt *Saul* lived; becauſe, Numiſma Saulis adhuc obtinet, *the Coin which had the Image of Saul upon it, was ſtill the current Coin.* So that theſe captious Men could take no advantage againſt him from this Anſwer; becauſe it was founded upon their received Principles. Note,

3*dly*, That *Chriſt* juſtly calls theſe Perſons *Hypocrites*; becauſe they pretended to own him as *a juſt Perſon, and one who bore no reſpect to Perſons*, and yet came with deſign to accuſe him for an unjuſt Deciſion: And (2*dly*,) Becauſe they, ſaith St. *Luke*, Chap. xx. 20. *feigned themſelves to be* ſuch as they were not, and to have that Opinion of him, which was far from their Hearts; both which are manifeſt Indications of groſs Hypocriſy.

h Ver. 23. Προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, *The Sadducees came to him, ſaying, There is no Reſurrection.*] It is true, that the *Sadducees* held, That there was *neither Angel* of any permanent, *nor Spirit* of any ſeparate Exiſtence from the Body, *Acts* xxiii. 8. For their Opinion, ſaith (d) *Joſephus*, was, that Death, τὰς ψυχὰς ζυναφανίζει τοῖς ζώμασι, *extinguiſhes Souls together with the Bodies*; and that they rejected ψυχῆς δὲ τὴν διαμονὴν, *both the Duration of the Soul, and future Puniſhments and Rewards*: but then it is true alſo, that the *Sadducees* ſay, μὴ εἶναι ἀνάστασιν, *that there is no Reſurrection*, Acts xxiii. 8. And hence the *Jews* introduce them, ſaying, (e) *The Cloud fails and goes away; ſo he that deſcends into the Grave, returns not from it.* Nay, they denied, or at leaſt knew not that the Power of God was ſufficient to raiſe the Dead; for, *ye err*, ſaith *Chriſt*, *not knowing the Scriptures, neither the Power of God*, ver. 29. And therefore, St. *Paul* ſpeaking of the Reſurrection from the Dead, aſks, *Why it ſhould be thought a thing incredible for God to raiſe the Dead?* Acts xxvi. 7, 8.

i Ver. 30. Ἐν τῇ ἀναστάσει, *In the Reſurrection they neither marry nor are given in marriage, but* ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσὶ, *are as the Angels of God in Heaven.*] They are as the *Angels*, not in all reſpects, but as to Immortality and Incorruptibility; and ſo they need no Marriage to perpetuate their Generations in the World: So ſaith St. *Luke*, *They can die no more, but are* ἰσάγγελοι, *equal to the Angels*, Luke xx. 36. And that in this eſpecially, conſiſts their Likeneſs to the *Angels*, we learn from the like Words of *Philo*, concerning *Abraham*, That leaving the World, (f) πρόσθετα τῷ Θεῷ λαῷ καρπόμενος ἀφθαρτίαν ἴσος ἀγγέλοις γεγονώς, *he was gathered to the People of God, having obtained Incorruptibility, being made like to the Angels.* Vain therefore is the Inference of the *Papiſts* hence, That the Souls of the Juſt ſee God as the *Angels* do, and know of the Converſion of *Sinners*: This Likeneſs to the *Angels* relating not to the Qualities of their Souls, but to the Freedom of their Bodies from Corruption. Hence alſo it is evident againſt *Heinſius*, and others on this place, that ἀνάστασις, even when it is not joined with Fleſh, or Body, ſignifies *the Reſurrection of the Fleſh*, or Body; and when the Reſurrection of the Dead is mentioned, as here, it never bears any other Senſe.

Ver. 31, 32. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, k *But concerning the Reſurrection of the Dead, —I am the God of Abraham*, &c.] Thoſe Learned Men are very much miſtaken, who ſay, That *Chriſt* deſigned not here to prove the Reſurrection of the Body, but only the ἀναβίωσις, or Life of the Soul after Death. For, (1*ſt*,) The Argument of the *Sadducees* being taken from the Suppoſition, that if there was a Reſurrection, there muſt be a Marriage, and the Perſons raiſed muſt be Man and Wife as they were before, ſhews plainly, That they put the Queſtion concerning the Reſurrection of the Body; for Marriage belongs not to ſeparate Souls, but only to Perſons in the Body: And therefore, if *Chriſt* ſaid any thing pertinent to their Objection, and oppoſed his Argument to that which they deſigned to diſprove, he muſt ſpeak of, and prove the Reſurrection of the Body. And therefore (g) *Methodius* well notes, That if *Chriſt had not done this, but only had aſſerted the Permanency of the Soul, he had not anſwered, but confirmed the Reaſoning of the Sadducees* againſt the Doctrine of the *Phariſees*. (2*dly*,) *Chriſt* here declares the *Sadducees* thus erred, *not knowing the Power of God*, ver. 29. Now, that conſiſts not in ſuſtaining an immortal Soul in Life, but in raiſing the Body from the Duſt to Life, *Acts* xxvi. 8. *Epheſ.* i. 19, 20. *Philip.* iii. 21. *Heb.* xi. 19. And, (3*dly*,) This is extremely evident from the very Words of *Chriſt*, both here, and in St. *Mark* and *Luke*; For, (1.) The Queſtion put to *Chriſt* is not put thus, *If their Souls live, whoſe Wife is ſhe? But,* ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσι, *&c. in the Reſurrection, when they ſhall ariſe, whoſe Wife ſhall ſhe then be?* Mark xii. 23. To which *Chriſt* anſwers thus, Ὅταν ἐκ νεκρῶν ἀνα-

(c) Apud Joſeph. de Bello Jud. l. 6. c. 26. (d) Antiq. l. 18. c. 2. p. 617. c. 2.
(e) De Bello Jud. l. 2. c. 12. p. 788. G. (f) Tanchum, fol. 3.
(g) Ὁ ἦν Χριστὸς, εἰ μὴ ἦν ἀνάστασις σαρκὸς; ἀλλὰ μόνου ἐσώζετο ἡ ψυχὴ; συνέθετο ἂν αὐτοῖς καλῶς καὶ ὀρθῶς ῥηνῆσι, apud Epiph. Hær. 64. §. 35.

σώσιν, *When they ariſe from the Dead*, ver. 25. *when they partake* τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, *of the Reſurrection from the Dead*, Luke xx. 35. *they neither marry, nor are given in marriage:* Now a Time ſo determined, and reſpecting what ſhould be hereafter, cannot refer to the preſent State of their Souls, which in no ſenſe are raiſed from the Dead, but only to the future Condition of their Bodies. (2.) Chriſt manifeſtly declares, the Queſtion was περὶ τῶν νεκρῶν, ὅτι ἐγείρονται, *concerning the Dead, that they riſe again*, Mark xii. 26. *touching the Reſurrection of the Dead here*; and that this was the Thing he was to prove, from what they had read concerning *Abraham*, *Iſaac*, and *Jacob*, Luke xx. 37. And the Argument from them will appear ſtrong and convincing, upon conſideration of theſe following Particulars.

1*ſt*, That God is the *God* and *Father* of them only who are his *Sons:* Thus when God had choſen *Iſrael* to be his People in Covenant, and promiſed to be their God, διακριτικῶς, or in diſtinction from others, he ſtiled them his Sons, ſaying, ὑοὶ ἐστὲ, *Ye are the Sons of the Lord your God*, Deut. xiv. 1. —— xxxii. 18. Iſa. xlv. 11. Or elſe his Son, *Iſrael is my Son, my Firſt-born; ſay then to Pharaoh, Let my Son go*, Exod. iv. 22, 23. Jer. xxxi. 20. Hoſ. xi. 1. And in the New Teſtament, ἔσομαι αὐτῷ Θεὸς, καὶ αὐτός ἔσται μοὶ ὑόν, *I will be to him a God, and he ſhall be to me a Son*, Rev. xxi. 7. *I will be to you a Father, and ye ſhall be to me Sons and Daughters*, 2 Cor. vi. 18. Note,

2*dly*, That this υἱοθεσία, or *Sonſhip*, imports the Redemption of the Body from Corruption; for we *wait*, ſaith the Apoſtle, *for the Adoption, that is, for the Redemption of the Body*, Rom. viii. 23. *The Revelation of the Sons of God* expected, *ver.* 19. is their Deliverance from *the Bondage of Corruption into the glorious Liberty of the Sons of God*, ver 21. And the *Apoſtle* proves, that our mortal Bodies, dead becauſe of Sin, ſhall be raiſed by the Spirit of God dwelling in them; becauſe *they who have the Spirit of God, are the Sons of God*, from *ver.* 11. to 17. And in this very Argument, St. *Luke* expreſly ſaith, That *they that are thought worthy of the Life to come, and of the Reſurrection from the Dead*, are υἱοὶ τοῦ Θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες, *the Sons of God, as being Children of the Reſurrection*, *Chap.* xx. 36. Hence, becauſe God, who is not the God of the Dead, but of the Living, is called the God of *Abraham*, *Iſaac*, and *Jacob*, (h) *Irenæus* infers, That *without doubt they live to God*, cum ſint Filii Reſurrectionis, *being the Sons of the Reſurrection*; and 'tis the ſame with him to be *a Son of God*, and hæreditatem conſequi incorruptelæ, *to enjoy an incorruptible Inheritance.* Hence the *Apoſtle* ſaith, *The Sons of God* muſt be the *Heirs of God, joint Heirs with Chriſt*, Rom. viii. 17. St. *John*, that they *ſhall inherit all things*, Rev. xxi. 7. The Author to the *Hebrews*, that *God was not aſhamed to be called the God of Abraham*, and *Iſaac*, and *Jacob*, *becauſe he had prepared for them a Kingdom*, Heb. xi. 6. Nor were the *Jews* unacquainted with this Notion of *a Son of God*, as one who was to be rewarded by him after Death, or of a Son of *Abraham*, who was to be Partaker of an happy Reſurrection. For thus the Book of *Wiſdom* introduceth the Wicked, ſpeaking of the good Man, μακαρίζει τὰ ἔσχατα δικαίων καὶ ἀλαζονεύεται πατέρα Θεὸν, *He pronounced the latter End of the Juſt bleſſed, and boaſts, that he hath God for his Father; let us cut him off with a ſhameful Death:* εἰ γὰρ ἔστιν ὁ δίκαιος υἱὸς Θεοῦ, *for if the juſt Man be the Son of God, he will receive him; and by his Words there will be a Viſitation of him*, Wiſd. ii. 16, ——20. Thus, ſaith he, *they ſpake becauſe they knew not the Myſteries of God, nor hoped for the Reward of Holineſs, nor diſcerned the Recompence of blameleſs Souls; for God made Man* ἐπ' ἀφθαρσίᾳ, *for Incorruption, and to be an Image of his own Immortality*, ver. 22, 23. And again, *The Souls of the Righteous are in the Hands of God,* καὶ ἡ ἐλπὶς αὐτῶν ἀθανασίας πλήρης, *and their Hope is full of Immortality; in the Day of their Viſitation they ſhall ſhine*, chap. iii. 1, 4, 7. And a third time, *Then ſhall the Righteous ſtand with great Boldneſs before the Face of them who afflicted them; and they ſhall ſay, We Fools counted his Life Madneſs, and his End to be without Honour; how is he numbred* ἐν υἱοῖς Θεοῦ, *among the Sons of God, and his Portion is with the Saints*, chap. v. 1, 4, 5. The ſeven Sons mentioned in the *Maccabees*, are by *Joſephus* ſtill called Ἀβραάμ παῖδες, *Children of the Stock of Abraham*; and as the Book of *Maccabees* ſtill introduces them, declaring, that God ἀναστήσει ἡμᾶς εἰς αἰώνιον ἀναβίωσιν ζωῆς, *would raiſe them up to Life eternal*, 2 Mac. vii. 9, 23. And (i) *Joſephus* introduces their Mother, comforting them with thoſe Words of *Solomon*, *Wiſdom is a Tree of Life to them that do her Will*; and thoſe of *Ezekiel*, εἰ ζήσεται τὰ ὀστᾶ τὰ ξηρὰ; *ſhall theſe dry Bones live?* and thoſe Words of God in the *Song of Moſes*, *I kill,* καὶ ζῆν ποιήσω, *and I will make alive*; ſo he alſo declares of theſe (k) *Martyrs*, that dying for God, they alſo ζῶσι Θεῷ, ὅπερ Ἀβραάμ, καὶ Ισαὰκ, καὶ Ιακὼβ, *lived with God, as do Abraham, Iſaac, and Jacob, and all the Patriarchs, and,* (l) *ran* ἐπ' ἀθανασίας ὁδὸν, *in the way of Immortality*, and that (m) *Abraham, Iſaac, and Jacob, received them dying.* He alſo mentions a παλιγγενεσία, *Reviviſcence of all that obſerve the Law of Moſes, though they die for it*, ſaying, that *to them* (n) ἔδωκεν ὁ Θεὸς γένεσθαι τὲ πάλιν καὶ βίου ἀμείνω λαβεῖν ἐκ περιτροπῆς, *God hath granted to them to live again, and to receive a better Life in Reverſion*, or at the Revolution of all things. So then *Chriſt*'s Argument runs thus, Thoſe of whom God after their Death is the God and *Father*, they ſhall riſe again, (for they muſt be the *Sons of God*, and therefore Sons of the Reſurrection, to whom belongs the Adoption or Sonſhip, *i. e.* the Redemption of their Bodies from Corruption,) but God is the God of *Abraham, Iſaac*, and *Jacob*, therefore they ſhall riſe again.

(h) L. 4. 11. c. 80. (i) De Maccab. p. 1101. E. F. (k) P. 1100. D. (l) P. 1098. A. (m) P. 1097. D. (n) Cont. Apion. l. 2. p. 1076. A. B.

Ibid.

Ibid. Here *Theophylact* obſerves, that as the *Sadducees* made their Objection againſt the Reſurrection from the Law of *Moſes*, ſo *Chriſt* confirms that Doctrine from the Law, and from the Words of *Moſes*.

Ver. 35. Ἐπηρώτησεν αὐτῶν ὁ νομικὸς. *A Lawyer aſked him*, (See Note on *Mark* xii. 28.) ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; *which is the great Commandment in the Law?*] This was a famous Queſtion among the *Jews*, ſome contending that the Precept of *Sacrifices* was the greateſt, as is inſinuated, *Mark* xii. 33. See *Pirk Eleazer*, *Cap.* 16. *p.* 33. Others were for the Precept of the *Phylacteries*, to whom *Chriſt* anſwers from what was written in the *Phylacteries*;

Ver. 37. *Thou ſhalt love the Lord thy God with all thy Heart.*] Note here,

1*ſt*, That this is a Precept given to the *Jewiſh Nation*, and ſo it follows that it ought to bear that ſenſe, which is the certain Import of it in all thoſe other places of the Old Teſtament, where it only doth occur; it being only found in the *New Teſtament* as a Citation thence. 'Tis therefore certain, that it doth not require us to love God in Perfection of Degrees, or in the elevated Senſe contended for by ſome, but only to love him with a ſincere, and a prevailing Love. For,

1*ſt*, God's Servants entred into a Covenant *to ſerve the Lord after this manner*; thus *Aſa* gathered all *Benjamin* and *Judah*, and *they entred into Covenant to ſeek the Lord with all their Heart, and with all their Soul*, 2 Chron. xv. 12. And good *Joſiah*, with all his People, *made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments with all their Heart, and with all their Soul*, 2 Kings xxiii. 3. Now if in this Covenant they promiſed to love God *with every degree of every Power*, i. e. *with the whole poſſibility of the Soul*, to make him not only the principal, but the *only Object of their Love*, they promiſed what they knew they never could, what to be ſure they never did perform. And why then is it ſaid, That *the People ſtood to the Covenant*, and that *God was found of them?* But if they only promiſed Love of Sincerity, and Love to God above all other things, and that they would adhere to him and his Service, then may this Phraſe import no more.

2*dly*, This God required them to do, to render them the Objects of his Grace and Favour, promiſing to have mercy on them in their Captivity on this condition: *If from thence*, ſaith *Moſes*, *thou ſhalt ſeek the Lord thy God, thou ſhalt find him; if thou ſeek him with all thy Heart and with all thy Soul*, Deut. iv. 29. And again, *If thou ſhalt return to the Lord thy God with all thy Heart, and with all thy Soul, then the Lord thy God will turn thy Captivity, and have compaſſion on thee, and will bring thee into the Land which thy Fathers poſſeſſed; and thou ſhalt poſſeſs it, and he will do thee good*, Deut. xxx. 2, 3. And upon this condition only doth *Solomon* deſire this Mercy, ſaying, *If they turn to thee with all their Heart, and all their Soul, in the Land of their Enemies, then hear thou their Prayer and Supplication*, 1 Kings viii. 48. Now is it reaſonable to conceive that God required ſuch an abſolute Perfection of Degrees in their Affection and Obedience, to qualify them for his Favour under their Captivity? If ſo, they muſt for ever have continued Captives. Or would he promiſe to reſtore them to their good Land, and to do them good upon a condition that would not permit them either to deſire that pleaſant Land, or any other temporal Enjoyments as their Good? Sure the Suſpenſion of his Favour upon this Condition, is a clear Evidence, that this Phraſe bears a milder ſenſe.

3*dly*, God doth acknowledge that ſome of them did actually love him thus, that *King David* had kept his Commandments, and *followed him with all his Heart, ſaving in the matter of Uriah*, 1 Kings xiv. 8. And yet we find him guilty of Miſtruſt of God's own Promiſe, by ſaying, *I ſhall one day periſh by the Hand of Saul*, 1 Sam. xxvii. 1. of lying to *Abimelech*, Chap. xxi. 2. of a *raſh Oath*, in ſwearing *to cut off the Houſe of Nabal*, Chap. xxv. 22. of *Injuſtice* in giving *a deceitful Ziba half the Goods of Mephiboſheth*, 2 Sam. xix. 29. and of *Pride in numbering the People*, Chap. xxiv. 1. God alſo teſtifies of good *Joſiah*, that *he turned to the Lord with all his Soul, and all his Heart, and all his Might*, 2 Kings xxiii. 24, 25. Since therefore God himſelf declares of Men thus ſubject to Imperfection, that they did thus love him, *that* Love cannot require a Perfection of Degrees, but only a ſincere, and prevalent Affection to him. This Precept therefore muſt imply three Things.

1*ſt*, That we are to love God above all Things *appretiativè*, *i. e.* ſo as to prize him in our Judgments above all Things, to eſteem him more valuable in himſelf, more beneficial to us, than all Things elſe we can enjoy; according to that Saying of the *Pſalmiſt*, *Thy Loving-Kindneſs is much better than is Life it ſelf*, Pſal. lxiii. 3. To eſteem him as the only Felicity of our immortal Souls; the chief and moſt deſirable Good; the only Being in whom is perfect Reſt, entire Complacency, and full Satisfaction to be found; and conſequently to look on all Things elſe as *Loſs and Dung*, compared to him. And whilſt we retain this value for him, we can never prize or be concerned for any thing ſo much as his Favour, nor refuſe to part with any thing which tendeth to deprive us of it; we can never value any thing ſo much as to permit it to rival him, who is exceedingly more precious in our Eyes, and more deſirable to our Souls, and ſo we cannot over-value any worldly thing. This therefore may be truly ſtiled, *The loving him with all our Mind.*

2*dly*, That we are to love God above all Things *comparativè*, *i. e.* with a ſuperlative Affection, ſo as to be ready always to prefer his Favour before all other things. And this Affection, this cleaving of our Hearts unto him, muſt follow from the fore-mentioned

tioned Eſtimation of him: For if we fully are convinced that there is infinitely more Excellency in God, more Happineſs to be expected from him, than all the Honours, Pleaſures, Profits, Intereſts, Relations, and Satisfactions of the World can tender, and ſo the higheſt reaſon that he ſhould always be preferred before them, and that we ſhould ſtill cleave unto him in oppoſition to any other thing; 'tis certain he can have no Rival in our Hearts, nothing that ſtands in competition for our Love, nothing we do not truly hate and deſpiſe comparatively to his Favour; nothing that can tempt us to depart from him, or to do the thing which will hazard his Favour, or provoke his Diſpleaſure; and may we not then be ſaid to love him with an entire, and undivided Heart?

3*dly*, That we are to love God above all Things *intenſivè*, that is, our Deſires muſt be more ardently inclined toward his *Favour*, and the Enjoyment of him; we muſt long, thirſt and pant more after him; rejoice more in his Favour than any other Thing, be more concerned to retain it than to ſecure any worldly Bleſſings, and be more ſatisfied in it than in *Marrow and Fatneſs:* And what more can *the Love of God with all our Souls import?* For ſeeing ſuch a prevalence of our Deſires towards him, and delight in him, will not permit us to deſire any thing in oppoſition to him, or againſt his Will and Pleaſure; but will conſtrain us to quit all other Intereſts, that we may happily retain our Intereſt in him we thus deſire, and delight in above all other Things; it follows, that by thus loving God with all our Souls, our Love unto, or Deſire of the Creature, can never be inordinate, or irregular, and ſo can never be offenſive to God; and then it cannot be forbidden by the Command, to love the Lord our God with all our Souls. In theſe things ſeems to be implied, or from them certainly will follow, that Endeavour above all things to pleaſe him, that induſtrious Care to ſerve and obey him, that vigorous Employment of all other Faculties in his Service, which will demonſtrate that we comparatively do not labour *for the Meat that periſheth*, do not permit our ſecular Employments, or our purſuit of any temporal Enjoyments, to impair our Diligence in the ſecuring our eternal Intereſts; and therefore that in the true Import of the Phraſe, *we love God with all our might*; all other Senſes of it being inconſiſtent with that Diligence in our Calling, and that Induſtry in our civil Affairs which God himſelf requires of us. And,

4*thly*, Hence it follows that we are to love all other things only in way of Relation, and Subordination to God; for if we do co-ordinately love any other thing, we love it equally with God. And certainly if God requires us to love him *with all our Hearts and all our Souls*, our Love to other things muſt virtually be comprized in our Love to God, or be dependent on it, or ſubſervient to it, or elſe we muſt deprive him of ſome portion of the Heart he calls for. Moreover, God being our ultimate and chiefeſt Good, all other things can only be good as they conduce to the Enjoyment, or Service of him, and ſo are to be loved for him; that is, we muſt love them as they relate to him, as they enable us to ſerve him, as they are, or may be inſtrumental to his Glory, or to our Enjoyment of him.

And of this Expoſition of theſe words we cannot reaſonably doubt, if we conſider that our Lord himſelf doth plainly ſeem to favour and approve of it, making that Service, and ſo that Love which he requires from us, to conſiſt in that prevalence of Affection which enables us, in any Competition betwixt the *Love of the World*, and the Love of him, to *cleave to God*, and *deſpiſe the World*. This evidently is the import of theſe Words, *No Man can ſerve two Maſters*, (when their Service and Commands do interfere) *for he will either hate the one, and love the other, or he will cleave to the one and deſpiſe the other*; *ye cannot* (therefore) *ſerve God and Mammon*, Matt. vi. 24.

Again, *Chriſt* places the due Love of himſelf in the Prevalence of our Affections to him above other things, ſaying, *He that loveth Father or Mother, Son or Daughter,* ὑπὲρ ἐμὲ, *above me, is not worthy of me*, Matt. x. 37. Whence it muſt follow by the Rule of Contraries, that he who loveth *Chriſt* more than *Father* or *Mother*, *Son* or *Daughter*, or any worldly Intereſt whatever, muſt be *worthy of him*. From theſe two places it is therefore evident, that to love God ſo as to deſpiſe and to forſake all other things, to cleave unto him; to love God ſuperlatively, ſo as to have our Affections more powerfully carried out after him than any other thing that is moſt dear unto us, is, in the Scripture Senſe, *to love God with a whole and entire Heart*. And ſurely, if I love God ſo as to love nothing, which is contrary to him, or which he forbiddeth me to love, I can do nothing contrary to the Love I owe to him. If I love him, ſo as to prize neither Friendſhip, Relations, Fame, Honour, Pleaſures, Riches, Life, or any temporal Concernments, ſo as to offend him by preſerving them, I do not inordinately love them; for Obedience being the true Teſt of Love, where there is no neglect of Obedience, there can be no want of Love. Moreover, If I prize nothing in compariſon with God in my Mind, if I cleave to nothing in competition with him in my Will, if I deſire nothing in compariſon with him in my Affections, if I purſue nothing but with relation to his Glory, and in ſubordination to his ſacred Will, how can I be wanting in my Duty to him? And if I be not wanting in my Duty to him, how can I ſin againſt him?

Ver. 39. *Thou ſhalt love thy Neighbour as thy ſelf.*] Here note, (1.) That by our Neighbour here, we are to underſtand every other Perſon who is capable of Kindneſs from us, n

and

and ſtands in need of Help. So St. *Paul* expounds it, *Rom.* xiii. 8. *Owe no Man any thing, but to love one another*, for ὁ ἀγαπῶν τὸν ἕτερον, &c. *he that loveth another hath fulfilled the Law*, which ſaith, *Thou ſhalt love* τὸν πλησίον *thy Neighbour as thy ſelf.* This will be evident,

1*ſt*, From our Lord's Anſwer to this Enquiry, *Who is my Neighbour?* for ſuch a caſe did he propound in demonſtration of this Point, as did extort from a great *Rabbi* this frank Confeſſion, that even a *Samaritan* diſcharging a great Office of Humanity towards a *Jew*, acted the Part of a true Neighbour to him, and conſequently that ſuch Humanity and Mercy was alſo due from any *Jew* to a *Samaritan*. Now *Scripture*, and the *Jewiſh* Records do inform us, that there was the greateſt Strangeneſs and Averſeneſs betwixt the *Jew* and the *Samaritan*, they would have no converſe together, they would receive no kindneſs from one another; witneſs the Queſtion which the Woman of *Samaria* puts to *Chriſt*, *How is it that thou being a Jew, aſkeſt Drink of me, who am a Woman of Samaria, for the Jews have no Dealings with the Samaritans?* John iv. 19. Hence, ſaith the Son of *Syrach*, *Two Nations doth my Soul hate, the Samaritans, and the Philiſtines.* Eccluſ. l. 26. And hence that Proverb of the *Jews*, that *to eat Fleſh with a Samaritan, is as bad as to eat Swine's Fleſh.* Now hence it clearly follows, that *Chriſt* by ſhewing that the *Jews* and the *Samaritans* were Neighbours, muſt teach us that no difference of Nation or Religion, no Alienation of Affections can exempt us from owning any Perſon as our Neighbour; and that by ſaying, *Go thou and do likewiſe*, our Lord obligeth us to love them as we love our ſelves, and to be helpful to them in their need, according to our Power.

2*dly*, This is apparent from all thoſe *Evangelical* Commands which do extend this Duty to all Men, and thereby ſhew that all Men are to be beloved as Neighbours; ſuch are theſe Exhortations, *As you have opportunity, do good to all Men*, Gal. vi. 10. *See that none render evil for evil unto any Man, but ever follow that which is good, both among your ſelves, and to all Men*, 1 Theſ. v. 15. To this intent are thoſe Directions, *to follow peace with all Men, to be patient and gentle towards all Men*; ſuch laſtly is that fervent Supplication of St. *Paul* to his *Theſſalonians*, *the Lord make you to increaſe in Love towards one another, and towards all Men:* All which Expreſſions make it evident that the Affection of the *Chriſtian* muſt extend to all Men, and that his Neighbourhood is univerſal, and unlimited.

3*dly*, This alſo will be evident from the Example we are called to imitate in this Affection, *viz.* the Love and Mercy of our God and *Saviour*; for we are *to be Followers of God as dear Children, and walk in Love, and to be perfect as our heavenly Father is perfect.* Now *God is good to all, and his Mercies are over all his Works*; he is *the Saviour of all Men*, this Kindneſs he is willing to vouchſafe, this ſaving Health he freely tenders, and joyfully imparts to the greateſt of repenting Prodigals; he is *kind to the unthankful and the wicked, and maketh his Sun to riſe upon the juſt and the unjuſt*; and in this he expecteth to be imitated by us, if ever we deſire to be deemed his Children, or to enjoy the Bleſſings he hath prepared for them alone: thus our great Teacher doth inſtruct us, *I ſay unto you, love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, that you may be the Children of your Father which is in Heaven.* Moreover, the Kindneſs of our Lord to all his Brethren, Partakers of the ſame Nature with him, diſpoſed him to *taſte Death for every Man*, and purchaſe their Redemption with his precious Blood; for he *gave himſelf a Ranſom for all*: Since therefore we are called to imitate the Love and Kindneſs of our God and *Saviour*, our Duty muſt be anſwerable to the Divine Grace, our Charity muſt follow the Example of our Bleſſed Lord; and therefore every Man muſt be our Brother, not only as he is derived from the ſame common Stock by Nature, but as by Grace we are Partakers of the ſame univerſal and redeeming Love. And,

4*thly*, If *Chriſtianity* obligeth us to bear a Brotherly Affection towards the worſt of Enemies, to treat them with the greateſt Love and Kindneſs, if without this Affection to them we vainly do pretend to act as *Chriſtians*, then muſt all Men become the Objects of the *Chriſtian*'s Love. For as for Friends, even Nature and Gratitude oblige us to bear Affection to them, and if we do no more, our Lord informs us, that we do nothing which can entitle us to a Reward from him, or ſhew we are advanced above the Rank of *Publicans* and *Sinners*; *for if you only love them which love you, what Reward have you? Do not even the Publicans the ſame? And if you only do good to them who do good to you, what thanks have you, for Sinners alſo do the ſame?* Matt. v. 46. Luke vi. 33. If then the worſt, the moſt deſpiteful, and diſobliging of our Enemies muſt, by the *Chriſtian*, be thus loved, and therefore owned as his Neighbour, what Man can be excluded from that Appellation?

To love this Neighbour as our ſelves, (1.) It is not neceſſary that we ſhould love him from the ſame inward Principles, and Diſpoſitions, which excite our Affection to our ſelves: For we by Nature are ſo framed, that we are forcibly engaged to avoid that which is evil and afflicting to us, from that quick ſenſe of Pain and Trouble it createth to us, and to purſue that which doth gratefully affect us, from the Experience of that inward Pleaſure, Joy, and Satisfaction which we reap from the Enjoyment of it; but we find no proportionable inward Senſe of Pain from that which is afflictive to our Brother, nor yet of Pleaſure from what is advantageous, and grateful to him; and therefore cannot from the ſame inward Principles be moved ſo ſtrongly to prevent the Pain,

Pain, Want, Infamy, he may labour under, or to procure his Pleaſure and Advantage. And therefore the Divine Wiſdom ſaw it meet to ſupply this Defect, by deterring us from the neglect of our Regard towards our Brother in his Miſery, by threatning the ſevereſt Puniſhments to this want of Mercy; and therefore by the Conſideration of the greateſt Evils which might befal our ſelves for that neglect, and to engage us to all the Acts of Kindneſs, Charity, and Mercy to our Brother in his Miſery, by the Promiſe of the moſt excellent Rewards, or of the choiceſt Bleſſings, and ſo to move us to theſe Duties from the like Principles of Self-Love.

2*dly*, This Rule doth not engage us upon pain of God's Diſpleaſure to an abſolute Equality in our Affection to our Brother and our ſelves, but only to make that Affection which we bear to our ſelves the Rule, and the Direction for the Expreſſion of our Love unto our Brother; it ſaith, *ſicut teipſum, non quantum teipſum*; it enjoins us to love our Brother in all the Inſtances in which we do expreſs our Love unto our ſelves, but not in equal meaſure: for certainly my Love unto my ſelf muſt have priority unto the Love I bear unto my Brother in all equal Circumſtances. For inſtance, If I ſee my Brother in danger of his Life, I am not bound to put my own in equal danger to preſerve him, but only to do all I can, without incurring the like Danger, to prevent his Death. If I perceive he is in want, the Law of Charity will not oblige me to put my ſelf in equal want, but only to impart to him what I do not want. It doth not bind me to quench his Thirſt, or to allay his Hunger with the Meat or Drink I want as much as he, but only with thoſe Viands I can miniſter without like ſenſe of want: If he be in the Peſt-houſe, or labours under an infectious Diſeaſe, I am not bound to venture the procuring the ſame fatal Malady, to comfort or relieve him under it, but only to afford him what Comfort and Relief I can, without endangering my ſelf. The Reaſon is apparent from this very Rule, becauſe we cannot thus affect our ſelves, and therefore cannot be obliged thus to love our Brother; that is, No Man can put his Life in danger to prevent the danger of his Life; no Man can ſupply his own wants by parting with that he equally wants; and therefore no Man can be obliged by this Rule to this Deportment towards others, nor can we rationally deſire that others ſhould do ſo for us, and therefore we cannot be obliged to do ſo for them. But then we abſolutely are obliged by it,

1*ſt*, To the greateſt Freedom from all Hatred, Ill-Will, or Malice to our Brother, all Alienation of Mind, or Averſeneſs from doing Offices of Kindneſs to him; *for no Man hateth his own ſelf*; or is averſe from doing Kindneſs to himſelf, *Eph.* v. 29.

2*dly*, To be careful that we never do him any Injury, οὐδεὶς γὰρ ἑαυτῷ κακὰ βυλήσεται, for no Man wiſheth Evil to himſelf, and *Love worketh not evil to our Neighbour*, Rom. xiii. 10.

3*dly*, That we ſtill retain a kind Affection to him, and a readineſs to do him good; for we have always this Good-will to our own ſelves; and this is neceſſary, both that our Charity may be acceptable to God, and that we may both ſeriouſly deſire, and, as we have opportunity, promote his Good. And therefore,

4*thly*, We are to be as helpful to him as our Circumſtances will permit, both in our Words, our Prayers, Inſtructions, Advice, Admoniſhments, and Conſolations, and in our Works, the Labours of our Hands, our Bodies, and the Expences of our Purſe, that by thus ſerving and *bearing one another's Burthens, we may fulfil the Law of Love.* Gal. v. 14.

5*thly*, We are to ſympathize with, and commiſerate him in his Afflictions, 1 *Cor.* xii. 26. and do what in us lies to alleviate his Burthens, *Gal.* vi. 2. and to rejoice with him in his Proſperity; for we in our Proſperity rejoice, in our Adverſity are ſorry. This therefore is a Rule we are not only *taught of God*, 1 Theſſ. iv. 9. but we are taught it from our own ſelves; this being the great Advantage of this Rule, that it ſends us not to learn our Duty from the great Doctors of the World, but only to the Law written on all our Hearts, or to that celebrated Rule of the *Philoſophers*, noſce teipſum, *know thy ſelf*, reflect upon the inward Motions of thy Heart, and obſerve thy demeanour to thy ſelf; and this will faithfully admoniſh thee, and make thee ſkilful to diſcern what is the Love and Kindneſs which thou oweſt to others, and will enable thee to judge aright in all the Inſtances of Juſtice and Humanity.

Ver. 40. *On theſe two Commandments hang all the Law and the Prophets.*] This is a *Metaphor* taken from the Cuſtom, mentioned by *Tertullian*, of hanging up their Laws in a Publick Place, to be ſeen of all Men; and it imports, that in them is compendiouſly contained all that the Law and *Prophets* do require, in reference to our Duty to God and Man: for though there be ſome Precepts of Temperance which we owe to our ſelves, yet are they ſuch as we may be moved to perform from the true Love of God and of our Neighbour; for if we truly love God, we cannot be wanting in them; for the Love of God will make us humble, contented with our Portion; it will preſerve us from all Intemperance, Impatience, and evil Luſtings; it will make us watchful over our ſelves, to keep a good Conſcience, and ſolicitous for our eternal Weal; and the Love of our Neighbour will free us from all angry Paſſions, Envy, Malice, and other Perturbations which ariſe againſt him. See *Examen Millii* here.

p Ver. 46. Καὶ οὐδεὶς ἐδύναλο αὐτῷ ἀποκριθῆναι λόγον· *And no Man could anſwer him a word.*] Hence it is plain, that the Artifices which the *Jews* now uſe to evade this place, by ſaying, Theſe Words belong to *Abraham*, or *David*, or as (n) *Juſtin M.* teſtifies, to *Ezekiel*, had not then obtained: For, if it had not then been the received Opinion that this *Pſalm* belonged to the *Meſſiah*, *Chriſt* would not have alledged it to this end, much leſs would he have put the *Scribes* and *Phariſees* to ſilence by ſo doing. And whereas *Woltzogenius* here notes, that this place proves *Chriſt* is not God, becauſe he is here diſtinguiſhed from God, by *ſitting at his right hand:* This we grant, according to that human Nature, from which alone he is ſaid *to ſit at the right hand of God*; and though, as he replies, the Human Nature is no Perſon, whereas it is the Perſon of Chriſt which ſits at the right hand of God; this is nothing to the purpoſe: For, tho' it be *Chriſt* perſonally taken, who *ſits at the right hand of God*, yet he is not ſaid to ſit there according to his Divine, but Human Nature; thus is it, *The Lord of Glory* who was *crucified*, 1 Cor. ii. 8. yet he was not crucified *as the Lord of Glory*.

CHAP. XXIII.

1. THEN ſpake Jeſus to the Multitude and to his Diſciples,

a 2. Saying, [a] The Scribes and the Phariſees ſit in Moſes's Seat; (i. e. *are the received Interpreters of the Law of Moſes.*)

3. All therefore whatſoever they bid you obſerve, (*according to that Law*) that obſerve and do; but do not ye after their Works, for they ſay, and do not (*themſelves that which they teach to be the Duty of others.*)

b 4. [b] For they bind heavy Burthens, and grievous to be born, and lay them on Men's Shoulders, but (*are ſo forgetful of the Mercy required by the Law, that*) they themſelves will not move them with one of their Fingers; (i. e. *they will do nothing to remove thoſe Burthens from them that are oppreſſed with them.*)

5. But (*and*) all their Works they do to be ſeen of Men, (i. e. *for oſtentation of Piety*;

c *to which end*) [c] they make broad their Phylacteries, and enlarge the Borders of their Garments, (*as Men highly concerned to remember the Commandments of the Lord, writ upon theſe Phylacteries*, Num. xv. 38, 39.)

6. And (*they*) love the uppermoſt Rooms at Feaſts, and the chief Seats in the Synagogues,

7. And Greetings in the Markets, and to be called of Men, Rabbi, Rabbi.

d 8. [d] But be not ye called Rabbi, (*Guides, but only Teachers and Miniſters of the Word, which ye have learned from Chriſt*;) for one is your Maſter, even Chriſt, and all ye are Brethren, (*or equally his Servants in this Miniſtry.*)

9. And call no Man your Father upon the Earth; (i. e. *be ſway'd by no Man in Matters of Faith, as Children are by the Will of their Fathers*;) for one is your Father which is in Heaven, (*to whoſe Will and Precepts alone you owe an abſolute ſubjection.*)

10. Neither be ye called Maſters; for one is your Maſter, even Chriſt; (*from whom ye receive what you communicate to others, and ſo ye have no power over the Faith of Men, as Maſters have over their Servants, but are only Stewards and Diſpenſers of the Myſteries of Chriſt.*)

11. But he that is greateſt among you, ſhall be your Servant, (*for the ſake of Chriſt*, 1 Cor. iii. 5. 2 Cor. iv. 5.)

12. And whoſoever ſhall exalt himſelf (*by acting not as a Servant, but a Lord, and Maſter,*) ſhall be abaſed; and he that ſhall humble himſelf (*to the meaneſt Office in this Miniſtry,*) ſhall be exalted.

13. But woe to you Scribes and Phariſees, (*who are*) Hypocrites; for e [c] ye ſhut up the Kingdom of Heaven againſt Men, (*by your Example, Doctrine, and Authority*;) for ye neither go in (*to it*) your ſelves, neither ſuffer ye them that are entring (*into it*) to go in.

14. Woe to you Scribes and Phariſees, Hypocrites; for f [f] ye devour Widows Houſes, and for a pretence, (*that ye may be more truſted by them, ye*) make long Prayers (*as devout Perſons*;) therefore ye ſhall (*for this Hypocriſy,*) receive the greater Damnation.

15. Woe to you Scribes and Phariſees, (*who are*) Hypocrites; for ye compaſs Sea and Land, (*Go to all the Regions of your Diſperſions,*) to make one Proſelyte (*to your Religion*;) and when he is made (*ſo*) g [g] ye make him two-fold more the Child of Hell, (*more oppoſite to the Goſpel and the Profeſſors of it,*) than your ſelves.

16. Woe to you, ye blind Guides, which h ſay, [h] Whoſoever ſhall ſwear by the Temple, it is nothing (*obligatory*;) but whoſoever ſhall ſwear by the Gold of the Temple, he is a Debtor; (i. e. *he is obliged to perform his Oath.*)

17. Ye Fools and Blind; for (*ſince ye ſwear by ſomething ſacred, let me aſk,*) Whether is greater, the Gold, or the Temple that ſanctifieth the Gold? (i. e. *makes it more ſacred than any common Gold.*)

(n) Dial. p. 256.

18. And whoſoever ſhall ſwear by the Altar, (*you ſay*) it is nothing; but whoſoever ſweareth by the Gift that is upon it, he is guilty, (*if he do not perform his Oath.*)

19. Ye Fools and Blind; for whether is greater, the Gift, or the Altar that ſanctifies the Gift? (*which is therefore ſacred, becauſe offered on it.*)

20. Whoſo therefore ſhall ſwear by the Altar, ſweareth by it, and by all Things (*all Gifts laid*) thereon, (*and by him to whom they are offered.*)

21. And whoſo ſhall ſwear by the Temple, ſweareth by it, and by him that dwelleth therein.

22. And he that ſhall ſwear by Heaven, ſweareth by the Throne of God, and by him that ſitteth thereon.

23. Woe to you Scribes and Phariſees, Hypocrites; for ye pay Tythe of Mint, and Aniſe, and Cummin, and have [i] omitted the more weighty Matters of the Law, Judgment, Mercy, and Faith; theſe ought ye to have done, (*becauſe your own Conſtitutions require them,*) and not to leave the other undone, (*which God eſpecially requires.*)

24. Ye blind Guides, which [k] ſtrain at a Gnat, (i. e. *who ſcruple things of the leaſt moment*) and ſwallow a Camel, (i. e. *but venture freely on the groſſeſt Sins.*)

25. Woe to you Scribes and Phariſees, Hypocrites; for ye (*act as Men intent to*) make clean the outſide of the Cup, and of the Platter, (*to appear clean in the Eye of Men,*) but within they are full of Extortion and Exceſs.

26. Thou blind Phariſee, cleanſe firſt that which is within the Cup and Platter, (*the inward Motions of thy Heart*) that the outſide of them, (i. e. *thy Actions,*) may be clean alſo.

27. Woe to you Scribes and Phariſees, Hypocrites; for [l] ye are like to whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Men's Bones, and of all Uncleanneſs; (*and therefore have a white Mark ſet upon them, that they may be avoided.*)

28. Even ſo ye alſo outwardly appear righteous to Men, but within ye are full of Hypocriſy and Iniquity.

29. Woe to you Scribes and Phariſees, Hypocrites; [m] becauſe you build the Tombs of the Prophets, and garniſh the Sepulchres of the Righteous;

30. And ſay, if we had been in the Days of our Fathers, we would not have been partakers with them, in (*ſhedding*) the Blood of the Prophets.

31. Wherefore ye be Witneſſes to (*againſt*) your ſelves, that ye are the Children of them, who killed the Prophets.

32. Fill ye up then, (Gr. *and ye will fill up*) the Meaſure of your Fathers (*Sins, and ſhew greater Malice againſt the Prophets now ſent by God to you.*)

33. (*For*) Ye (*are*) Serpents, ye (*are a*) Generation of Vipers, (i. e. *more venomous againſt me and my Diſciples, than ever your Fore-fathers were againſt the Old Prophets:*) How (*then*) can ye eſcape the Damnation of Hell?

34. [n] Wherefore, behold, I ſend to you Prophets and Wiſe Men, and Scribes, (i. e. *true Interpreters of the Law, and the Prophets:*) and ſome of them ye ſhall kill, and crucify; and ſome of them ſhall ye ſcourge in your Synagogues, and perſecute them from City to City:

35. [o] That upon you, (*thus out-doing the malice of your Fore-fathers againſt the Prophets, ſent to you by God,*) may come, (*the Puniſhment of*) all the righteous Blood (*of God's Prophets*) ſhed upon the Earth, [p] from the Blood of righteous Abel to the Blood of Zecharias, Son of Barachias, whom ye ſlew, (i. e. *ſtoned,* 2 Chron. xxiv. 22.) between the Temple and the Altar.

36. Verily I ſay unto you, All theſe things ſhall come upon this Generation.

37. O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them, which are ſent unto thee, [q] how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings (i. e. *have treated you with the moſt tender Affection,*) but ye would not (*embrace my kind Offers.*)

38. Behold (*therefore now*) your Houſe is left unto you deſolate;

39. [r] For I ſay unto you, Ye ſhall not ſee me henceforth, (Gr. *after a while,*) till (*the time cometh, that*) ye ſhall (*would gladly*) ſay, Bleſſed is he that cometh in the Name of the Lord; (i. e. *it would be joyful News to you indeed, to hear of a Meſſiah coming to deliver you from the impendent Vengeance, and then you ſhall ſee him coming, not as a Saviour, but a ſevere Avenger.*)

Annotations

Annotations on Chap. XXIII.

a Ver. 2. ΕΠΙ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ Φαρισαῖοι,—ver. 3. πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε. *The Scribes and Phariſees ſit in the Seat of Moſes*;—ver. 3. *And therefore whatſoever they bid you obſerve, that obſerve and do*;] i.e. ſaith *Theophylact*, *All that they require*, ἐκ τῶν Μωσέως βίβλων ἀπὸ τοῦ Θεοῦ νόμου, *from the Books of Moſes, or the Law of God:* Which Interpretation muſt be allowed of, (1.) Becauſe *Chriſt* elſewhere requires his Diſciples to *beware of the Leaven*, that is, *the Doctrine of the Scribes and Phariſees*, Matt. xvi. 6, 12. and that becauſe *they taught for Doctrines the Commandments of Men, and by their Traditions made void the Law of God*, Mat. xv. 6, 9. and were *Blind Leaders of the Blind into the Pit*, ver. 14. bidding them to underſtand, that *nothing from without a Man defiled the Man*; than which nothing could be more contrary to their Doctrines and Traditions: And elſewhere, refuting their Doctrine touching *Divorce*, Chap. xix. and touching *Oaths*, ver. 16, *&c.* he therefore could not here ſay, without this Reſtriction, that they ſhould do and obſerve all their Commands, without a Contradiction to his own frequent Doctrine. (2.) He ſpeaks of thoſe things which theſe *Doctors* ought to have done, but did not, *ver.* 3. whereas they would have deſerved no Reprehenſion for not doing that which was not required of them by the Law. Thus the Word πάντα, *all things*, muſt be reſtrained, when the *Apoſtle* commands *Servants to obey their Maſters* and *Children* their Parents, κατὰ πάντα *in all things*, Coloſſ. iii. 20, 22. and *Wives to be ſubject to their Huſbands*, ἐν παντὶ, *in every thing*, Eph. v. 24. Thus (a) *Iſidore Peluſiota* teacheth us to interpret thoſe Words. Note alſo, that *Chriſt* ſpeaks not here of the great *Sanhedrim*, or *the Chief Prieſts*; for when mention is made of them in the *New Teſtament*, this is ſtill under the Name of *Prieſts*, *Elders*, *Rulers*, or *Princes of the People*; of whom here is no mention, but only of the *Scribes* and *Phariſees*, who are ſaid *to ſit in the Seat of Moſes*, becauſe they undertook to interpret the Law of their great Prophet *Moſes*, either publickly to the People, or privately in the Schools; and whilſt they determined things doubtful and undetermined in the Law, not contrary to the Precepts of it, their Deciſions were to be obſerved for Order's ſake: Hence of the tything Mint, and Cummin not mentioned in the Law of *Moſes*, but preſcribed by them, *Chriſt* ſaith, ταῦτα ἔδει ποιῆσαι, *theſe things ought to be done*, ver. 23.

b Ver. 4. Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, &c. *For they bind heavy Burthens, and grievous to be born*, &c.] Theſe heavy Burthens, ſaith *Theophylact*, were παραδόσεις ἐπέκεινα τοῦ νόμου, *their Traditions added to the Law*, and called by their own Writers, מכות פרושים, *the Strokes of the Phariſees*, as being ſuch as made the ſervice of God burthenſome. But then, when I conſider how punctual they pretended to be in the obſervance of them, what a Reverence they had for them, even above the Law of *Moſes*, and how highly they were offended with *Chriſt*, and his *Apoſtles*, for not walking according to them; I am apt with *Menochius* and *Maldonate*, to interpret thoſe words, *they will not move them with one of their Fingers*, not of their neglect to obſerve them themſelves, but of their tenacious exacting of them without Mercy, even from thoſe whom they ſaw grieved and oppreſſed with theſe Burthens; and to refer thoſe Words, *they ſay, and do not*, to the things taught by them, according to the Law, *Mercy, Judgment, and the Love of God.* See *Examen Millii* here.

Ver. 5. Πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν. c *They alſo do make broad their Phylacteries.*] What great Holineſs they placed in putting on the *Phylacteries*, we learn from the *Targum* on *Cant.* viii. 3. which introduceth the *Jews* ſpeaking thus, *I am choſen above all People, becauſe I bind my Frontals to my Head, and my left Hand, and my Parchment is fixed to the right ſide of my Gate, or Door, ſo that a third part of it comes up to my Bed, that the evil Spirits may not hurt me:* and yet very Learned Men think, theſe *Phylacteries* are not commanded, *Exodus* xiii. 9, 16. but that thoſe Words are only *metaphorically* to be underſtood, as a Command to have God's Laws perpetually before their Eyes, and his Deliverances always in Remembrance; according to the like *Metaphor* of *Solomon*, when he ſaith of the Precepts of Wiſdom, *Bind them about thy Neck, and write them on the Tables of thy Heart*, Prov. iii. 3. And that the like Words *Deut.* vi. 8, 9. are to be expounded by the foregoing Words, *ver.* 6. *The Word which I command thee this Day, ſhall be in thy Heart*; and, Chap. xi. 18. *Ye ſhall put my Words in your Heart, and in your Soul:* For ſince theſe Words, *Deut.* vi. refer to the whole Law of *Moſes*, it ſeems not reaſonable to think, that God required them to write all the Precepts of it upon their *Phylacteries*, or the Poſts of their Doors.

Ver. 6. *They love the uppermoſt Rooms in the Synagogues.*] There ſhewing their Pride, ſaith *Theophylact*, where they ought to have taught others Humility.

Ver. 8. Ὑμεῖς δὲ μὴ κληθῆτε ῥαββεί, ὁδηγοί, καθηγηταί, *Be not ye called Rabbi, Fathers, Guides.*] Here Note,

(a) Jubet iis auſcultari, μὴ τοῖς καθ' ἰδίαν προσαπομωμόοις, ἢ μὴ τοῖς χρησμοῖς, σωφάσει ἐν τοῖς ὠρωνίοις ἀλλὰ τῇ διδασκαλίᾳ μόνῃ τῇ ἐπὶ τῶν ἐκκλησιῶν γινομένῃ, διὸ καὶ καθέδρας Μωσέως ἐμνημόνευσε τοῦ νομοθέτου, τότε γὰρ οὐ τὰ ἑαυτῶν ἀλλὰ τὰ τῶν γραφῶν φράζουσι. Cat. p. 691.

1*ſt*, That *Chriſt* cannot reaſonably be ſuppoſed to forbid either *Fathers* to be ſo called by their Children, this Appellation being frequent in the ſacred Writers; or aged and ſpiritual Perſons to admit that Title in the vulgar Acceptation of it: For thus St. *John* ſtiles the aged, *Fathers*, 1 John ii. 13. and St. *Paul* ſtiles himſelf, a *Father* to the *Corinthians*, 1 Cor. iv. 15. and to the *Galatians*, Chap. iv. 19. Theſe Titles therefore, which Men inſpired by the Holy Ghoſt did uſe, after theſe Words were ſpoken by our Lord, cannot be reaſonably thought to be the thing forbidden by Chriſt.

2*dly*, Nor doth *Chriſt* here forbid theſe Titles; only becauſe they ſavoured of Pride and Affectation, but becauſe they were a great Entrenchment on God the *Father* and the Son, aſcribing to thoſe Men who had uſurped theſe Names, what properly belonged to their heavenly *Father*; (ſo the Reaſon here aſſigned ſhews, *viz. Call no Man your Father upon Earth, for one is your Father which is in Heaven*, i. e. to whom alone belongs that Title;) and attributing to earthly *Guides* and *Maſters*, what was due only to *Chriſt* our Teacher and ſpiritual Guide; *Be not ye called Rabbi, for one is your Maſter, even Chriſt*, ver. 8. *Neither be ye called Maſters*, (Guides, or Leaders;) *for one is* ὑμῶν ὁ καθηγητὴς, *your Leader, even Chriſt*, ver. 10. Note,

3*dly*, That the words, *Rabbi*, *Father*, *Guide*, *Maſter*, or *Teacher*, were the Titles which were then uſually by the *Jews* conferred on their Wiſe Men, the Fathers of Tradition, or the Men of the greateſt Underſtanding in the Law of *Moſes*; ſuch Perſons they thought fit to ſalute not in a common Form of Words, but by theſe pompous Titles. Thus of *Jehoſaphat*, they tell us, That *when he ſaw a Diſciple of the Wiſe, he would riſe from his Throne, embrace him, kiſs him, and ſay to him, Abba, Abba, Rabbi, Rabbi, Mori, Mori*; that is, *my Father, my Rabbi, my Guide*, or *Teacher:* Theſe Titles were eſteemed ſo due to them, that they ſay, the *Sanhedrim* did twenty-four times excommunicate thoſe, who gave not the honour of a Maſter to their *Rabbins*. Now by the word *Rabbi*, they underſtood ſuch a Teacher, whom they ſtood bound to hearken to, depending on his Words, and not diſbelieving, ſwerving from, or doubting of the Truth of what he taught. Hence doth *Gamaliel* adviſe the ignorant among the *Jews*, *to get themſelves Rabbies, that they may no longer doubt of any thing:* And *R. Eliezer* ſaith, That *he who ſeparates from the School of his Rabbi, or teacheth any thing which he hath not heard from his Maſter, provokes the Divine Majeſty to depart from Iſrael. Maimonides* ſaith, That Men of the degree of *Rabbi*, were alſo called *Abba*, i.e. *Father*, and they took to themſelves this Title as well as that of *Rabbi:* Now to theſe *Fathers*, they aſcribed the ſame high and inconteſtible Authority. Hence *Maimonides* ſaith, That *he that will be holy, muſt perform the words of the Fathers*; and they declare that the words of *Cabbala*, or the Traditions of their *Fathers were equal to the words of the Law*, and *more to be regarded than the words of the Prophets*; that a *Prophet was not to be believed, except he could ſhew a Sign, or a Miracle*; *but as for theſe Elders, or Fathers, they were to be believed without them*; *it being ſaid of them*, Deut. xvii. 11. *According to the Sentence of the Law which they ſhall teach thee, and according to the Judgment which they ſhall tell thee, thou ſhalt do.* The word *Mar*, καθηγητὴς, which they uſed in *Babylon*, to ſignify one who in *Judea* was called *Rab*, with them ſignifies a *Guide*, and *Leader* in the way of Happineſs: And of this, ſaith St. *Paul*, they are confident, that *they are Guides to the Blind, a Light to them that ſit in Darkneſs, Inſtructors of the Simple, and Maſters of Babes*, Rom. ii. 17, 18, 19. and that ſo certainly, that their Deciſions were not to be doubted of, but were to be reputed of equal Authority with the Determinations of the *Prophets:* For, ſaith (b) *Maimonides*, *If a thouſand Prophets, who were equal to Elias and Eliſha, bring one Interpretation, and a thouſand and one Wiſe Men produce one contrary to it, we muſt incline to the moſt, and be obliged rather to act according to the Sentence of theſe Wiſe Men, than that of the thouſand Prophets.* In his Explication of the Thirteenth Treatiſe of the *Sanhedrim*, he diſtributes Men, who interpret the Sayings of the Wiſe Men, into three Ranks; (1*ſt*,) Thoſe who ſay their Words are to be interpreted according to the Letter, as thinking, (c) Sapientes in omnibus indubitatæ veritatis in dictis ſuis, *&c. The Wiſe Men in all their Sayings of undoubted Truth, meant only what they perceive by their words.* (2*dly*,) Thoſe who elude the Words of the Wiſe, judging themſelves more wiſe and perſpicacious, and ſaying, (d) *that they were deceived:* Theſe he pronounces Fools, and Accurſed, for ſaying theſe things againſt thoſe great Men, of whoſe Wiſdom they were well aſſured: The Words of the *Scribes*, according to their blaſphemous Sayings, being (e) *more amiable than the words of the Prophets, and more weighty*; and, *the words of the Cabala equal to the words of the Law.* And even (f) *Joſephus* ſaith, That they who were *of the Sect of the Phariſees, followed their Guide, and thought it neceſſary to obſerve and contend for whatſoever he would command*; the *Sadducees* held it a virtue, to doubt of, or contend againſt the Teachers of the Wiſdom which their Traditions contained; *but they yielded ſuch Honour to their Anceſtors, that they durſt not be ſo bold as to gainſay any*

(b) Præfat. in Seder Zeraim. Po. p. 32. (c) Ibid. p. 144. (d) P. 146, 147. (e) Lightf. in Mat. xv. 2. (f) Ἕπονται τῇ ἡγεμονίᾳ περιμαχήτου ἠξιωμένοι τὴν φυλακὴν ὧν περιφρονεῖν οὐδένι πω̃ς γε τῆς ἡλικίας πρήκτη διαχωρῆσιν οὐδὲν ἐπ' ἀντελέξει τὸ εἰσηγηθὲν τῶν τοιούτων δόξαι ἐπαιρόμενοι. Antiq. l. 18. c. 2. Σαδδουκαῖοι δὲ πρὸς τοὺς διδασκάλους σοφίας ὧν μετέσαν ἀμφιλογεῖν ἀρετὴν ἀειθμοῦσιν. Antiq. l. 13. c. 8. p. 453.

any thing that they had introduced as fit to be obſerved; where we have the διδάσκαλοι in expreſs Words, καθηγηταὶ in the Word ἡγεμόνες, *Guides*, and *Fathers* in the τῇ ἡλικίᾳ προήκοντες, or the *Ancients*; and all of them repreſented as Perſons, of whoſe Doctrines none ought to doubt, and whoſe Sayings no Man ſhould gainſay. And again, The *Phariſees* delivered νόμιμα πολλὰ, *many things to be received as Laws*, which were not in the Law of *Moſes*; from which, though the *Sadducees* diſſented, yet when they came to be *Magiſtrates*, they were forced to ſubſcribe to them, (g) διὰ τὸ μὴ ἄλλως ἐνεκτὰς μένεσθαι τοῖς πλήθεσιν, *ſince otherwiſe they would not be endured by the Multitude*; *among whom, ſo great was their Authority, that tho' they ſpake againſt the King, or the High-Prieſt*, (h) εὐθὺς πιστεύεσθαι, *they were preſently believed.* And even the *Scripture* informs us, That they *taught for Doctrines*, or for things neceſſary to be obſerved, *the Commandments of Men*, Matth. xv. 9. and pronounced them *accurſed* who held contrary to their Sentiments, *John* vii. 47, 48, 49. The Import therefore of theſe Words ſeems to be this:

1*ſt*, That no Man was to be called *Father upon Earth*, ſo as that we ſhould yield an abſolute Subjection to his Will and Pleaſure, or be abſolutely ſway'd and govern'd by it.

2*dly*, That we ſhould call no Man *Guide*, or *Maſter upon Earth*, no *Fathers*, no *Church*, no *Councils*, ſo as abſolutely to ſubmit our ſelves in the Concernment of our eternal Intereſts, to the Conduct of their Judgments, or give them Dominion over our Faith and Conſcience; *Chriſt* being the ſole *Guide*, and Teacher of his *Church*, commiſſionated by his *Father* to reveal his Will, and teach us what is needful to be known, believed, or done, in order to Salvation; and even his *Apoſtles* being only to be looked upon as the *Miniſters* and *Ambaſſadors* of *Chriſt*, and only to be credited as by their Gifts, and by the *miraculous* Powers derived from him, they taught Men thoſe things he had commanded, and by his Spirit had revealed to them.

e Ver. 13. Κλείεσθε τὴν βασιλείαν τῶν οὐρανῶν, *Ye ſhut up the Kingdom of Heaven againſt Men.*] The buſineſs of a *Key*, being to open, and give entrance into a place, they who obſtructed this Entrance, are here ſaid, *to ſhut the Kingdom of Heaven againſt Men:* And this the *Scribes* and *Phariſees* did, (1*ſt*,) By their Example; for pretending to be Guides to others, they themſelves refuſed to go into it, and ſo obſtructed the Entrance of others, by ſaying, *Have any of the Scribes or Phariſees believed on him?* John vii. 48. they made good that of *Chriſt*, you enter not in your ſelves. (2*dly*,) By their Doctrine, they cavilling at all that he ſaid, and endeavouring to render the Truth of it ſuſpected, rejecting him as not of God, becauſe he kept not the *Sabbath*, John ix. 16. and accuſing him of *Blaſphemy*, and caſting out of *Devils by Beelzebub*, Matth. xii. 24. and by their vain Traditions, which he deſervedly rejected, putting a Bar to the ſpiritual Doctrine of his Kingdom; thus did they *ſhut up the Kingdom of Heaven againſt Men.* (3*dly*.) By their Authority, excommunicating and maliciouſly proſecuting them who owned his Doctrine, and decreeing that *they ſhould be caſt out of the Synagogue*, John ix. 22. And profeſſing to have an Authority to paſs Judgment on true and falſe *Prophets*.

Ver. 14. Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ.] Theſe Words, ſaith Dr. *Mills*, *Origen* and *Euſebius* do not own, *they ſeem to be put in here from St.* Mark *and* Luke, Prol. p. 42. Col. 2. If we may judge of *Euſebius*, from whom no place is cited, by what is ſaid of *Origen*, the *Doctor* muſt miſtake in both; for *Origen* expreſly cites theſe Words, *Hom.* 15. in *Jer.* p. 145. and citing *v.* 15. in *Matth.* p. 326. he ſtiles the words, *The ſecond Woe denounced in the Goſpel of St.* Matthew *againſt the Scribes and Phariſees*; they are alſo owned by *Chryſoſtom*, *Theophylact*, and by all the *Verſions*.

Ibid. Κατεσθίετε οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι, *Ye devour Widows Houſes, and for a pretence make long Prayers.*] This *Sect*, ſaith (i) *Joſephus*, *pretended to a more exact Knowledge of the Law*, ὑφ' ᾧ χάριν ὡς τὸ θεῖον προσποιησάμενον ὑπήκτο ὁ γυναικωῖτις, *on which account the Women were ſubject to them, as pretending to be dear to God.* And when (k) *Alexandra* obtained the Government, they inſinuated themſelves into her favour, as being the exacteſt Sect of the *Jews*, and the exacteſt Interpreters of the *Law*, and abuſing her Simplicity, did, as they liſted, *remove, and diſpoſe, bind, and looſe, and even cut off Men.* They were in ſuch vogue for their *long Prayers*, which they continued ſometimes three Hours, that perhaps they ſold them, as do the *Roman Prieſts* their *Maſſes*, or pretended others ſhould be more acceptable to God for them; and ſo might ſpoil devout Widows by the Gifts, or Salaries they expected from them. Now this being only an *Hypocritical* Pretence of Piety, muſt be hateful to God, and ſo deſerve a greater Condemnation. See *Examen Millii* here. f

Ver. 15. Ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν, *You compaſs Sea and Land to make one Proſelyte,—and ye make him twofold more the Child of Hell than yourſelves.*] It was the Complaint of the *Jewiſh* Nation, that the *Proſelytes* were *Scabs of the Church*, and hindred the coming of the *Meſſiah*, as being ignorant of the Law, and bringing in Revenge. (l) *Juſtin M.* informs us of them, that theſe *Proſelytes did not only diſbelieve Chriſt's Doctrine*, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ, *but were twice more blaſphemous againſt him than the Jews themſelves, endeavouring to torment, and cut them* (*i. e.* the Chriſtians) *off whereſoever they could, they being in this the Inſtruments of the Scribes and Phariſees.* g

Ver. 16. Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν, *Woe to ye which ſay, whoſoever ſhall ſwear by the Temple* h

(g) L. 18. c. 2. p. 617. (h) P. 453. B. l. 13. c. 23. p. 263. B. C. (i) Antiq. l. 17. c. 3. p. 585. F. (k) De Bello Jud. l. 1. c. 4. p. 716. (l) Dial. p. 350. D.

Temple it is nothing, &c.] Of this ſee the Notes on *Chap.* v. 36. and obſerve, (*1ſt*,) That τὸ ὀφιλεῖν ſignifies to *be obliged to perform his Oath*, ſo that they thought that other Oaths might be violated without Sin. (*2dly*,) That they ſo valued ſwearing by the Gifts of the Altar, *ver.* 18. becauſe they brought in Gain to them. (*3dly*,) Obſerve that thoſe Words, *He that ſweareth by the Altar, ſweareth by it, and by all things upon it*, are to be thus underſtood, that he ſweareth by him whoſe Altar it is, for the Acceſſory follows the Principal; and an Oath muſt be ſuppoſed to be by ſomething, which can teſtify to the Truth, and puniſh the Falſhood of it; and ſo he that thus ſwears, muſt in all reaſon be ſuppoſed to ſwear by that God alſo, to whom the Altar doth belong.

i Ver. 23. Καὶ ἀφήκατε τὰ βαρύτερα τῦ νόμυ, &c. *And omit the weightier Matters of the Law, Judgment, Mercy, and Faith.*] This is indeed the Bane of all Religion and true Piety, to prefer Rituals, and poſitive Inſtitutions, before the Precepts of natural Religion, which are always good and neceſſary upon their own account, and not only becauſe commanded; and Human Inſtitutions before Divine; and this is a certain ſign of groſs Hypocriſy. Faith in, or the Love of, God, (as it is, *Luke* xi. 42.) is the Foundation of all Piety; Mercy, of all that Charity we ſhew to our Brother; and Judgment, of all righteous Dealing. Now that the *Phariſees* wanted this Faith and Love to God, was viſible from their Hypocriſy; that they were full of *Rapine and Injuſtice* we learn from *ver.* 25. that they were a crafty ſort of Men, prone to Envy and Hatred, from *Joſephus Antiq. l.* 17. *c.* 3.

k Ver. 24. Οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, *Who ſtrain at a Gnat, but ſwallow a Camel.*] Vain is here the Suſpicion of *Cajetan*, that *Camel* cannot be the true Reading, becauſe no Man can ſwallow it; he might as well have ſuſpected the *Beam* mentioned, *Chap.* vii. becauſe no Man's Eye can contain it. This the *Rulers* and the *Phariſees* did, in not admitting the thirty Pieces into the Treaſury; becauſe it was the Price of Blood; and yet with thoſe very Pieces hiring *Judas* to procure the ſhedding that Blood; and by ſcrupling to *enter the Judgment-Hall leſt they ſhould be defiled*, but not ſcrupling to ſhed the Blood of the Innocent, *John* xviii. 28.

l Ver. 27. Παρομοιάζετε τάφοις κεκονιαμένοις, *Ye are like to whited Sepulchres*;] (Luke xi. 44. ὡς τὰ μνημεῖα τὰ ἄδηλα, *as Graves that appear not.*) For Explication, and Reconciliation of the Words of the *Evangeliſts*, Note, (1.) That they who touched any part of a Sepulchre, were by the Law of *Moſes* polluted by it, *Numb.* xix. 16. (2.) That therefore to avoid this Pollution, the *Jews* were wont to put ſome Sign or Mark upon it, by which it might be diſcerned to be a Sepulchre, and ſo might be avoided; for ſo their *Canon* runs, That *if any Man finds a Sepulchre, he is bound to put a Mark upon it, that it be not an Offence to others*, ſince otherwiſe they might be in perpetual Danger of contracting Uncleanneſs: This Mark they made with Lime macerated with Water, which made them appear *white*; and when theſe Marks were worn out, and ſo the Sepulchres become ἄδηλα *indiſcernible*, the Graſs being grown over them, and the Herbs that grew upon them making them ὡραῖα *beautiful*, as to outward appearance, and like to other Earth; ſo that Men were in danger of being polluted by them, they were again marked and made white with Lime: they are therefore ſaid *to appear beautiful to Men*, by St. *Matthew*, for the ſame reaſon that they are ſtiled ἄδηλα *indiſcernible* by St. *Luke*, becauſe the white Mark was worn out, or ſo covered over with Graſs and Herbs, that it could not be diſcerned. Such, ſaith *Chriſt*, are ye *Phariſees*, appearing outwardly ſpecious, and fair to Men, whilſt yet *your inward Parts are full of Hypocriſy and Iniquity.* Vain then is the imaginary Pretence of any Contradiction in what Dr. *Hammond* here offers from Dr. *Pocock*, the *whited Sepulchres* being Sepulchres which at firſt had received this white Mark, or *Cippus*; but yet the Sight of it was loſt by the Herbs growing up high enough to cover it, or by the Rain waſhing it away.

Ver. 29, 30.—Ὅτι οἰκοδομεῖτε τὰς τάφυς τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, *Wo unto you—for ye build the Tombs of the Prophets, and garniſh the Sepulchres of the Righteous*;] *Wherefore ye be Witneſſes to yourſelves*, (i. e. you yourſelves witneſs) *that ye are the Children of them which killed the Prophets*, ver. 31, 32. *fill ye up then*, καὶ πληρώσατε, *and ye will fill up the meaſure of your Fathers Cruelties in this kind*; being now fitly compared to Serpents and Vipers for the venomous Hatred you bear to me, the Prophet promiſed by *Moſes*, and thoſe ſent among you in my Name, and will thereby ſhew you are their Children, as well by Diſpoſition as by natural Deſcent. The Words in St. *Luke*, Chap. xi. 47, 48. run thus, *Wo to you, for ye build up the Sepulchres of the Prophets, whom* (you acknowledge that) *your Fathers killed* ἄρα μαρτυρεῖτε, *you therefore by this teſtify that you are by Nature the Children of thoſe Fathers, for they* (i. e. their Fathers) *killed them, and you* (the Children of them) *build their Sepulchres*, (καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν) and by their Hatred againſt me and mine, you farther ſhew your likeneſs to them in Diſpoſitions alſo: ſo that I foreſee, that of thoſe Wiſe Men which I ſend to you, *ſome of them you will perſecute, and ſome of them you will kill and crucify*, and ſo will ſo far fill up the meaſure of their Sins, *that upon you may* juſtly fall the Puniſhment *of all the Blood of the Prophets, and righteous Men ſhed* by your Fathers, and by you their Children in Iniquity. All that can be objected againſt this *Paraphraſe*, which makes the Words of *Luke* ſo plain, and ſo exactly to agree with the Words here, is, that it puts theſe Words, καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, *and ye allow of the Works of your Fathers*, in a *Parentheſis*; of which we have Examples in the *New Teſta-*

ment

ment ſufficient to juſtify the doing this; ſo *Mark* xii. 12. *They ſought to lay hold upon him,* (ἔγνωσαν γὰρ ὅτι πρὸς αὐτὸὺς τὴν παραβολὴν εἶπε, *for they knew he ſpake this Parable againſt them,*) *but they feared the People,* Chap. xvi. 3, 4. *They ſaid, who ſhall roll away the Stone from the Door of the Sepulchre?* (καὶ ἀναβλέψασι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος, *and looking up, they ſaw it was rolled away,*) *for it was very great.* See *Luke* v. 15, 16, 27. *Mark* xiv. 22, 24. *Rom.* iii. 5, 8. *Rev.* xx. 12, 13. See the like in the *Old Teſtament,* Gen. xiii. 10. *Exod.* xii. 15. Cant. i. 5.

Ver. 34. *Wherefore I ſend among you Prophets and Wiſe Men, and ſome of them ye ſhall kill, and crucify, and ſome of them ye ſhall ſcourge,* &c.] This they did, *ſtoning Stephen,* Acts vii. 59. cutting off *James* with the Sword, *Acts* xii. 2. ſcourging *Peter* and the *Apoſtles,* Acts v. and perſecuting *Saul* and *Barnabas from City to City.* See Note on *Luke* xi. 49.

o Ver. 35. Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυνόμενον ἐπὶ τῆς γῆς, *That upon you may come* (the national Puniſhment of) *all the Blood ſhed in the Land;*] *i. e.* That it may come upon you, taking pleaſure in the Works of your *Fathers,* and by the ſame bloody Actions filling up the Meaſure of their Sins by killing your *Meſſiah,* the chiefeſt of all Prophets; and the Wiſe Men he ſent laſt of all to offer Terms of Pardon and Salvation to you: And this rendred their Puniſhment not only equitable, but almoſt neceſſary; for it being the Obſervation of their own *Wiſe Men,* from *Gen.* xv. 16. *That God taketh not Vengeance of a Nation till they have filled up the Meaſure of their Sins;* the *Jews* of that Generation doing this to the utmoſt, and by their εὐδοκία, i. e. the *Pleaſure* which they took in doing not only the like, but even more bloody Actions, they becoming *ex poſt facto* Partakers with their *Fore-fathers* in their Sins; and being not deterred from the like Actions by all the Puniſhments which they had ſuffered by them in the *Captivity* of their whole Nation, they made it both equitable and neceſſary this Puniſhment ſhould fall upon that Generation.

p Ibid. Ἀπὸ τοῦ αἵματος τοῦ δικαίου Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, *From the Blood of righteous Abel* (the firſt Prophet and Preacher of Righteouſneſs, *Heb.* xi. 4. 2 *Pet.* ii. 5.) *to the Blood of Zacharias the Son of Barachias.*] Here two things need to be explained, *viz.* who was this Son of *Barachias,* and why he is mentioned rather than any of thoſe righteous Perſons who were afterwards deſtroyed by the *Jews.* To the firſt Queſtion, I anſwer, (1*ſt*,) That he could not be *Zacharias,* υἱὸς Βαρούχου, *the Son of Baruch,* mentioned by (m) *Joſephus* as μισοπόνηρος *a Hater of wicked Things and Perſons,* and therefore ſlain by the *Zealots* ἐν μέσῳ τῷ ἱερῷ, *in the middle of the Temple.* For, (1.) The Name ſeems not the ſame; for as *Baruch* in *Jeremiah* and the *Apocrypha,* is always called by the *Septuagint,* Βαρούχ, ſo ברכיה is ſtill rendred by them Βαραχίας, *Iſa.* viii. 2. *Zech.* i. 1, 7. and *Neh.* iii. we find Βαραχίας, *ver.* 4. and Βαρούχ, *ver.* 20. which ſhews they were not the ſame Names. (2*dly*,) The Blood of Βαραχίας was the Blood of a *Prophet,* Luke xi. 50, 51. whereas the *Baruch* mentioned by *Joſephus* was no *Prophet,* nor doth it appear that he was a righteous Perſon, he being an Unbeliever, and one of thoſe who rebelled againſt *Cæſar*; and, (3*dly*,) *Chriſt* ſpeaks here of the *Prophets* whom ἐφόνευσαν, *they had ſlain,* not of one who was only to be ſlain a little before the Deſtruction of *Jeruſalem,* for then none of the People could have underſtood his meaning. Nor, 2*dly*, could he be *Zacharias,* the Father of *John* the *Baptiſt,* for as he was not owned by the *Jews* to be a *Prophet,* nor was he ſent by God unto the *Jews* under that Character; ſo (n) *Origen* confeſſeth that it cannot be proved from Scripture either *that he was the Son of Barachias, or that he was ſlain between the Temple and the Altar.* And indeed that he was the Son of *Barachias* is only ſaid by *Nicephorus* out of *Hippolytus*; that he was ſlain in the *Temple* is a Tradition more current among the (o) *Ancients,* but yet St. *Jerom* ſaith, it is only taken, ex quibuſdam Apocryphorum ſomnis, *from ſome Dreams of Apocryphal Writers.* And indeed the Tradition is falſe in the Foundation, that he was ſlain for placing the *Virgin Mary* in that Apartment of the Temple, which was proper to the Virgins; whereas, tho' there was the Court of Women, yet there was no peculiar Apartment for the Virgins. Nor, (3*dly*,) Could it be *Zacharias* one of the *minor Prophets,* he living when the Temple was in its Ruins, and neither Temple nor Altar were ſet up again; nor do any of the *Jewiſh Hiſtorians* ſay that he was ſlain at all, much leſs that he was ſlain *between the Temple and the Altar:* It remains therefore, (4*thly*,) That we here underſtand that *Zacharias* of whom we read, 2 *Chron.* xxiv. 20. that *he ſaid to the People, why tranſgreſs ye the Commandments of God, that ye cannot proſper? becauſe ye have forſaken the Lord, he hath forſaken you,* and that *the People ſtoned him in the Court of the Houſe of the Lord*; and *ver.* 22. that dying he ſaid, *the Lord look upon it, and require it.* But againſt this it is objected,

Object. 1. That he was *Zachariah* Son of *Jehoiada,* ver. 20. this here was the Son of *Barachiah.*

Anſw. St. *Jerom* teſtifies that the Goſpel of the *Nazarenes* read *the Son of Jehoiada*; and the word *Barachiah* ſignifying, *praiſe God,* as *Jehoiada* doth, why might not that be

(m) De bello Jud. l. 4. c. 19. p. 883, 884.

(n) *Oſtendere non poſſumus per Scripturas Canonicas nec quod Pater Johannis fuit Filius Barachiæ, nec quod Scribæ & Phariſai interfecerunt eum inter Templum & Altare.* *In* Matth. Hom. 20. f. 49. Niceph. Hiſt. Eccl. l. 2. c. 3.

(o) Origen ibid. Baſil. de Chriſ. Hum. Gen. Tom. 1. p. 509, & 510. *Vide* Ham. in locum.

be tranſlated in *Greek* υἱὸς Βαραχίου, which was ſpoken in *Syriack*, *the Son of Jehoiada?* Moreover, it is common among the *Jews* to change proper Names, eſpecially when they have any thing of the *Shem Hamporaſh*, or *Jehovah* in them, into Words of like Signification; ſo for *Judas* ſome uſe *Thaddeus*, of the ſame import, and from the ſame Root חדוה, and *Jehoiakim* is the Name given by the King of *Egypt* to *Eliakim*, 2 Kings xxiii. 34. 2 Chron. xxxvi. 4. that is, he turned *El* into *Jah*; and why then may not here *Jehoiada* be turned into *Barachiah?*

Object. 2. But ſince *Chriſt* begins with *Abel* the firſt *Prophet* and righteous Perſon which was ſlain, why ſhould he end with one ſlain before the Deſtruction of the *Temple*, and not in one near the time when he ſpake?

Anſw. That *Chriſt*, ſpeaking here of *Prophets* ſlain by the *Jews*, doth come to the loweſt inſtance, no other *Prophet* being ſlain after by them; for if the *Tradition* touching *Iſaias* be true, he was ſlain, not by conſent of the *Jews*, as was the *Son of Jehoiada*, but only by the Cruelty of *Manaſſes*. 2*dly*, There could be no fitter Inſtance than this was, for our *Saviour*'s purpoſe, whether we conſider the occaſion of this *Prophet*'s Death, the Manner of it, or the Judgments which enſued upon them for it. For,

1*ſt*, He died, as *Chriſt*, and his *Apoſtles*, were to do, for reproving the *Jews* for their Tranſgreſſion and Revolt from God, and was the Son of one who had ſhewed great Kindneſs to them.

2*dly*, He dying ſaid, *the Lord look upon it, and require it*, foretelling that God would, or deſiring that he would require his Blood at their hands; which Prayer God anſwered ſo fully, that in a Year all the *Princes* of *Judah* and *Jeruſalem* were deſtroyed by the *Syrians*, and the Spoil carried to *Damaſcus*, 2 Chron xxiv. 23. And *Joaſh* who commanded this Murther, was ſlain by a Conſpiracy of his own Servants, *ver.* 25. And from this very time the ſtate of *Judah* and *Jeruſalem* grew worſe and worſe, till at laſt the City was broken up, the Temple burned, and the People captivated by *Nebuzaradan*; "who, ſay the *Jews*, finding the Blood of "this *Prophet* bubbling up in the Temple, "inquired whoſe Blood it was; and when "the *Jews* anſwered, it was the Blood of a "*Prophet* ſlain by them, who had foretold "all they had ſuffered by *Nebuzaradan*, he "ſlew ninety-four thouſand of the *Rabbins*, "*Prieſts* and Members of the *Sanhedrim* to "appeaſe it. Hence the *Jews* ſpeak of it as "of Blood provoking God to Anger, *he will* "*call to Remembrance their Iniquity, that* "*they may be taken*, Ezek. ii. 23." This, ſaith *Midraſh Coheleth*, is the *Blood of Zachariah*. And when *Jeremiah* introduceth the *Jews* ſpeaking thus, *Lam.* ii. 20. *Behold, O Lord, and conſider, ſhall the Prieſt and the Prophet be ſlain in the Sanctuary of the Lord?* The *Targum* introduces the Houſe of Judgment, anſwering, *Was it fit for you, even in the day of Propitiation, to kill a Prieſt, and a Prophet, as you did Zachariah the Son of Iddo in the Houſe of the Sanctuary of the Lord, becauſe he would have withdrawn you from your evil ways?*

Ver. 37, 38. Ποσάκις ἠθέλησα, *How oft would I have gathered your Children,*—καὶ οὐκ ἠθελήσατε, *and ye would not.*] Here note, That by *Jeruſalem* we are to underſtand not only the Inhabitants of the City, but of all *Judea*, as appears, (1.) Becauſe this is the Import of the Word elſewhere, when neither the City is mentioned, nor is it taken *metaphorically* for the *Heavenly Jeruſalem*; as 2 *Kings* xix. 21. 2 *Chron.* xxviii. 10. *Iſa.* xxxvii. 22. *Lam.* ii. 14, 15. *Ezek.* ix. 9. *Joel* iii. 6. *Luke* ii. 28.—xxiii. 28. (2.) From the Puniſhment denounced upon her, ſince that belongs to all whom *Chriſt* would have gathered, *ver.* 37. and to whom he *wiſhed that they had known in their day the things belonging to their Peace.* Whence it follows,

1*ſt*, That *Chriſt* did very ſeriouſly deſire the Converſion of thoſe *Jews* who continued in their Impenitence and Unbelief, as here he ſhews by the Similitude of the Affection of a Hen to her Chicken; and *Luke* xix. 41, 42, 43. by his weeping over them.

2*dly*, That they whom he ſo ſeriouſly deſired to convert, would not be converted when they might have been ſo; for therefore were they not converted; becauſe they would not be gathered.

Ver. 39. *I ſay unto you, that* οὐ μή με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, *ye ſhall not ſee me from henceforth* (Gr. after a while) *till ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord.*] Theſe Words by the Connection of them with the former thus, *Behold your Houſe is left unto you deſolate*, λέγω γὰρ, *for I ſay*, &c. ſeem manifeſtly to relate to the time of the Deſtruction of the *Jews*; and to bear this Senſe; You who have now with ſo much Indignation heard the Children and People ſaluting me thus, *Bleſſed is he that cometh in the Name of the Lord*, after a while ſhall lie under ſo great Calamities for the Puniſhment of your Infidelity, that you would be glad of a Deliverer, to whom you might ſay theſe Words. This may be alſo gathered from the Word ἀπ' ἄρτι, *after a while*; for after *Chriſt*'s Aſcenſion they ſaw him not till he came to the Deſtruction of *Jeruſalem*, which in the following Chapter is ſo often ſtiled, *the time of the coming of the Son of Man*; the time when ἀπ ἄρτι, *after a while they ſhould ſee the Son of Man coming in the Clouds*, Matth. xxvi. 64. And *Joſephus* informs us, that when the *Jews* were nigh to Deſtruction, they earneſtly expected their *Meſſiah*, or one coming in the Name of the Lord to deliver them: And readily followed thoſe (p) falſe *Prophets*, and Deceivers, who promiſed them Deliverance, and bid them προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν, *expect help from God.* If this Expoſition be not allowed, I would willingly refer this to the time mentioned by St.

(p) De bello Jud. l. 7. c. 30. p. 960.

St. *Paul*, Rom. xi. 26. *When the Deliverer ſhall come out of Sion, and turn away Iniquity from Jacob, and ſo all Iſrael ſhall be ſaved*, by their Converſion to the Lord; and ſaying, *Bleſſed is he that cometh in the Name of the Lord*; till which time *their Houſe ſhall be left to them deſolate*, Luke xxi. 24. And thus it is a Commination, that after a while the Kingdom of God ſhould be taken from the *Jews* of that Age, and this Calamity ſhould continue long on their Poſterity.

CHAP. XXIV.

1. AND Jeſus went out, and departed from the Temple, and his Diſciples came to him, for to ſhew him the Buildings of the Temple.

2. And Jeſus ſaid to them, See ye not all
a theſe things, [a] Verily I ſay unto you, there ſhall not be left here one Stone upon another, that ſhall not be thrown down.

3. And as he ſat upon the Mount of Olives, the Diſciples came to him privately,
b ſaying, [b] tell us when ſhall theſe things be, and what ſhall be the Sign of thy coming (*to do theſe things,*) and of the end of the World? (*or* τ῀ αἰῶνο῀, *of this Age.*)

4. And Jeſus anſwered, and ſaid to them, take heed that no Man deceive you.

c 5. [c] For (*before this*) *hapneth*) many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceive many.

6. And (*when*) ye ſhall hear of Wars, and Rumours of Wars, ſee that ye be not troubled, for all theſe things (*or this*) muſt come to paſs, but the end (*of the Jewiſh Age and Polity*) is not yet.

7. For Nation ſhall riſe againſt Nation, and
d Kingdom againſt Kingdom, [d] and there ſhall be Famines, and Peſtilences, and Earthquakes in divers Places.

8. All theſe are the beginnings of (*their Pangs of*) Sorrows.

e 9. [e] Then ſhall they deliver you up to be afflicted, and ſhall kill (*ſome of*) you, and ye ſhall be hated of all Nations for my Name's ſake.

10. And then ſhall many be offended, (i. e. *fall off from the Goſpel,*) and ſhall betray one another, and ſhall hate one another.

11. And many falſe Prophets ſhall ariſe, and ſhall deceive many.

12. And becauſe Iniquity (*and Perſecution*) ſhall abound, the Love of many (*to me, and my Doctrine,*) ſhall wax cold.

13. But he that ſhall endure to the end, the ſame ſhall be ſaved, (i. e. *preſerved from this Deſtruction.*)

f 14. [f] And this Goſpel of the Kingdom (*of God*) ſhall be preached in all the World, for a Witneſs to all Nations (*that I am the Chriſt,*) and then ſhall the end come (*of that Church and Polity.*)

g 15. [g] When ye therefore ſhall ſee the Abomination of Deſolation, (i. e. *the Roman Army*, Luke xxi. 20.) ſpoken of by Daniel the Prophet, ſtand in the holy Place, whoſo readeth let him underſtand (*what the Prophet there intends.*)

16. [h] Then let them which be in Judea h
flee to the Mountains, (*take this Opportunity to flee thence with the greateſt Expedition.*)

17. Let him which ſitteth on the Houſe-top not come down to take any thing out of his Houſe.

18. Neither let him, who is in the Field, return back to take (*up*) his Cloaths.

19. And wo to them, who are with Child, and to them that give ſuck in thoſe days, (*and ſo are not in condition to flie ſwiftly, and ſpeedily out of this Danger.*)

20. [i] But (*and*) pray ye that your Flight i
be not in the Winter, nor on the Sabbath day, (*not in Winter, when long and haſty Journies are moſt difficult; not on the Sabbath day, when your Flight will render you obnoxious to the Diſpleaſure of the Jews.*]

21. [k] For then ſhall be great Tribula- k
tion, ſuch as was not ſince the beginning of the World to this time, no, nor ever ſhall be (*afterwards, and ſo your Flight will be more hazardous.*)

22. [l] And except thoſe days ſhould be l
ſhortned, there ſhould no Fleſh be ſaved (*or eſcape*), but for the Elects (i. e. *the Chriſtians*) ſake, thoſe Days ſhall be ſhortned. (*That this is the true import of the Elect, ſee Note on* Mark xiii. 20.)

23. Then if any Man ſhall ſay to you, Lo here is Chriſt, or there (*he is,*) believe him not.

24. For there ſhall (*then*) ariſe [m] falſe m
Chriſts and falſe Prophets, and (*they*) ſhall ſhew great Signs and Wonders, inſomuch, that if it were poſſible, they ſhall deceive the very Elect, (i. e. *do all that poſſibly they can to deceive even Chriſtians by them.*)

25. Behold I have told you before, (ver. 5, 12. *of theſe things.*)

26. Wherefore [n] if they ſhall ſay to you, n
behold he (i. e. *Chriſt*) is in the Deſart, go not forth (*to ſeek him there, or if they ſhall ſay*) behold he is in the ſecret Chambers (*of the Temple*) believe it not.

27. For (*the coming of the Son of Man* o
will not be ſecret, or obſcure, but) [o] as the Lightning (*which*) cometh out of the Eaſt and ſhineth even to the Weſt, ſo ſhall alſo the coming of the Son of Man be.

28. For whereſoever the Carcaſe is, (i. e. *the Jews are,*) there will the Eagles, (*the Roman Armies, whoſe Enſign is the Eagle*) be gathered together.

29. (*And*) [p] immediately after the Tri- p
bulation of thoſe days, ſhall the Sun be darkned,

darkned, and the Moon ſhall not give her Light, and the Stars ſhall fall from Heaven, and the Powers of the Heaven ſhall be ſhaken, (i. e. *all the Government both in Church and State ſhall be overthrown, as it was by the Zealots.*)

q 30. And then ſhall appear the [q] Sign of the Son of Man (*who is*) in Heaven, (i. e. *the Roman Army coming to the Deſtruction of the City, the Temple and People of Jeruſalem,*) and then ſhall all the Tribes of the Earth (*or Land*) mourn, and (*then*) ſhall they ſee the Son of Man coming in the Clouds of Heaven with Power and great Glory.

r 31. And [r] (*then*) he ſhall ſend his Angels with a great Sound of a Trumpet, (i. e. *his Meſſengers with the Trumpet of the Goſpel*) and they ſhall gather together his Elect (*among the Gentiles*) from the four Winds, from one end of Heaven to the other, (*Luke* xiii. 28, 29.)

32. Now learn a Parable of (*from*) the Fig-tree, (*for*) when her Branch is yet tender and putteth forth Leaves, ye know that Summer is nigh.

33. So likewiſe ye, when ye ſhall ſee all theſe things (*come to paſs,*) know that it (i. e. *the Ruin foretold*) is nigh even at the doors.

ſ 34. [ſ] Verily I ſay unto you, this Generation ſhall not paſs till all theſe things be (*aſſuredly*) fulfilled; (*for,*)

35. Heaven and Earth ſhall paſs away (*at the End of the World you enquire after,*) but my Word ſhall not paſs away (*unperformed.*)

t 36. But [t] of that day and hour (*when they are thus to paſs away, you are not to enquire, for of that*) knoweth no Man, no not the Angels of Heaven, (*nor the Son*, Mark xiii. 32.) but my Father only.

37. But (*know in general*, as (*in*) the Days of Noah,) *the Flood of which he propheſied, was unexpected*) ſo ſhall alſo the coming of the Son of Man be (*at both theſe times.*)

38. For as in the days that were before the Flood, they were eating and drinking, marrying, and giving in Marriage, until the day that Noah entered into the Ark:

39. And knew not till the Flood came, and took them all away; ſo ſhall alſo the coming of the Son of Man (*then*) be.

40. u Then (*ſhall the Providence of God be ſo remarkable in preſervation of his faithful People, that*) two (*ſhall*) be in the Field, the one ſhall be taken, (*by the Roman Army*) and the other left. u

41. Two (*Women ſhall be*) grinding at the Mill, the one ſhall be taken, and the other left, (*and the like Diſtinction will the Angels make at the great day of Judgment*, Chap. xxv. 32.)

42. Watch therefore, for ye know not (*at*) what hour your Lord doth come.

43. But know this, (*this ye know,*) that if the good Man of the Houſe had known in what watch (*of the Night*) the Thief would come, he would have watched, and would not have ſuffered his Houſe to be broken up.

44. Therefore be ye alſo [x] ready, for in ſuch an hour as ye think not (*of*) the Son of Man cometh. x

45. Who then is [y] a faithful and wiſe Servant, whom his Lord hath made (*a*) Ruler over his Houſhold, to give them Meat in due Seaſon, (*Inſtruction ſuitable to their Exigencies.*) y

46. Bleſſed is that Servant whom his Lord when he cometh ſhall find ſo doing, (i. e. *employed in preſerving them from Apoſtacy in this Hour of Temptation.*)

47. Verily I ſay to you, that he ſhall make him Ruler over all his Goods; (i. e. *ſhall amply reward his Fidelity.*)

48. But if that evil Servant ſhall ſay in his Heart, my Lord delayeth his coming, (*and ſo begin to doubt the truth of it,*)

49. And (*by reaſon of this backſliding Heart*) ſhall begin to ſmite his Fellow Servants, (i. e. *Chriſtians,*) and to eat and drink with the drunken, (i. e. *indulge himſelf in ſenſual Pleaſures on this account*, 1 Cor. xv. 32.)

50. The Lord of that Servant ſhall come in a day when he looketh not for him, and in an hour that he is not aware of.

51. And (*for his Perfidiouſneſs*) ſhall [z] cut him aſunder, and appoint (*him*) his Portion with the Hypocrites, there ſhall be weeping and gnaſhing of Teeth. z

Annotations on Chap. XXIV.

a Ver. 2. *Verily I ſay unto you, ὃς μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθήσεται, there ſhall not be left here one Stone upon another, which ſhall not be thrown down.*] The exact Completion of the things foretold in this Chapter touching the Deſtruction of the *Temple*, City, and People of *Jeruſalem*, being an eminent Confirmation of the Truth of *Chriſt's* Prophetick Office, and of the *Chriſtian* Faith, I ſhall, as they occur, take notice of them. And, (1*ſt*,) To compleat this Prediction, (a) *Joſephus* doth inform us, that *Titus commanded the Soldiers*, τὴν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν, *to dig up the Foundations both of the Temple and City.* (b) *Eleazar* in *Joſephus* ſpeaking of this Houſe of God, ſaith, πόρριζος ἐκ βάθρων ἀνήρπασται, *it has been rooted up from the very Foundations.* The (c) *Jewiſh Talmud*, and *Maimonides* add, that *Turnus* (i. e. *Terentius*) *Rufus, Captain of the Army of Titus, did with a Plowſhare tear up the Foundations of the*

(a) De bello Jud. l. 7. c. 1. p. 170. B (b) 16. p. 693. A. (c) Taunith. c. 4. Hal. 6. Maim. Taunith. c. 5.

the Temple, and thereby ſignally fulfil thoſe Words, Micah iii. 12. *Therefore ſhall Zion for your ſakes be plowed as a Field, and Jeruſalem ſhall become Heaps, and the Mountains of the Lord as the high places of the Foreſt.* And, ſaith (d) *Joſephus, We may well admire the exactneſs of the time, for the burning of the Temple,* καὶ μῆνα καὶ ἡμέραν ἐτελήρεσε τὴν αὐτὴν, *happened on the ſame Month and Day on which it formerly was burned by the Babylonians.*

b Ver. 3. Εἶπε ἡμῖν, πότε ταῦτα ἔσαι, καὶ τί τό ζημεῖον τῆς σῆς παρουσίας, καὶ τῆς ζυντελείας τοῦ αἰῶνος, *Tell us when theſe things ſhall be, and what ſhall be the Sign of thy Coming, and of the end of the World.*] (Gr. αἰῶνος, *of the Age.*) This in St. *Mark* runs thus, *Tell us when theſe things ſhall be,* καὶ τὶ τὸ ζημεῖον ὅταν μέλλη πάντα ταῦτα ζυντελεῖσθαι, *and what is the Sign when theſe things ſhall be accompliſhed,* Mark xiii. 4. In St. *Luke* thus, *When ſhall theſe things be, and what is the Sign,* ὅταν μέλλη ταῦτα γίνεσθαι, *when theſe things are to be done?* Luke 21. 7. From which places, compared with this, it appears that the three things here mentioned relate to the ſame time, and are only an Enquiry to this effect; When wilt thou come to deſtroy the Temple, and to put an end to the *Jewiſh Church*, and Age? For what is *the Sign of thy coming in* St. *Matthew*, is *the Sign when theſe things ſhall be done*, in St. *Luke*; what is in St. *Matthew* ζυντελεία *the end of the Age*, is in St. *Mark*, *the time when theſe things are about* ζυντελεῖσθαι *to be accompliſhed.* (2*dly*,) *Chriſt* ſo anſwers to the Queſtion touching the Sign of his coming, as manifeſtly to ſhew it contemporary with the Deſolation of the *Temple*, and *Polity* of *Jeruſalem*, ſaying, *ver.* 27. *As the Lightning cometh from the Eaſt, and ſhineth to the Weſt, ſo ſhall be* ἡ παρουσία, *the coming of the Son of Man*; for *v.* 28. *where the Carcaſs is, there ſhall the Eagles be gathered together*, i. e. *the Roman Army*, whoſe Enſign was the *Eagle*; ſo that the coming of this Army to deſtroy them, and *the coming of the Son of Man* muſt be contemporary. And again, *v.* 37, 39. *as it was in the Days of Noah, ſo ſhall be* ἡ παρουσία, *the coming of the Son of Man, for two ſhall be in the Field*, ver. 40. *two grinding at the Mill*, 41. *the one ſhall be taken, and the other left*; which Words are followed in St. *Luke* with theſe, *where the Carcaſs* (or Body) *is, there ſhall the Eagles be gathered together*, Luke xvii. 34, 37. (3*dly*,) This will be farther evident by comparing other Words of *Chriſt* with thoſe contained in theſe three Chapters of St. *Matthew*, *Mark* and *Luke*; for *Chriſt* ſaith, *Mark* ix. 1. *There are ſome ſtanding here who ſhall not taſte of Death, till they ſee the Son of Man coming in his Kingdom*, or, according to ſome *Copies*, *in his Glory*. And *Chap.* xxvi. 64. *within a while ye ſhall ſee the Son of Man ſitting at the right Hand of Power, and coming in the Clouds of Heaven*; when therefore it is ſaid, *Mat.* xxiv. 30. *Mark* xiii. 26. *Luke* xxi. 27. *Ye ſhall ſee the Son of Man coming in the Clouds with great Power, and Glory*; this Advent muſt be while ſome were living that ſtood by *Chriſt*, and *within a while*, and ſo not at the end of the World. And in like manner, that the ζυντελεία τοῦ αἰῶνος, or *the end of the Age*, is the ſame with the end of the *Jewiſh* State, appears from theſe Words, *You ſhall hear of Wars and Rumours of Wars,* ἀλλ' οὔπω ἐστὶ τὸ τέλος, *but the end* (*you enquire after*) *is not yet*, ver. 6. Mark xiii. 7. Luke xxi. 9. and *ver.* 13. *he that endureth* εἰς τέλος, *to the end, ſhall be ſaved*, and *ver.* 14. *the Goſpel of the Kingdom ſhall be preached thro' the World for a Teſtimony to the Gentiles, and then* ἥξει τὸ τέλος, *the end ſhall come*; for what is in St. *Matthew* and St. *Mark the end*, is *Luke* xxi. 20. ἡ ἐρήμωσις αὐτῆς, *the Deſolation of Jeruſalem by the Roman Army* compaſſing her about. Nor is it to be wondered that the *Apoſtles*, who had learned that the coming of the *Meſſiah*, and the *end of the then preſent World*, ſhould be together, ſhould thus enquire of them together; or that this ſhould be ſtiled the end of the *Jewiſh* Age, *Chriſt* being ſtiled *the Father of the Age to come*, Iſa. ix. 6. the Age of *Chriſtianity*, *the Age to come*, Heb. vi. 5. and *the end of the Ages*, 1 Cor. x. 11.

Ver. 5. Πολλοὶ γὰρ ἐλεύσονται ἐν τῷ ὀνόματι μου, λέγοντες ἐγώ εἰμί ὁ Χριστός, *Many ſhall come in my Name, ſaying, I am Chriſt*; and *v.* 11. *Many falſe Prophets ſhall ariſe, and deceive many:* So *Mark* xiii. 6. *Luke* xxi. 8.] A diſtinction is to be made betwixt *falſe Chriſts* and *falſe Prophets:* They properly are termed *falſe Chriſts*, who took upon them to be the *Chriſt*, and came under that Name, as the Words here ſhew. Such as (e) *Doſitheus*, who ſaid, αὐτὸς εἴη ὁ προφητευόμενος ὑπὸ Μώσεως Χριστὸς, *He was the Chriſt foretold by* Moſes. And (f) *Simon Magus*, who ſaid, *He appeared among the* Jews, ὡς υἱὸς, *as the Son of God.* And ſuch perhaps were thoſe many, whom, ſaith (g) *Joſephus*, βασιλείαν ὁ καιρὸς ἀνέπειθε, *The Time of the Advent of their King* Meſſias *prevailed with to ſet up for Kings.* From theſe ſaith (h) *Hegeſippus, came falſe Chriſts and falſe Prophets. There aroſe*, ſaith (i) *Hippolytus, ſome, ſaying I am Chriſt*, as *Simon Magus*, καὶ οἱ λοιποὶ, *and the reſt, whoſe Names I have not time to reckon up.* The *falſe Prophets* were ſuch as promiſed or foretold falſe things; and ſuch were, ſaith (l) *Joſephus*, (1*ſt*,) An *Egyptian falſe Prophet and Magician, who gathered together about Thirty thouſand* Jews, *whom he had deceived.* (2*dly*) One (m) *Theudas, a Magician,* προφήτης γὰρ ἔλεγεν εἶναι, *for he ſaid he was a Prophet,* c

(d) L. 7. c. 26. p. 957. E. C. 27. p. 958. F. Huet. p. 219. (e) Orig. adv. Celſ. l. 1. p. 44. in Joh. T. 14. Ed. (f) Id. adv. Celſ. l. 6. p. 282. (g) De bello Jud. l. 1. p. 705. (h) Apud Euſeb. H. Eccl. l. 4. c. 22. (i) De Conſum. mundi. (l) Antiq. l. 20. c. 6. (m) C. 2. p. 689. G. 690. A.

and deceived many. (3*dly*,) Ψευδοπροφήτης τὶς, *a certain falſe Prophet, who bid them go into the Temple, where God would ſhew them manifeſt Signs of a Deliverance:* He adds, that *there were then* (n) πολλοὶ προφῆται, *many Prophets, who taught them even to the laſt, to expect help from God.* See the Note on *ver.* 24. and 26.

d Ver. 7, 8. *There ſhall be* λίμοι, καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους, *Famines, and Peſtilences, and Earthquakes, in divers places*; λίμοι καὶ ταραχαὶ, *Famines and Tumults*, Mark xiii. 8, 9. φοβητρὰ τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται, *there ſhall be fearful Sights, and great Signs from Heaven*, Luke xxi. 11.] To ſpeak particularly of the Wars, rumours of Wars, and Tumults which then happened, would be to tranſcribe a great part of the Hiſtory of *Joſephus*. But,

1*ſt*, There was a *Famine* in the Fourth of *Claudius*, according to *Euſebius*; *which*, ſaith, he, *oppreſſed* τὴν οἰκουμένην, *the* Roman Empire, *but more eſpecially* Paleſtine, *Acts* xi. 28. *by which*, ſaith (o) *Joſephus*, *many periſhed for lack of Food:* And this we learn even from *prophane Hiſtorians*, referred to by *Euſebius*, Hiſt. Eccl. l. 2. c. 8. from *Suetonius* in *Claudio*, c. 18. where *Scaliger* ſaith, there were two Famines in the Reign of *Claudius*; from *Dio*, l. 60.

2*dly*, I find *Joſephus* ſaying, That when one *Niger* was ſlain by the *Jews*, *he imprecated* λιμὸν τε καὶ λοιμὸν ἐπὶ πολέων, *Famine and Peſtilence upon their Cities*, ἃ δὴ πάντα κατὰ τῶν ἀσεβῶν ἐκύρωσεν ὁ Θεὸς, *all which God brought upon them.* De Bell. Jud. l. 4. c. 23. p. 885. D. E.

3*dly*, *Grotius* reckons up many Earthquakes, which happened in the Reigns of *Claudius* and *Nero*, at *Crete*, *Smyrna*, *Miletus*, *Chios*, *Samos*, *Laodicea*, *Hierapolis* and *Coloſſe*; in all which places the *Jews* lived. There happened in *Judea*, ſaith *Joſephus*, *vehement Winds*, *dreadful Thundrings*, *and Lightnings*, καὶ μυκήματα ζειμένης τῆς γῆς ἐξαίσια, *and vaſt movings of the ſhaken Earth*, *which*, *in the Judgment of all*, *portended no ſmall Evil.* De Bell. Jud. l. 4. c. 17.

4*thly*, *Joſephus*, in his Preface to his Hiſtory of the Wars of the *Jews*, undertakes to record the Miſeries, Calamities, and Deſolations, which then befell them, καὶ πρὸ ταύτης σημεῖα καὶ τέρατα, *and the Signs and Prodigies preceding them.* In his (p) Seventh Book, Chap. xxxi. he reckons up ἐναργῆ καὶ προσημαίνοντα τὴν μελλήσαν ἐρημίαν τέρατα, *The Prodigies which manifeſtly imported their future Deſolation*; as *v. g. That* ὑπὲρ τὴν πόλιν ἄστρον ἔστη Ῥομφαία παραπλήσιον, καὶ παραλείνας, ἐπ' ἐνιαυτὸν κομήτης, *a Sword ſeemed to hang over the City, or a Comet pointing down upon it for a Year, which plainly ſeemed to portend their Ruin by the Sword:* And that *before the Sun went down*, πρὸ δυσμῶν μετέωρα παρὰ πᾶσαν τὴν χώραν ἅρματα καὶ φαλάγγες ἔνοπλοι διαγήσαι τῶν νεφῶν καὶ κυκλουμένας τὰς πόλεις, *there were ſeen in the Clouds, Armies in Battle-array, and Chariots encompaſſing the Country, and inveſting their Cities, which there are*, ſaith he, *Men ſtill living to atteſt:* That *the great Gate of the Temple, which twenty Men could ſcarcely ſhut, and which was made faſt with Bolts and Bars*, αὐτομάτως ἀνεῳγμένη, *was ſeen to open of its own accord, to let in their Enemies*; *for ſo*, ſaith he, *our wiſe Men conſtrued that Omen:* That *at the ninth Hour of the Night at the Feaſt of unleavened Bread*, τοσοῦτον φῶς περίλαμψε τὸν βωμὸν καὶ τὸν ναὸν, *as great a Light ſhone upon the Temple, and the Altar as if it had been Noon-day:* That *at the Feaſt of Pentecoſt, when the Prieſts went at Midnight into the Temple to attend their Service, firſt they heard a kind of a Noiſe, as of a movement from the place, and then a Voice ſaying*, μεταβαίνωμεν ἐντεῦθεν, *Let us go hence.* And theſe things (q) *Tacitus*, a *Roman Hiſtorian* of that Age, doth thus epitomize, *Armies ſeemed to meet in the Clouds, Weapons were ſeen glittering, the Temple ſeemed to be on a flame with Fire iſſuing from the Clouds, and a Divine Voice was heard, That the Deity was quitting the place, and a great motion as of his departing.* *Joſephus* adds, *as* τὸ τούτων φοβερώτερον, *a thing more terrible, that four Years before the Wars, one Jeſus began at the Feaſt of Tabernacles, to cry*, φωνὴ ἐπὶ Ἱεροσόλυμα καὶ τὸν ναὸν, φωνὴ ἐπὶ τὸν λαὸν πάντα, *A Voice againſt Jeruſalem and the Temple, a Voice againſt all the People, Woe, woe to them*; and that *he continued crying thus about ſeven Years.* So expreſs is the account of the τὰ φοβητρὰ, *frightful Things, and Signs from Heaven, mentioned by our Lord*; and of the Sign of the Son of Man coming in the Clouds of Heaven, μετα δυνάμεως καὶ δόξης, *with a glorious Hoſt, or with Power and Glory*, according to our Lord's Prediction, *ver.* 30.

Ver. 9, 10, 11, 12. Τότε παραδώσουσιν ὑμᾶς e εἰς θλῖψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· *Then ſhall they deliver you up to affliction, and ſhall kill you*, &c. *ver.* 10. *Then ſhall many be offended, and betray others*, ver. 12. *And becauſe Iniquity ſhall abound, the love of many ſhall wax cold.*] *Before all theſe things (are accompliſhed,) they ſhall lay their Hands upon you, and ſhall perſecute you, delivering you up to the Synagogues, and to Priſons*, Luke xxi. 12. *They ſhall deliver you up to the Sanhedrims, and you ſhall be beaten in the Synagogues, and ſhall be brought before Kings and Governours, for my Name's ſake*, Mark xiii. 9—14. *Chriſt* begins here to foretel what ſhould happen to his *Apoſtles*, and *Diſciples*, and to others, before the Deſtruction of *Jeruſalem*; the Troubles and Perſecutions which ſhould come upon them, both

(n) De bello Jud. l. 7. c. 30. p. 960. A. B.

(o) λιμῷ τὴν Ἰουδαίων πόλιν πιεζουμένην καὶ πολλῶν ὑπ' ἐνδείας ἀλαλωμάτων φθειρομένων. Antiq. l. 10. c. 2. p. 686. (p) P. 708. C.

(q) *Evenerunt prodigia, viſæ per cælum concurrere acies, rutilantia arma, & ſubitò nubium igne collucere Templum, expaſſæ repente Delubri fores, & audita major humanâ vox excedere Deos, ſimul ingens motus excedentium.* Hiſt. l. 5. Ed. Lipſ. p. 621.

both from their Enemies, and ſeeming Friends, and what Event theſe Perſecutions ſhould have on ſome unſound and temporizing *Chriſtians*, and what Deliverance would be vouchſafed to thoſe who perſevered to the end: And that all theſe things exactly came to paſs, we learn from *Scripture* and *Church-Hiſtory*. For,

1*ſt*, They ſuffered *a great Fight of Afflictions*, Heb. x. 32, 33. being perſecuted by thoſe of their own Nation, 1 *Theſſ.* ii. 14, 15. and ſuffering *fiery Trials* from them, 1 *Pet.* iv. 12. *I perſecuted them*, ſaith St. *Paul*, *to ſtrange Cities*, Acts xxvi. 11.

2*dly*, They were impriſoned; *Peter*, Acts iv. 3. *Paul and Silas*, Acts xvi. 23. 2 Cor. xi. 23. *I delivered up to Priſon Men and Women*, Acts xxii. 4. *I ſhut up many of the Saints in Priſon*, ſaith St. *Paul*, Acts xxvi. 10.

3*dly*, They were *beaten in the Synagogue*; St. *Paul and Silas*, Acts xvi. 23. 2 Cor. xi. 23, 24, 25. *Peter and John*, Acts v. 18. See Note on *Mark* xiii. 9.

4*thly*, They were *brought before Councils, and Sanhedrims*; *Peter and John*, Acts iv. 3, 6. the *Diſciples*, Acts viii. 3. *before Kings*; *James* and *Peter* before *Herod*, Acts xii. 1, 2. *Paul and Peter* before *Nero*; before *Rulers*, *Paul* before *Gallio*, *Felix* and *Feſtus*, Acts xviii. 12.—xxiii. 33.—xxv. 6.

5*thly*, They were *killed*; *Stephen* by the Judgment of the *Council*, Acts vii. 59. *James* the Greater by *Herod*, Acts xii. 1. the Leſs, by *Ananus* the *High Prieſt*; yea, Multitudes of *Chriſtians* were perſecuted to the Death, by *Saul*, Acts xxii. 4. by *Nero*, Tacit. Annal. 15. p. 363. by the *Jews*, Juſtin. Mart. Dial. cum Tryph. p. 234, 235.

6*thly*, As we learn from the (r) *Jewiſh Talmud*, That in the Days of the *Meſſiah*, *the Son ſhould afflict the Father, and a Man's Enemies ſhould be thoſe of his own Houſe*: So do we learn from *Tacitus* in the place forecited, That *Chriſtians were delivered up by their Parents, Brethren, Kinsfolk, Friends*: From (s) *Joſephus*, That *Contention ſprang up* ἐν οἰκίαις, *in their very Houſes*; and that the *Idumæans ſlew* πολλοὺς τῶν ζυγενῶν, *many of their own Kindred*; and from the Scripture, that the *Jews perſecuted thoſe of their own Country*, 1 Theſſ. ii. 14.

7*thly*, That upon occaſion of theſe Perſecutions, *the love of many waxed cold*, and many *Jews* revolted from the *Chriſtian* Faith: See the Preface to the Second Epiſtle to the *Theſſalonians*, Sect. 7. and on *Ch.* ii. *ver.* 3.

And, *Laſtly*, Of the Care of God in preſerving his faithful Servants in this time of imminent Danger, (t) *Euſebius* informs us, ſaying, That *before the War, all the Faithful of the Church of Jeruſalem, were aſtoniſhed*, κατὰ τίνα χρησμὸν τοῖς αὐτόθι δοκίμοις δ' ἀποκαλύψεως δοθήνται, μεταναστῆναι τῆς πόλεως, *by an Oracle delivered by Revelation to Men approved there, to depart from the City, and to get over Jordan, and go to Pella*: And (u) *Epiphanius* declaring, That προεχρηματίσθησαν ὑπ' ἀγγέλου, *they were forewarned by an Angel to depart from the City, as being now ready to periſh*. The occaſion of this departure was, ſaith Dr. *Hammond*, wonderful: For *Ceſtius Gallus* then beſieged the City; and if he would, ſaith (x) *Joſephus*, *he might eaſily have taken it, and put an end to the War*; *but he, without cauſe, raiſing the Siege, and going from it*, πολλοὶ τῶν ἐπιφανῶν Ἰουδαίων ὥσπερ βαπτιζομένης νεὼς ἀπενήχοντο τῆς πόλεως, *many eminent Jews fled from the City, as from a ſinking Ship*; among whom doubtleſs were thoſe *Chriſtians*, who remained, ſaith (y) *Epiphanius*, after the Deſtruction of *Jeruſalem*.

Ver. 14. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς Βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ — καὶ τότε ἥξει τὸ τέλος· *And this Goſpel of the Kingdom ſhall be preached in the whole world, — and then ſhall the end come.*] That it was thus before the Deſtruction of *Jeruſalem*, ſpread thro' the *Roman Empire* ſtiled ἡ οἰκουμένη, *the World*, St. *Paul* informs us, ſaying of the Preachers of it, *their Sound had gone forth into all the Earth, and their Words* εἰς πέρατα τῆς οἰκουμένης, *to the ends of the World*, Rom. x. 18. He alſo tells the Church of *Rome*, Chap. i. 8. that their *Faith was ſpoken of throughout the World*; and that of *Coloſſe*, Chap. i. 6, 23. that *the truth of the Goſpel was come, not to them only, but to all the World, and preached to every Creature*. And (z) *Clemens*, Biſhop of *Rome*, his Contemporary, ſaith, *The Nations beyond the Ocean*, ταῖς ἐπιταγαῖς τοῦ δεσπότου διευθύνονται, *were governed by the Precepts of the Lord*. Now this he only truly could foretel, who having *all Power in Heaven and Earth*, was able to effect it.

Ver. 15. Ὅταν οὖν ἴδητε βδέλυγμα τῆς ἐρημώσεως. *When then ye ſhall ſee the Abomination of Deſolation ſpoken of by the Prophet Daniel, ſtanding in the holy place; he that readeth let him underſtand*: That is, ſaith St. *Luke*, Chap. xxi. 20. *When ye ſee Jeruſalem compaſſed about with the Roman Armies, then know and underſtand, that her Deſolation draweth nigh.*] This Army might be called an *Abomination*, as being ſo to the *Jews*, (*) by reaſon of the *Images* of *Cæſar*, and an *Eagle* in the Enſigns of it, *The abomination of Deſolation*, becauſe it was to lay the Country, City, and the *Temple* deſolate; and to ſtand in the *Holy Place*, as ſtanding within the Circuit of the *Holy City Jeruſalem*, as it is ſtiled *Matt.* iv. 5. 1 *Maccab.* x. 31. and was eſteemed by the *Jews*. See *Anſw.* in *Num.* v. 3. How exactly this *Army* fulfilled our Lord's Prediction, by encompaſſing

— this

(r) Chart. in Mat. x. 34. (s) De Bello Jud. l. 4. c. 10. & c. 18. (t) Hiſt. Eccl. l. 3. c. 5.
(u) De Menſ. & Pond. §. 15. (x) De Bello Jud. l. 2. c. 39.
(y) C. 4. p. 821. F. (z) Ep. ad Cor. §. 20.
(*) Ἅπαν τὸ εἰδωλον καὶ πᾶν τύπωμα ἀνθρώπου ἦν παῖς Ἰουδαίοις βδέλυγμα ἐκάλουν. Chryſ. Orat. 2. adv. Jud. Tom. 6. p. 333.

this City, ſee Note on *Luke* xix. 43. *Dan.* ix. 27.

Ibid. Βδέλυγμα τῆς ἐρημώσεως, *the Abomination of Deſolation.*] To the Note there add; It is ſaid, by ſome, that the Argument uſed againſt the *Jews*, from the Completion of the Weeks of *Daniel*, that their *Meſſiah* muſt be come, was not taken notice of by any of the *Ancients* before *Tertullian*; nor did the *Apoſtles* ever uſe it to that end: but though it be not mentioned by the *Apoſtles*, yet was it urged by *Clemens Alexandrinus* in the Cloſe of the Second Century, *Stro.* 1. p. 330, 331; and it ſeems here plainly to be referred to by our Lord in theſe Words, *When you ſee the Abomination of Deſolation ſpoken of by the Prophet Daniel ſtanding in the holy Place; he that readeth let him underſtand*, viz. the Completion of that *Prophecy*; and that this alſo was the Senſe of the Antient *Jews*, we learn from *Joſephus*, who ſaith, that at the ſame time, καὶ περὶ τῶν Ρωμαίων ἡγεμονίας ἀνέγραψε, καὶ ὅτι ὑπ' αὐτῶν ἐρημωθήσεται. Sup. τὸ ὅθεν ἡμῶν. *He writ concerning the Government of the* Romans, *and that the Jewiſh Nation ſhould be brought to deſolation by them*; and that theſe things were left on Record, that the Readers, τὰ συμβάντα σκοπῦντες, *ſeeing them accompliſhed, might admire the Honour conferred upon him by God*, Antiq. l. 10. c. 12. p. 355.

h Ver. 16. Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· *Then let them who are in Judea, flee to the Mountains.*] This reſpects the time, when *Ceſtius Gallus* came with his Army even to the upper City: For when he withdrew it thence, (a) πολλοὶ διεδίδρασκον ἀπὸ τῆς πόλεως ἁλωτωμένης αὐτίκα, *many fled from the City, as if it would be taken preſently*, ſaith *Joſephus*: And then the *Chriſtians* fled to *Pella* in *Peræa*, a mountainous Country, and other Places under the Government of King *Agrippa*, where they found ſafety.

i Ver. 20. Προσεύχεσθε δὲ ἵνα μὴ γένεται ἡ φύγη ὑμῶν χειμῶνος, μηδὲ ἐν Σαββάτῳ· *And pray that your flight may not be in Winter, nor on the Sabbath-day.*] Not in the Winter, the Ways being then ſcarce paſſable; not on the *Sabbath-day*, leſt you be expoſed to the Indignation of the *Jews* for travelling on that Day, or hindered from doing it by your own Superſtition: For (b) *Joſephus* in his Life, informs us, their Laws would not ſuffer them either to Travel or to Fight on that Day; *having ſent*, ſaith he, *armed Soldiers from* Tarichee, *I would not recall them, though I needed them much, becauſe they could not on the Sabbath* ὅπλα λαβεῖν κολυόντων ἡμᾶς τῶν νόμων, *take up Arms, the Laws forbidding us.* And (c) he informs us, that the *Romans* choſe that Day to fight againſt *Jeruſalem*; becauſe *they found them more ſlow to fight upon that Day*, διὰ τὴν θρησκείαν, *becauſe of their Religion.* The *Nazarene Chriſtians* alſo obſerved the Law; and moſt of thoſe, who remained in *Judæa* till the time of *Hadrian*, as we learn from *Sulpitius Severus*, l. 2. § 45. and *Euſebius*'s *Chronicon* and *Hiſt. Eccl.* l. 4. c. 6. *Chriſt* therefore doth not by this Precept eſtabliſh the *Jewiſh Sabbath*, but ſpeaks this to prevent any Miſchiefs Believers might ſuffer from the Hatred of the *Jews*, or their own Superſtition.

Ver. 21. *There ſhall be then great Tribulation,* οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται, *ſuch as never was from the beginning of the World, no, nor ever ſhall be.*] Theſe words ſeem to be a familiar Form of expreſſing a Thing that is exceeding great, or perhaps the greateſt in its kind, rather than a Prediction that no future Calamity ſhould be like it. So *Exod.* x. 14. *Before them there were no ſuch Locuſts, neither after them ſhall there be ſuch.* And *Joel* ii. 2. *A Day of Darkneſs and Gloominеſs, there hath not been ever the like, nor ſhall there be after it.* Now (d) *Joſephus*, ſpeaking of the ſame Deſtruction, ſaith, μηδὲ πόλιν ἄλλην τοιαῦτα πεπονθέναι, *no other City ever ſuffered ſuch things*; and again, τὰ γὰρ πάντων ἀπ' αἰῶνος ἀτυχήματα πρὸς τὰ Ἰουδαίων ἠτᾶσθαι μοι δοκεῖ κατὰ Ζυγκρίσιν, (e) *all the Calamities which have ever happened to any from the beginning, ſeem not comparable to thoſe which befel the Jews.* k

Ver. 22. *And if thoſe Days had not been ſhortned, no Fleſh could be ſaved; but* διὰ τοὺς ἐκλεκτούς, *for the Elect's ſake, thoſe days ſhall be ſhortned.*] That by the *Elect* here we are to underſtand, not the *Jews* but, the *Chriſtians:* See Note on *Mark* xiii. 20. And ſo perilous were thoſe times by reaſon of the *Sicarii*, and the *Zealots*, as well as of the *Romans*, and ſo hard was it with the *Chriſtians* flying to the Mountains, and being there without Houſes, and without Neceſſaries, that they could not have long ſubſiſted; and therefore God in his Providence ſhortned thoſe days by their mutual Slaughters, the burning their Granaries, and the Famine, and by enfeebling the *Jews*; ſo that *Titus* himſelf confeſſed, that (f) ὁ Θεὸς ἦν ὁ τῶν δὲ ἐρυμάτων Ἰουδαίοις καθελών, *it was God who deprived the Jews of thoſe Fortreſſes.* l

Ver. 24. *Falſe Chriſts, and falſe Prophets ſhall ariſe,* καὶ δώσουσι σημεῖα, καὶ τέρατα ὥστε πλανῆσαι μεγάλα, εἰ δυνατὸν καὶ τοὺς ἐκλεκτούς, *and ſhall ſhew great Signs and Wonders, inſomuch that if it were poſſible, they ſhall deceive the very Elect.*] That the *falſe Chriſts*, and *Prophets*, mentioned Note on *ver.* 5. did great Wonders is certain, for the *Scripture* teſtifies of *Simon M.* that he *bewitched the Samaritans ſo with his Sorceries, that they all gave heed to him*, Acts viii. 9, 10. And *Church Hiſtory* is very large in the Accounts they give how he prevailed by them to be worſhipped in many places. And *Doſitheus*, ſaith (g) *Origen*, did τεραλεύεσθαι, *do prodigious things.* This is true alſo of the *falſe Prophets* mentioned by *Joſephus*, they being ſtill repreſented by him as μάγων καὶ γόητες, *Magicians* and *Sorcerers.* See the Note on 2 *Theſſ.* ii. 9. m

As for that Phraſe, *they ſhall deceive,* εἰ δύνατον, *if it were poſſible, the very Elect*, that it

(a) L. 2. c. 40. (b) P. 1011. B. (c) De Bello Jud. l. 1. c. 5. p. 719. G. (d) De bello Jud. l. 6. c. 27.
(e) Præf. p. 706. (f) L. 7. c. 43. p. 967. (g) Contr. Celſum, p. 289.

it doth not argue the perſeverance of Believers to the end, and that it is impoſſible they ſhould fall away, will be apparent from theſe things:

1*ſt*, Becauſe *Chriſt* ſo ſolemnly exhorts them to uſe the greateſt Caution that they be not ſeduced by theſe Men, ſaying, *ver.* 4, 5. *Let no Man deceive you; for many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceive many*, ver. 11. And again, *If they ſay here is Chriſt, or there; believe it not*, v. 23. *For many falſe Chriſts and falſe Prophets ſhall ariſe to deceive the Elect; look ye therefore to it, behold I have foretold you all things*, Mark xiii. 22, 23. Now is it ſuitable to the Wiſdom of our Lord to exhort *Chriſtians* to uſe ſo great Diligence and Caution, leſt they ſhould be deceived by theſe Men, and at the ſame time to aſſure them it was utterly impoſſible they ſhould be deceived? Moreover, I aſk to whom doth he direct this Exhortation? To the Elect? Then muſt he do it to them who could not poſſibly be deceived, and ſo his Words muſt bear this uncouth Senſe, *Be very careful, leſt ye be deceived by theſe Men; for I aſſure you, it is abſolutely impoſſible they ſhould deceive you.* Or was he thus concerned only for *Reprobates?* And why then did he from all Eternity decree that they ſhould finally miſcarry, and never ſhould have Grace effectual, or ſufficient to preſerve them from thoſe Deceits?

2*dly*, In the ſame Chapter our Lord exhorts them *to ſee to it, to watch and pray*, leſt that Day of Affliction, that Hour of Temptation coming ſuddenly, ſhould find them *ſleeping*, and *leſt their Hearts ſhould be overcharged with Surfeiting and Dunkenneſs, and that day ſhould come upon them unawares; to watch and pray, that they may be accounted worthy to eſcape all theſe things, and ſtand before the Son of Man*, Mark xiii. 33, 35, 36. Luke xxi. 34, 36. Now are theſe Suppoſitions, which can agree to Men, who cannot poſſibly be found *ſleeping* in this ſpiritual Senſe, on whom the Day of *Chriſt* cannot come thus unprepared, who never can be *unworthy to ſtand before the Son of Man?* Can there be any need of ſuch vehement Exhortations to conſtant Prayer and Vigilance, Heed and Circumſpection, to prevent what could not poſſibly befal them? Or was our *Saviour thus concerned* only to exhort them, who he well knew could never poſſibly avoid theſe things?

3*dly*, *Chriſt* here declares, that by reaſon of the extreme Affliction of thoſe Times, many ſhould be offended, *i. e.* ſhould fall off from the Faith; ſee Note on *Matth.* xviii. 6. And adds, that *becauſe Iniquity ſhall abound, the Love of many ſhall wax cold, but he that endures to the end ſhall be ſaved*, ver. 12, 13. where that *Chriſt* ſpeaks not of an *hypocritical*, outward Profeſſion of Affection to him, may be gathered from his ſtiling of it, not Pretence, but *Love*; his Suppoſition that it was *fervent* Love, for what was never hot, cannot wax cold; yea ſuch Love, in which had they *endured*, they would have certainly been *ſaved*; and yet he doth not only intimate that ſome would not continue in this Love to the end, but plainly doth foretel that it in many would *wax cold.* To anſwer therefore directly to the Argument urged from this Text; I ſay,

1*ſt*, That the Phraſe εἰ δύνατον, *if it be poſſible*, or if it may be, doth not denote an abſolute Impoſſibility, but only a great Difficulty in the Performance of an Act poſſible. So *Acts* xx. 16. *Paul haſten'd* εἰ δύνατον αὐτῷ, *if it were poſſible for him to be at Jeruſalem before Pentecoſt*, and yet ſure he made not all this haſte to do what was impoſſible. The *Apoſtle* commands, εἰ δύνατον, *if it be poſſible, as much as in you lieth, have peace with all men*, Rom. xii. 18. and yet doth not exhort us to uſe our utmoſt Endeavours to do what was impoſſible; εἰ δύνατον, *if it be poſſible, let this Cup paſs from me*, ſaith *Chriſt*, Mat. xxvi. 49. and yet he adds, *all things are poſſible to thee, O Father*, Mark xiv. 35, 36. and hence the Phraſe is changed by St. *Luke* into εἰ βέλει, *if thou wilt.* Now that the deceiving of *Chriſtians* in thoſe times of miraculous Endowments was very difficult, is evident from that Speech of *Galen* concerning a thing hardly feaſible, ῥᾴτλον τὶς τὺς ἀπὸ Χριςῦ μεταδιδάξεις, *ſooner may a Chriſtian be turned from Chriſt.*

2*dly*, This Phraſe imports not what the Event would be upon the Elect, but the vehemence of the Endeavours of *Seducers*, that they would do the utmoſt they could poſſible to ſhock the *Chriſtian*, and ſeduce him from his ſtedfaſtneſs, as is evident from the Words of St. *Mark*, Chap. xiii. 22. *They will ſhew Signs and Wonders*, πρὸς τὸ ἀποπλανᾶν, εἰ δύνατον, *to deceive, if they are able, the Elect:* Now to ſay, ſuch a one will do you miſchief if he can, or if he be able, is ſurely no Security that he can do you none. And,

3*dly*, Should this Phraſe reſpect the Event, it may do it not abſolutely, but only with relation to the Means here mentioned, i. e. *they ſhall ſhew great Signs and Wonders*, which ſhall prevail to ſeduce *Jews*, *Heathens*, and *Samaritans*, and even *Chriſtians*, were it poſſible for Impoſtors by lying Signs and Wonders to deceive them, who are inveſted with the Power of working true and greater Signs and Wonders by the Aſſiſtance of the *Holy Ghoſt*, and will attend to the things wrought among them, or by them. n

Ver. 26. *If then they ſhall ſay to you*, ἰδὲ, ἐν τῇ ἐρήμῳ ἐςι, μὴ ἐξέλθητε, *behold he is in the Wilderneſs, Go not forth.*] Here *Chriſt* points to the very Place where thoſe *falſe Prophets* ſhould appear, or whither they ſhould lead their Followers. Accordingly *Joſephus* ſaith, *many Impoſtors and Magicians perſuaded the People*, εἰς τὴν ἐρήμον ἕπεσθαι, *to follow them into the Deſart, where they promiſed to ſhew them manifeſt Signs and Wonders done of God.* Antiq. l. 20. c. 6. p. 695. De Bello Jud. l. 2. c. 23. p. 796. G. o

Ver. 27, 28. Ὥσπερ γὰρ ἡ ἀςραπὴ, &c.] *For as the Lightning goeth from the Eaſt to the Weſt, ſo ſhall the coming of the Son of Man be: i. e.* You will then need none to inſtruct

inſtruct you, where *Chriſt* is, or to ſay to you, he is *here* or *there*; for by the *Roman Army* which ſhall paſs through the Territories of the *Jews* like Lightning, his coming to take Vengeance on that Nation ſhall be manifeſt; and wherever the *Jews*, who like dead Carcaſſes ſhall be devoured by the *Roman Eagles*, are, thither ſhall he flie with them, to tear, and to devour them,

p Ver. 29. Εὐθέως, *Immediately after the Tribulation of thoſe Days*, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, *the Sun ſhall be darkned, and the Moon ſhall not give her Light*, &c.] It being here foretold that this ſhould happen *immediately after the waſting of the Jews by Veſpaſian's Army flying quickly through Galilee, Idumea*, and *Judæa*; this cannot be taken literally; becauſe no ſuch thing then happened either to the *Sun*, *Moon* or *Stars*. It muſt be therefore a metaphorical Expreſſion to ſignify, as it doth frequently in the *Old Teſtament*, and other Writers, an utter Deſolation, and terrible Deſtruction brought upon a Nation, and upon their *Capital Cities*, compared to the *Sun* and *Moon*. For in this Language the Prophet *Iſaiah* ſpeaks of the Deſtruction of *Babylon*, ſaying, *Chap.* xiii. 9. *The Day of the Lord cometh, cruel both with Wrath and fierce Anger, to lay the Land deſolate, and he ſhall deſtroy the Sinners thereof out of it: For the Stars of Heaven, and the Conſtellations thereof ſhall not give their Light, the Sun ſhall be darkned in his going forth, and the Moon ſhall not cauſe her Light to ſhine.* The Indignation of God againſt the *Idumeans* is repreſented in like dreadful words, *Iſa.* xxxiv. 3, 4. So is the Deſtruction of *Senacherib* and his People, *Iſa.* li. 6. So is the Deſtruction of *Egypt*, Ezek. xxxii. 7. And in theſe Words this very Deſtruction is foretold by *Joel*, *The Sun and the Moon ſhall be darkned, and the Stars ſhall not yield their Light*, Joel iii. 15.—ii. 31. This therefore, ſaith (h) *Maimonides*, *is a proverbial Expreſſion, importing the Deſtruction, and utter Ruin of a Nation.* (i) *Artemidorus* alſo ſaith, that *the Sun darkned or turned into Blood, and the Stars falling, or diſappearing, import the Deſtruction of many People.* And in this Senſe it is almoſt incredible which *Joſephus* ſaith, *viz.* That *eleven hundred thouſand periſhed in that Siege.* De Bello Jud. l. 7. c. 45. p. 968. D.

Another Expoſition of theſe Words is this, That then there ſhall be a Deſtruction of their *Eccleſiaſtical* and *Civil* State, and of the *Rulers* of them both; according to thoſe Words of (k) *Maimonides: This Metaphor imports, that Men who for their State and Dignity might be compared to the Sun, Moon, and Stars, ſhall ſuddenly fall down as a Leaf from the Vine, and from the Fig-tree.* And this happened a conſiderable time before the Deſtruction of *Jeruſalem*, when the *Thieves* and *Zealots*, ſaith (l) *Joſephus*, *kept all the Nobles, and* τοὺς καλὰ χώραν προύχειν δοκοῦντας, *Rulers of the Country in cloſe Cuſtody*; (m) when the *Zealots ſlew and conſumed* τὸ γενναῖον *the Nobility*, and *made it their buſineſs* τὸ μηδένα τῶν δυνατῶν καταλιπεῖν, *to leave none of the Men of Power alive*, and when *twelve thouſand of the Nobility periſhed after this manner*, (n) when the *High-Prieſts*, and among them *Ananus*, were deſtroyed by the *Idumeans*, which *Joſephus* reckons (o) as ἀρχὴ τῆς ἁλώσεως, *the beginning of their Captivity*, (p) when they *aboliſhed the Families of the High-Prieſt by Succeſſion*, καὶ καθίσασαν ἀσήμους καὶ ἀγενεῖς, *and placed in their room Men ignoble and unknown, who neither belonged to the Prieſthood, nor knew what the Office of High Prieſt meant.* That this was to happen before *the great and terrible day of the Lord*, or at that time, we learn from the *Prophet Joel*, ſaying, that *then the Sun ſhall be darkned*, &c. This therefore cannot be referred to any time after the Deſtruction of *Jeruſalem*.

Ver. 30. Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, &c. *And then ſhall appear the Sign of the Son of Man in Heaven, and they ſhall ſee the Son of Man coming in the Clouds with Power and great Glory.*] Some think that *the Sign of the Son of Man in Heaven*, and *in the Clouds*, muſt note ſome viſible Sign of his Appearance in the Heavens; and they refer this to the fearful Sights, *the Sword and Comet hanging over Jeruſalem*; and *the Armies and Chariots ſeen in the Clouds*; but theſe things happened according to (q) *Joſephus*, πρὸ τῆς ἀποστάσεως, καὶ τοῦ πρὸς τὸν πόλεμον κινήματος, *before their Revolt from the Romans, and the beginning of the War*, and therefore cannot be the thing intended here. Our *Saviour*'s coming here ſeems therefore to import his coming by the *Roman Army* to beſiege, and to deſtroy *Jeruſalem*, and the unbelieving *Jews*; for ſo *Chriſt* ſeemeth plainly to interpret this *coming of the Son of Man*, ver. 37. *the coming of the Son of Man ſhall be as the Lightning ſhining from the Eaſt to the Weſt*; ὅπου γὰρ, *for whereſoever the Jews are, thither ſhall the Roman Army be gathered*; ſee ver. 27. above: his coming therefore muſt be with the *Roman Army*. And this Interpretation will not ſeem ſtrange, if we conſider, (1.) That God's coming to deſtroy, or execute his Vengeance on a wicked Generation, is repreſented as his coming *in the Clouds of Heaven*. So 2 *Sam.* xxii. 8. *The Earth trembled, and the Foundations of Heaven ſhook, becauſe he was wroth*; and ver. 10. *he bowed the Heavens, and came down, and thick*

(h) More Nev. l. 2. p. 265. R.

(i) Ἥλιος ἀμαυρὸς ἢ ὕφαιμος, καταπίπτοντες δὲ τῇ γῇ οἱ ἀστερὲς ἢ ἀφανιζόμενοι, πολλῶν ὄλεθρον μαίνουσι. Oneirocrit. l. 2. c. 36. (k) *Idem eſt ac ſi diceret, Viri qui ſtatûs & dignitatis ſuæ ratione, ſimiles fuerunt Stellis, & extra omnem fortunæ mutationiſque aleam poſiti videbantur ſubito deciderunt inſtar folii à vite vel ficus cecidentis.* More Nev. p. 267.

(l) De Bell. Jud. l. 4. c. 11. M. (m) L. 5. c. 20. p. 885. (n) L. 4. c. 19. p. 883. G.

(o) C. 18. p. 882. G. (p) L. 4. c. 11, 12. p. 872. (q) De Bell. Jud. l. 7. c. 31.

thick Darkneſs, (or a dark Cloud) was under his Feet; Pſal. xcvii. 23. *Clouds and Darkneſs are round about him, a Fire goes before him, and devours his Adverſaries round about:* And, *Nahum* i. 4, 5. *The Lord hath his way in the Whirlwind and the Storm, and the Clouds are the Duſt under his Feet. Baſhan languiſheth, and Carmel and the Flower of Lebanon languiſheth; the Mountains quake, and the Hills melt, and the Earth is burnt at his Preſence, yea the World, and all that dwell therein.* And this great day of the Lord is thus deſcribed by *Joel*, Chap. ii. *as a Day of Darkneſs and Gloomineſs, of Clouds and thick Darkneſs,—— a great People and a ſtrong*, i. e. *the Chaldeans*, coming againſt *Jeruſalem* to deſtroy the City and the *Temple*, and after them the *Romans* to do the ſame thing. And of this Deſtruction by the *Chaldeans*, the Author of the *Lamentations* ſaith, *Chap.* i. 13. *He ſent a Fire into my Bones* מִמָּרוֹם *from on High, from Heaven*, ſaith the *Targum*. And St. *John* in the Revelation ſpeaking of things that were to be done ἐν τάχει, *quickly*, v. 1. and of καιρὸς ἐγγύς, *a time that was near*, v. 3. which is the Expreſſion uſed of this Deſtruction, *v.* 7. ſaith in theſe very Words, *Behold he cometh with Clouds; and every Eye ſhall ſee him, and they alſo which pierced him: and then ſhall the Tribes of that Land mourn.* Which Words ſeem plainly to relate to this very Time, and might be a Viſion ſeen by *John* before the Deſtruction of *Jeruſalem*, tho' the following Prophecies were imparted to him afterwards. I confeſs many of the *Fathers*, from the Fifth Century downwards, interpret this of *the Sign of the Croſs*; but that Fancy is ſufficiently confuted from the Event, there being no ſuch appearance in the Heavens before the Deſtruction of *Jeruſalem*; it alſo is rendered improbable from the Silence of *Joſephus* and *Euſebius*, which two *Hiſtorians* have given us the fulleſt Narrative of all the Circumſtances relating to that terrible Deſtruction. In fine, a late (*) Author hath eaſed us of all our Diſputes about this Sign, by ſhewing that as *the Sign of Jonas the Prophet*, Matth. xii. 39. is the Sign which is *Jonas* the *Prophet*; ſo *the Sign of the Son of Man* enquired after, *Matth.* xxiv. 3. is *the Son of Man coming in the Clouds of Heaven.* And this Interpretation is confirmed from the parallel Places, *Mark* xiii. 26. *Luke* xxi. 27. where inſtead of the Sign of the Son of Man, mentioned here, we read thus; *hereafter ſhall they ſee the Son of Man coming in the Clouds*: And from *Matth.* xxvi. 64. *From henceforth ye ſhall ſee the Son of Man coming in the Clouds of Heaven.*

r Ver. 31. Καὶ (τότε Mark xiii. 27.) ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, &c. *And (then) will he ſend forth his Angels with the Trumpet of a great Sound, or Voice, and they ſhall gather his Elect from the four Winds, from one end of the Heaven to the other.*] Here the τότε *then*, in St. *Mark*, ſo plainly ſhews that this relates to the ſame time mentioned in the foregoing Verſe, that no Explication of theſe Words, referring them to a long time after the Deſtruction of *Jeruſalem*, ought to be admitted as the true Senſe of them. Dr. *Lightfoot* gives the Senſe of theſe Words thus; *When Jeruſalem ſhall be reduced to Aſhes, and that wicked Nation cut off, then ſhall the Son of Man ſend his Miniſters (Chriſtians) of ſeveral Nations from the four Corners of the Heaven; ſo that God ſhall not want a Church, although that ancient Nation be rejected, and caſt off, the Churches of the Gentiles ſucceeding to her.* To ſtrengthen this Interpretation, let it be conſidered,

1*ſt*, That God's *Prophets*, *Meſſengers*, and *Miniſters* both in the *Old* and the *New Teſtament*, are ſtiled οἱ ἄγγελοι αὐτοῦ, *his Angels.* So 2 *Chron.* xxxvi. 15. *God ſent his Prophets*, but *v.* 16. *they mocked* τοὺς ἀγγέλους αὐτοῦ, *his Meſſengers.* So *Haggai* is ἄγγελος Κυρίου, *the Meſſenger of the Lord*, Chap. i. 13. So is the *Prieſt*, Mal. ii. 7. the *Baptiſt*, Mal. iii. 1. Matth. xi. 10. Mark i. 2. Luke vii. 27.

2*dly*, That their Preaching is repreſented as a *Voice*, yea, as the *Voice of a Trumpet.* As in theſe Words, *Lift up thy Voice like a Trumpet*, Iſa. li. 1. See *Jer.* vi. 17. *Ezek.* xxxiii. 3, 4, 5, 6. And the Preaching of the *Apoſtles*, is φωνὴ, *a Voice going through the Earth*, Rom. x. 18.

3*dly*, That the calling and coming in of the *Gentiles* at the caſting off the *Jews* is repreſented as their coming in *from the four Winds*, or *the four Corners of the Earth. Many ſhall come from the Eaſt and from the Weſt*, Matth. viii. 11. *But the Children of the Kingdom ſhall be caſt out into utter Darkneſs*, v. 12. *You ſhall be caſt out, and they ſhall come from the Eaſt, and from the Weſt, from the North and from the South, and ſhall ſit down in my Kingdom*, Luke xiii. 28, 29.

4*thly*, That the Deſtruction of *Jeruſalem*, and the unbelieving *Jews* in this extraordinary manner, was ſo exact a Completion of our Lord's Prediction, ſo great a Demonſtration of his Indignation againſt Unbelievers, of his Protection of his faithful Servants, and ſuch a Juſtification of this *Prophet* againſt their Accuſations, and ſuch an Evidence of their Sin who crucified, and rejected him, that it might well prepare the *Gentiles* more freely to embrace the *Chriſtian* Faith.

Ver. 33. Ὅτι ἐγγύς ἐστιν, ἐπὶ θύραις, *That it* s *is nigh, even at the Door.*] This I have interpreted in compliance with our Tranſlation, of the Ruin of the *Jewiſh* Nation. I now think it more agreeable to this Phraſe in *Scripture* to underſtand ἐκεῖνος ille. *He*, the Son of Man mentioned, *v.* 30. *ſtands at the Door*; for ſo St. *James* plainly interprets this Phraſe, by ſaying, ἡ παρουσία τοῦ κυρίου ἤγγικε, *the coming of the Lord draweth nigh*, ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν, *the Judge ſtandeth before the Door*, Chap. v. 8, 9. And St. *Luke*, by varying the Phraſe thus; *know that the Kingdom of God is nigh*, Luke xxi. 31. *i. e.*

(*) *John Buxtorf.*

The Coming of *Chriſt* to execute his Kingly Office on the *Jews*, and give his Kingdom, thus taken from them, to the believing *Gentiles*, Matth. xxi. 43.

t Ver. 34. *Verily I ſay unto you,* ὰ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται· *This Generation ſhall not paſs away, till all theſe things be fulfilled.*] Theſe Words, ἡ γενεὰ αὕτη, *this Age*, or *Generation ſhall not paſs away*, afford a full Demonſtration that all which *Chriſt* had mentioned hitherto, was to be accompliſhed, not at the time of the Converſion of the *Jews*, or at the final day of Judgment, but in that very Age, or whilſt ſome of that Generation of Men lived; for γενεὰ αὕτη, *this Generation* never bears any other Senſe in the *New Teſtament*, than the Men of this Age. So *Matth.* xi. 16. *To whom ſhall I liken* γενεάν ταύτην, *the Men of this Age?* Chap. xii. 42. *The Queen of the South ſhall riſe up in Judgment,* μετὰ γενεᾶς ταύτης, *with the Men of this Age*; and *v.* 45. *ſo ſhall it be* τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ, *with the wicked of this Age*, Matth. xxiii. 36. *All theſe things ſhall come* ἐπὶ τὴν γενεᾶν ταύτην, *upon the Men of this Age*, Mark viii. 12. τί ἡ γενεὰ ταύτη; *Why do the Men of this Age ſeek a Sign? No Sign ſhall be given* τῇ γενεᾷ ταύτῃ, *to the Men of this Age*, Luke vii. 31. *To whom ſhall I liken the Men* τῆς γενεᾶς ταύτης, *of this Age*, Luke xi. 29. *The Son of Man ſhall be a Sign* τῇ γενεᾷ ταύτῃ, *to the Men of this Age.* So again, *v.* 30, 31, 32, 50, 51. and *Chap.* xvi. 8. And *Acts* ii. 40. *Save your ſelves* ἀπὸ γενεᾶς τῆς σκολιᾶς ταύτης, *from this froward Generation.* (2.) This is farther evident; becauſe the Kingdom of God was then inſtant, and at the Door, *Luke* xxi. 29, 31. And having ſhewed, from *Joſephus*, how punctually theſe Predictions were fulfilled, I may conclude with (r) *Euſebius,* συγκρίνας δὲ τὶς τὰς τοῦ Σωτῆρος ἡμῶν λέξεις ταῖς λοιπαῖς συγγράφεως ἱστορίαις περὶ παντὸς τοῦ πολέμου· *He that ſhall compare the words of our Saviour with thoſe of* Joſephus *concerning the War of the Jews, cannot but admire the Wiſdom of Chriſt, and own his Predictions to have been Divine.*

t Ver. 36. *But of that day and hour knoweth no Man*, &c.] See the Note on *Mark* xiii. 32.

Ver. 39. Καὶ οὐκ ἔγνωσαν, *and knew not till the Flood came.*] 'Tis certain that they of the old World had ſufficient Intimation of the Judgment threatned to them from *Noah, a Preacher of Righteouſneſs* to them, 2 *Pet.* ii. 5. and from the Ark he prepared for the Preſervation of himſelf, and of his Family, before their Eyes, *Heb.* xi. 7. from the ſtriving of his Spirit, by his Prophets, with them, and from the Term of 120 Years, aſſigned for their Repentance, *Gen.* vi. 3. They are therefore here ſaid *not to have known this*, becauſe they did not ſavingly improve their Knowledge of it, to the preventing of that Judgment. So after all our Saviour's Inſtructions of them, in the way of Life, the *Jews* are ſaid *not to have known the time of their Viſitation, or the things which belong to their Peace*, Luke xix. 42.

Ver. 40. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ, &c. *Then* u *two ſhall be in the Field, the one ſhall be taken and the other left*, &c.] This, by Dr. *Hammond*, ſeems to be well referred to the eſpecial Providence of God, diſcernable in thoſe times, in reſcuing ſome, who ſeemed equally expoſed to Danger, from the Deſtruction, which ſhall fall on others; for that it relates not to the final Judgment, but to the time of the Deſtruction of the *Jews* by the *Roman Army*, is evident from the ſame Words recorded by St. *Luke*, Chap. xvii. 35, 36. For there the Diſciples aſk their Lord, where this ſhall be? and *Chriſt* anſwers, *v.* 37. that *where the Carcaſs* (i. e. *the Jews*) are, *there will the Eagles* (*i. e.* the Roman Army, whoſe Enſign was the Eagle,) *be gathered together.* And hence 'tis alſo evident, that the following Words being connected to theſe by the Copulative οὖν, thus, *watch therefore*, muſt refer to the ſame Subject.

Ver. 42, 44. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, x *Watch therefore*, v. 42. *Therefore be ye alſo ready.*] It is probably conjectured by Dr. *Lightfoot*, that the Diſcourſe of *Chriſt* upon this Subject, ended at *v.* 42, or 44. as in St. *Mark* and St. *Luke* it ſeems to do; and that the Words following, were, as St. *Luke* places them, *Chap.* xii. 39. ſpoken at another time, and upon another occaſion; but, becauſe they well accord alſo with this Place, and this Occaſion, and do there, as well as here, follow the Exhortation given, *ver.* 43. St. *Matthew* hath added them to this Chapter. Note,

2*dly*, That the Metaphor of *Chriſt*'s coming *as a Thief*, i. e. unexpectedly, doth not prove, that theſe Words muſt reſpect *Chriſt*'s coming to the final Judgment only, they being uſed touching his coming unexpectedly, to execute any Judgment on a Church or Nation; as when Chriſt ſaith to the Church of *Sardis*, Rev. iii. 3. *Watch, or I will come to thee as a Thief, and thou ſhalt not know the Hour when I will come upon thee.* And ſome probably conjecture, they are uſed by St. *Paul*, 1 Theſſ. v. 2. with a particular Relation to this Judgment inflicted on the *Jews*, which being the moſt ſignal Preludium to, and Proof of that final Judgment which ſhall be exerciſed on all the Enemies of Chriſt's Kingdom, may well be repreſented in a Similitude uſed by St. *Peter*, 2 *Pet.* iii. 10. and by our *Lord*, *Luke* xii. 39, 40. with relation to it.

Ver. 45. Τὶς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, y *Who therefore is that faithful and wiſe Servant*, &c.] *i. e.* the Servant who continues conſtant in the Service of his Lord, under all the Perſecutions, and abounding Iniquities of thoſe Times, *he ſhall make him Ruler over all his Goods*, i. e. ſhall greatly reward his Faithfulneſs, as this Phraſe ſignifies, *Chap.* xxv. 21, 23. for that this Phraſe cannot import his Advancement *to the higheſt Dignities in the Church*, is evident from this, That then all that continued faithful to *Chriſt* in thoſe times

(r) H. Eccl. l. 3. c. 7.

times of Trial, muſt have been made *Biſhops*. The evil Servant here mentioned, ſeems to be the *Apoſtatizing Jew*, who having deſerted the Faith himſelf, was inſtrumental *to ſmite his Fellow-ſervants*, and to betray them to the Enemies of *Chriſtianity*, as our Lord foretold it would be, *Matth.* x. 21.—xxiv. 10. And that which induced them thus to *apoſtatize*, was this very Imagination, That *our Lord* [illegible] *his coming* to deliver them, and execute the Judgments here foretold, 2 *Pet.* iii. 4. whence the *Apoſtles* encourage them to Perſeverance, by ſaying, *'Tis but yet a little while, and he that cometh will come, and will not tarry*, Heb. x. 27. and that *the Judge ſtands at the Door*, Jam. v. 9. and the *coming of the Lord draweth nigh*, ver. 8.

z Ver. 51. Καὶ διχοτομήσει. *And ſhall cut him aſunder.*] This was the Puniſhment inflicted by *Samuel* on *Agag*, the Enemy of God's People, 1 *Sam.* xv. 33. and by *David* on the *Ammonites*, 2 Sam. xii. 31. and by (s) *Trajan* the *Roman Emperor* on the *rebellious Jews*; it was by *Nebuchadonoſor* threatned to the Blaſphemers of the true God, *Dan.* iii. 29. and by young *Daniel*, to the falſe Accuſers of *Suſanna*, ver. 55, 59. It was uſed of old, to thoſe who were falſe to their *Creditors*, ſaith (t) *Tertullian*, to *Rebels*, and *Betrayers* of their Country, and that not only in the *Eaſt*, but among the *Romans*, as we learn from (u) *Suetonius* in the Life of *Caius*; from (x) *Horace*, and from *Dio*; and by the *Greeks*, as we learn from (y) *Homer*, from *Sophocles*, and from *Ariſtophanes*; and in *Egypt*, as we learn from *Herodotus*, l. 2. c. 39. And therefore this Puniſhment, ſaith Chriſt, will I inflict on thoſe who are perfidious in their Covenant of Baptiſm, and Enemies to my Government.

N. B. See *the Appendix to this Chapter at the* End *of this* Goſpel.

CHAP. XXV.

a 1. THen [a] ſhall the (*Perſons admitted into the*) Kingdom of Heaven be likened to ten Virgins, which took their Lamps, and went forth to meet the Bridegroom.

2. And five of them were wiſe, and five were fooliſh.

3. They that were fooliſh took their Lamps, and (*but*) took no Oil with them, (*to repleniſh them when the Oil in them was ſpent.*)

4. But the wiſe took Oil in their Veſſels with their Lamps.

5. (*And*) While the Bridegroom tarried, they all ſlumbred and ſlept.

6. And at Midnight, there was a Cry (*or Proclamation*) made, Behold, the Bridegroom cometh, go ye out to meet him.

7. Then all thoſe Virgins aroſe, and trimmed (*or to trim*) their Lamps.

8. And the fooliſh ſaid to the wiſe, Give us of your Oil, for our Lamps are gone out.

9. But the wiſe anſwered, ſaying, Not ſo, b [b] leſt there be not enough for us and you, but go ye rather to them that ſell, and buy for yourſelves.

10. And whilſt they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage (*Feaſt*,) and the Door was ſhut.

11. Afterwards came alſo the other Virgins, ſaying, Lord, Lord, open to us (*alſo.*)

12. But he anſwered and ſaid, Verily I ſay to you, I know you not; (i. e. *I own not ſuch ſlothful and improvident Perſons as fit to be received to my Feaſt.*)

13. Watch therefore, for ye know neither the Day, nor the Hour, wherein the Son of Man cometh.

14. For the Kingdom of Heaven (*or the coming of the Son of Man*) is as a Man travelling into a far Country, (*as Chriſt might be ſaid to do, going to Heaven to receive a Kingdom*, Luke xix. 12. *and to return at the time of the reſtitution of all things*, Acts iii. 21.) who (*at his departure*) called his own Servants, and delivered to them his Goods.

15. [bb] And to one he gave five Talents, bb to another two, and to another one, to every Man according to his ſeveral Ability, and ſtraightway took his Journey.

16. Then he that had received the five Talents, went and traded with the ſame, and made (*the increaſe of them*) other five Talents.

17. And likewiſe, he that had received two, he alſo gained other two.

18. But he that had received one (*only*,) went and digged in the Earth, and hid his Lord's Money.

19. After a long time the Lord of thoſe Servants cometh, and reckoneth with them; (i. e. *Chriſt comes from Heaven to take an account of Mens Actions.*)

20. And ſo he that had received five Talents, came, and brought other five Talents, ſaying (*to his Lord*) Lord, thou deliveredſt to me five Talents, behold, I have gained beſides them, five Talents more.

21. His Lord ſaid to him, Well done thou good and faithful Servant, thou haſt been faithful over (*in*) a few things, I will (*therefore*) make thee Ruler over many things; (i. e. *will greatly reward and dig-*

(s) Πολλὰς ἢ κὴ μέσας ἀπὸ κορυφῆς διέπειον. Traj. 14. p. 255. (t) Apol. c. 3. (u) Cap. 27. (x) Serm. 1. Sat. 1. (y) Odyſſ. 5. ϰ. 338.

nify thee,) enter thou into the Joy of thy Lord; (i. e. *thou ſhalt rejoice with me in Heaven.*)

22. He alſo that had received two Talents, came, and ſaid, Lord, thou deliveredſt to me two Talents, behold I have gained two other Talents beſide them.

23. His Lord ſaid to him (*alſo*,) Well done (*thou*) good and faithful Servant, thou haſt been faithful over a few things, I will make thee Ruler over many things, enter thou (*alſo*) into the Joy of thy Lord.

24. Then he who had received the one Talent, came, and ſaid, Lord, I knew that thou art an hard Man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrewed; (i. e. *requiring an increaſe far exceeding what thou gaveſt.*)

25. And I was afraid (*that I ſhould not be able to improve my Talent to ſuch advantage as thou mighteſt expect*,) and (*therefore*) I went and hid my Talent in the Earth; (*whence now I bring it to thee*,) lo, there thou haſt what is thine.

26. His Lord anſwered and ſaid to him, Thou wicked and ſlothful Servant; (*thou profeſſeſt, that*) thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrewed; (i. e. *that I expected ſome Profit from the Talents I committed to thee.*)

27. Thou oughteſt therefore, (*that thou mighteſt not be condemned by thine own mouth*,) to have put my Money to the Exchangers, and then at my coming, I ſhould have received my own with Uſury, (*or Improvement: Then ſaith he to his other Servants*,)

28. Take therefore the Talent from him, and give it to him that hath ten Talents; (*they ſay to him, Lord, he hath ten Pounds already*, Luke xix. 25. *the Lord anſwers, Therefore I give him more.*)

29. For to every one that hath (*ſo as to improve it*,) ſhall be given, (*more*,) and he ſhall have abundance; but from him that hath not, (*or doth not improve what he hath*) ſhall be taken away, even that which he hath.

30. And caſt ye the unprofitable Servant into outer Darkneſs, (*where* there ſhall be weeping and gnaſhing of Teeth.)

31. (*So likewiſe will it be at my coming, for*)
c [c] when the Son of Man ſhall come in his Glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his Glory (*as a righteous Judge.*)

32. And before him ſhall be gathered all Nations, and he ſhall ſeparate them, one from another, as a Shepherd divideth his Sheep from the Goats.

d 33. [d] And he ſhall ſet the Sheep (*who are to receive the Sentence of Abſolution*) on his right Hand, but the Goats (*who are to receive the Sentence of Condemnation*,) on the left (*Hand.*)

34. Then ſhall the King ſay to them on his right Hand, Come, ye bleſſed of my Father, [e] inherit the Kingdom prepared for you e
from the Foundation of the World, (*or from the Creation of Man.*)

35. For I was an hungred, and ye gave me Meat; I was thirſty, and ye gave me Drink; I was a Stranger, and ye took me in;

36. (*I was*) Naked, and ye cloathed me; I was ſick, and ye viſited me; I was in priſon, and ye came to me; (*ye exerciſed all Offices of Charity towards my Members.*)

37. Then ſhall the Righteous anſwer him, ſaying, Lord, When ſaw we thee an hungred, and fed thee? Or thirſty, and gave thee drink?

38. When ſaw we thee a Stranger, and took thee in? or naked, and cloathed thee?

39. Or when ſaw we thee ſick, or in priſon, and came unto thee?

40. And the King ſhall anſwer, and ſay to them, Verily I ſay to you, inaſmuch as ye have done it (*or this*) to one of the leaſt of theſe (*whoſe Faith in me has rendred them as dear as*, Matth. xii. 50. *and whom by taking their Nature upon me, and dying in it to purge them from their Sins, I have made and treated as*, Heb. ii. 11.) my Brethren, ye have done it to me; (*theſe Members of my Body being one with their Head.*)

41. Then ſhall he ſay alſo to them on the left Hand, [f] Depart from me ye curſed, into f
everlaſting Fire, prepared (*not originally for you, but*) for the Devil and his Angels.

42. (*This being the juſt Reward of your Impiety, and Unmercifulneſs, which hath made you like them:*) For I was an hungred, and ye gave me no meat; I was thirſty, and ye gave me no drink;

43. I was a ſtranger, and ye took me not in; naked, and ye cloathed me not; ſick, and in priſon, and ye viſited me not.

44. Then ſhall they (*alſo*) anſwer him, ſaying, Lord, when ſaw we thee an hungred, or thirſty, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?

45. Then ſhall he anſwer them, ſaying, Verily I ſay to you, [g] inaſmuch as you did it g
not to one of the leaſt of theſe (*my Members*,) ye did it not to me; (*for had you born a kind Affection to me, you would have thus miniſtred to my Members for my ſake.*)

46. And theſe ſhall go away into everlaſting Puniſhment; but the Righteous (*ſhall go*) into Life eternal.

Annotations on Chap. XXV.

a Ver. 1. ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, *Then ſhall the Kingdom of Heaven be likened to ten Virgins.*] Here Note,

1*ſt*, That the Kingdom of Heaven ſometimes ſignifies the Kingdom of the *Meſſiah*, or the Goſpel-Diſpenſation; as when this Kingdom is ſaid to be come to the *Jews*, or they

they are bid to pray that it may come; and when it is ſaid to be at hand, and they are adviſed to enter into it, and pronounced fit or unfit to do ſo. Sometimes it ſignifies the Doctrine, or the Preaching of the Doctrine of that Kingdom, or as it is, *Matt.* xiii. 19. ὁ λόγος τῆς βασιλείας, *the Word of the Kingdom*; Matt. xxiv. 14. τὸ εὐαγγέλιον τῆς βασιλείας, *the Goſpel of the Kingdom*; as when *Chriſt* or his *Apoſtles* are ſaid to ſpeak, τὰ περὶ τῆς βασιλείας τ̃ Θεοῦ, *the things which concerned the Kingdom of God*, Acts i. 3.——viii. 12.——xix. 8. *to preach and teſtify the Kingdom of God*, Acts xx. 25.—xxviii. 23, 31. Rom. xiv. 17. 1 Cor iv. 20. εὐαγγελίζεσθαι, *to Evangelize the Kingdom of God*, Luke iv. 43. And when *Chriſt* threatneth to the *Jews*, that *the Kingdom of God ſhould be taken from them*, Matth. xxi. 43. But when it is ſaid, *the Kingdom of Heaven is like*, or may be likened to this, or that, the meaning ſeems to be chiefly, So will it be in reference to the Preaching, the Propagation, or Reception of the Goſpel, or Doctrine of the Kingdom; as in the *Parable*, or the Similitude and Reſemblance of the good Seed propounded; *v. g.* when this good Seed is ſown, it will by ſome be trod under feet, in others choaked with worldly Cares, in others withered by the cold Blaſts of Perſecution; but in ſome it will bring forth Fruit to Perfection; when it is ſown, the Enemy will come, and ſow Tares among it; when Men are invited to it, ſome will make Excuſes, why they do not accept the Invitation; ſome will perſecute the Meſſengers of it; ſome will come to it without a Wedding Garment, ſome without Oil in their Lamps; ſome improving the Talents given, and ſome hiding them in a Napkin, and the like. Note,

2*dly*, That this *Parable*, or ſomething very like it, is to be found in the *Jewiſh* Records; ſo in *Reſchith Cochma*, we read thus, Our Wiſe Men of Bleſſed Memory ſay, *Repent whilſt thou haſt ſtrength to do it, whilſt thy Lamp burns, and the Oil is not extinguiſhed*; for, *if thy Lamp be gone out, thy Oil will profit thee nothing:* Our *Doctors* add in (*) *Midraſh*, That the Holy Bleſſed God ſaid to *Iſrael*, *My Sons, repent, whilſt* שערי תשובה, *the Gates of Repentance ſtand open; for I receive a Gift at preſent, but when I ſhall ſit in Judgment in the Age to come, I receive none.* Another *Parable* of theirs runs thus, (†) *This Thing is like to a King, who invited his Servants, but appointed no ſet time; thoſe that were wiſe, adorned themſelves, and ſat in the Porch of the Palace; thoſe that were fooliſh, went about their own Buſineſs:* (‖) *The King on a ſudden called for his Servants; the firſt went in adorned, the ſecond undreſs'd; the King was pleaſed with the wiſe, and angry with the fooliſh, and ſaid, They who are prepared, ſhall eat of my Banquet; they that are unprepared, ſhall not eat of it.* Note,

3*dly*, That (a) *Origen*, (b) St. *Chryſoſtom*, and St. *Jerom*, and others of the *Ancients*, ſay, that this Parable is deſigned againſt *late Repentance*, and declares, it will be invalid to them who live under the Goſpel; as will be evident, if we conſider, that from this Parable, our Lord concludes for the neceſſity of conſtant Vigilance, *v.* 13. and for the neceſſity of aſſiduous Prayer and Vigilance againſt all the Cares of this Life, *Luke* xxi. 34, 36. and of Fidelity in doing the Work of the Lord, *Matt.* xxiv. 45, 46. For what great neceſſity can there be, of ſo great Vigilance, ſuch aſſiduous Prayer, ſuch Fidelity in doing the Lord's Work, if the neglect of all thoſe Duties, till God call us hence, will not prejudice our eternal Intereſts? This alſo is evident from the deſign of the like *Jewiſh Parables*; and note, that the Door was ſhut, *ver.* 10. ſeems to be an Alluſion to the *Jewiſh Phraſe* of ſhutting the *Gates of Repentance*; as when the *Prieſts* offered their Oblations, and they found no acceptance, becauſe the Governor of the World had *ſhut the Gate of Repentance*; and the ſame we learn alſo from the *Parable* of the Talents. Good therefore is the Advice of the Son of *Syrach*, *Humble thy ſelf before thou beeſt ſick, and in the time of Sins ſhew Repentance, and defer not till death to be juſtified*, Ecclus xviii. 21, 22.

Ver. 9. Μήποτε οὐκ ἀρκέσῃ, *Perhaps it will not ſuffice for us and you.*] Here μήποτε is uſed for fortaſſe, *perhaps*, as I have ſhewed, Note on 2 *Tim.* ii. 26. b

Ver. 13. See the Defence of the Reading here. *Exam. Millii.*

Ver. 15. Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, *And to one he gave ten Talents, to another two, and to another one.*] Of this *Parable*, as it reſpects the Maſter travelling into a far Country, and the Servants to whom the Talents were delivered; ſee Note on *Luke* xix. 12. where it is alſo proved, that it relates to the *Jewiſh* Nation, and therefore is here mentioned after *Chriſt*'s Prediction of the dreadful Judgments which ſhould befal that Nation, for murdering their *Meſſiah*, and not improving the Day of their Viſitation. Here therefore I ſhall only add theſe few ſhort Notes: bb

1*ſt*, That the *Maſter* here diſtributes his Talents, κατὰ τὴν ἰδίαν δύναμιν, *according to the ſeveral Abilities* of his Servants, which in ſome were greater, and ſo they were fitted to manage a greater Sum; in ſome leſs, and ſo they were intruſted with a leſſer, and accordingly he is ſatisfied with a leſs Increaſe in them: So *v.g.* Chriſt gave to his Diſciples a clearer and fuller Knowledge of the Myſteries of the Goſpel, *Mark* iv. 11. but ſpake to other *Jews* in Parables, καθὼς ἠδύ-

νατο

(*) *See* Campeg. Vitring. l. 3. c. 5. p. 679. (†) Kimchi in Iſ. lxv. 13, 14. (‖) Midraſh. Cohel. ad c. 2, 9.

(a) In ipſo autem exitu vitæ ſuæ, dum diſponunt diſcere comprehenduntur à morte, & propterea non ingrediuntur cum verbo ad ſponſam Eccleſiam. *In Matth. Hom.* 32.

(b) Πᾶ νῦν εἰσὶν οἱ διὰ παντὸς τ̃ τ̃ βιᾶ ῥάθυμοι. Chryſ. in v. 10. μωραὶ καθ' ὁ τότε ἐζήτει τὸ ἔλαιον. ὅπ ἐκ ἔπ καιρ̃ πρασμασείας. Theoph.

ναντο ἀκέειν, *as they were able to hear*, v. 33. So (b) *Origen* here, καὶ γὰρ τὴν ἑκάστου δύναμιν ᾧ μὲν δίδονται πέντε τάλαντα ὡς δυναμένῳ διοικεῖν τὰ τοσαῦτα ἄλλῳ δὲ δύο ὡς μὴ χωροῦντι, τὰ πρὸ αὐτοῦ ἄλλῳ δὲ ἕν, ὡς καὶ τοῦ ἑτέρου ὑποδεεστέρῳ, *according to each Man's Ability he gave his Talent; to one Man five, as being able to traffick with them; to another two, as being not ſufficient to manage more; and to a third one, as being ſtill more infirm.*

2*dly*, That theſe Talents were ſpiritual, and given for a ſpiritual End; that they who uſed them well, might have more, and might *enter into the Joy of their Lord*, or rejoice with him in his Banquet, or the Marriage-Feaſt prepared for them; and that they who did not improve them, might have their Talents taken from them, and they be caſt into utter Darkneſs. And, becauſe Banqueting and Nuptial Feaſts were ſtill attended with great Joy, inſomuch that the *Hebrew* word משתה, which ſignifies a Banquet, and a Nuptial-Feaſt, is by the Seventy rendered ſometimes δοχὴ, *a Banquet*, *Gen.* xxvi. 30. *Eſth.* i. 3.—v. 4, 8, 12, 14. ſometimes γάμος, *a Marriage-Feaſt*, *Gen.* xxix. 22. *Eſth.* ii. 18.——ix. 22. and once χαρὰ, *Joy*, *Eſth.* ix. 17. Therefore the entering into this Marriage-Feaſt, or Supper, prepared for this Lord, is here ſtiled, *entering into the Joy of his Lord.* Note,

3*dly*, That none, to whom theſe Talents were imparted, wanted Power to improve them for the advantage of their Maſter, and ſo to receive the reward of their Induſtry; for *Chriſt* ſaith to them all, *Negotiate till I come*, Luke xix. 13. All therefore could have done ſo.

Hence, he who did not improve his Talent, is ſtiled not only a ſlothful, but a wicked Servant, and is accordingly puniſhed: Now there can be no Iniquity in not doing what he could not do, nor any Puniſhment due upon that account; this being to puniſh becauſe he did not an Impoſſibility.

4*thly*, That ἔχειν, *to have*, here is εὖ ἔχειν, *to improve*; and not to have, not to improve; See Note on *Matth.* xiii. 12.

5*thly*, When it is ſaid here, ᾔδεις, *thou kneweſt*, or *kneweſt thou, that I was an auſtere Man, reaping what I did not ſow*; this is not a Conceſſion that the Maſter was truly ſo, but an Argument out of his own Mouth to condemn him, not for acting ſuitably to his own hard Conceptions of his Lord, *Luke* xix. 22. Nor do theſe Words, *Thou oughteſt to have put my Money to the Exchangers*, ſhew, that Chriſt approved of Uſury; but only, that he who thought ſo ſordidly of his Maſter, ſhould have uſed his Talent agreeably, that ſo he might have had his own with Uſury.

Ver. 27. *Thou oughteſt to have put my Money to the Uſurers.*] That is, ſaith *Jerome*, Cæteris doctoribus quod fecerunt Apoſtoli per ſingulas provincias Preſbyteros & Epiſcopos ordinantes, *i. e. To other Teachers, as the Apoſtles did, ordaining Biſhops and Preſbyters in every Province*; Which Words, tho' they contribute nothing to the meaning of the Text, yet they afford a plain Teſtimony, that even in St. *Jerome*'s Judgment here, Biſhops were placed in every Province by the *Apoſtles* themſelves. He alſo adds, that hinc intelligimus Gentilium, & Philoſophorum bonam vitam recipere Dominum; *Hence we underſtand, that our Lord approves of the good Life of Heathens and Philoſophers.* I ſuppoſe, becauſe this is the beſt Improvement of their Talents, and all that could be reaſonably expected from them: God having given them no other Rule to walk by; and ſo requiring no more of them than their ſincere Conformity to that Law of Nature he had given them.

Ver. 31. Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, &c. *When therefore the Son of Man ſhall come in his Glory, and all the holy Angels with him.*] It is to me a wonder, that Men ſhould imagine this refers not to the general Day of Judgment, but either to the time of exerciſing Judgments on the *Jewiſh* Nation, or to the ſetting up a triumphant Kingdom here on Earth; ſeeing, (1.) Here is a more clear Deſcription of *Chriſt's* coming to Judgment in Words and Circumſtances elſewhere acknowledged to relate to the great and final Judgment; for here he comes in Majeſty and Glory, attended with *all the holy Angels, and ſits down upon the Throne of his Glory*; and thus will he be attended, when he comes to *render to every one according to his Works*, viz. *in the Glory of his Father, with his holy Angels*, viz. Matt. xvi. 27. *When he ſhall come in flaming Fire to take Vengeance on all that obey not his Goſpel, and to be glorified in his Saints*, 2 Theſſ. i. 7, 8, 9. Jude 14, 15. (2.) He ſpeaks here of the time when he ſhall *gather before him all Nations*, ver. 32. all *Sheep* and *Goats*, ver. 33. all that ſhall receive a Sentence of Bliſs or Condemnation, *v.* 34, 41. and of the time when they that are the bleſſed of the Father, ſhall *receive the Kingdom prepared for them*, and when the wicked ſhall *go into everlaſting Puniſhment*, ver. 46. which are manifeſt Indications of the final Judgment.

Ver. 33. Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων, *And he ſhall ſet the Sheep on his right Hand, but the Goats on his left.*] Here ſeems to be an Alluſion to the received Cuſtom of the *Jews* in capital Cauſes, to place them who were to receive the Sentence of Abſolution on the right Hand in the *Sanhedrim*, but thoſe who were to receive the Sentence of Condemnation, on the left: As (e) *Maimonides* ſaith, They that ſtand on the right Hand, are the Juſt: they on the left, the Guilty. *Kimchi* on 1 *Kings* xxii. 19. *On his right Hand is*

(b) Ed. Huet. To. 1. p. 344.

(e) Tract. Synedr. c. 1.

is Life, on his left Death. So *R. Eliezer*, Cap. iv. §. 4.

e Ver. 34. Κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου, *Inherit the Kingdom prepared for you from the beginning of the World.*] The *Jews* ſay, that God prepared *Paradiſe* from the beginning, even before the Earth was made; and this they gather from *Gen.* ii. 8. and the Lord God planted a Garden, מקדם, ἀπ' ἀρχῆς, *Aq.* ἐκ πρώτης, *Sym.* from the beginning. See *Pirk. Eleazer.* c. 3. §. 3.

f Ver. 14. Πορεύεσθε εἰς τὸ πῦρ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ, *Depart from me into everlaſting Fire prepared for the Devil and his Angels.*] The *Rabbins* often ſay, that *Hell was created the ſecond Day:* See *Pirk. Eleazer*, c. 4. §. 1. The *Fathers* on the contrary, viz. *Origen, Chryſoſtom, Euthymius* and *Theophylact*, obſerve, 1*ſt*, That *Chriſt* ſaith not of the Puniſhment, as he doth of the Bleſſing here pronounced, that *it was prepared from the beginning of the World*, leſt it ſhould be thought, that God deſigned Mens Puniſhment before they ſinned. 2*dly*, That tho' *Chriſt* ſaith, *Come ye bleſſed of my Father*, he ſaid not, *Go ye curſed of my Father*; becauſe God is the Author and Procurer of Mens Happineſs, but Man only is the Author of his own Miſery. And 3*dly*, that he ſpeaks of this eternal Fire as deſigned originally, not for Man, but *for the Devil and his Angels*; but Man, by giving himſelf up to the Thraldom of that Evil-One, and working himſelf up to his Likeneſs, ſinks himſelf down to the infernal Regions, and becomes like to him in Torments, whom in Manners he hath ſo much reſembled.

Ver. 40. 45. Ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν g ἀδελφῶν μου τῶν ἐλαχίστων ἐποιήσατε, *In as much as ye have done it to one of the leaſt of theſe my Brethren, ye have done it to me.*] For ſo cloſe is the Union betwixt *Chriſt* and his Members, that he looks upon the Favours conferred on them, as done to himſelf, and promiſes accordingly a Reward for them, *Matt.* x. 42. and alſo threatens Puniſhment to them who do neglect, and are injurious to them, as if they had been ſo to him. *ver.* 45. And therefore he ſpeaks to a perſecuting *Saul* thus, *Saul, Saul, why perſecuteſt thou me?* Acts ix. 4. And, O! how highly ought we to eſteem of him, who ſo eſteemed us?

Ver. 42. *I was hungry, and you gave me no meat.*] Here *Theophylact* well obſerves, that it is not ſufficient to preſerve us from that dreadful Sentence, *depart from me*, &c. that we have done no evil, if we have been deficient in thoſe Acts of Charity, and Mercy we owe to the Members of *Chriſt*'s Body.

CHAP. XXVI.

1. AND it came to paſs, when Jeſus had finiſhed all theſe Sayings, he ſaid to his Diſciples.

a 2. Ye know that [a] after two days is the (*time of the Jews*) Paſſover, and the Son of Man is (*then to be*) betrayed (Gr. *delivered*) *up*) to be crucified.

3. Then (i. e. *two days before the Paſſover*) aſſembled together the Chief Prieſts and the Scribes, and the elders of the People to the Palace of the High-Prieſt, who was called Caiaphas.

4. And (*they*) conſulted that they might take Jeſus by ſubtilty, and kill him.

5. But they ſaid, (*let us*) Not (*do this*)
b on the [b] Feaſt-day, leſt there be an Uproar among the People, (*for they feared the People*, Luke xxii. 2.)

6. Now when Jeſus was in Bethany, in the Houſe of Simon the Leper, (*whom Chriſt had healed of his Leproſy.*)

7. There came to him a Woman having an Alabaſter Box of very precious Ointment, and (*ſhe taking it*) poured it on his Head, as he ſat at Meat.

c 8. But when (*ſome of*, Mark xiv. 4.) [c] his Diſciples ſaw it, they had Indignation, (*and murmured againſt the Woman*, Mark xiv. 5.) ſaying, To what purpoſe is this waſte (*of the Ointment made?*)

9. For this Ointment might have been ſold for much, and (*and the Money might have been*) given to the Poor.

10. When Jeſus underſtood (*it*, i. e. *knew that they thus murmured,*) he ſaid to them, Why trouble ye the Woman (*without cauſe*)? for ſhe hath wrought a good (*and charitable*) work upon me.

11. For ye have the Poor (*for whom you pretend ſuch kindneſs*) always with you, (*and when you will you may do them good*, Mark xiv. 7.) but (*as for*) me, [d] ye have not always d (*a like Opportunity of ſhewing kindneſs to me, I being ſhortly to be taken from you.*

12. *She therefore hath piouſly choſen the preſent Opportunity,*) for in that ſhe hath poured this Ointment on my Body, ſhe did it (*tho' unwittingly, as a Preparation*) for my Burial, (*nor ſhall her Charity be loſt; for,*)

13. Verily I ſay unto you, whereſoever this Goſpel ſhall be preached (*as it will be*) in the whole World, there ſhall alſo this, that this Woman hath done, be told for a Memorial of her (*to all future Ages.*)

14. Then [e] one of the Twelve, who was e called Judas Iſcariot, (*Satan being entred into him*, Luke xxii. 3.) went to the Chief Prieſts,

15. And ſaid to them, What will ye give me, and I will deliver him to you? (*and they were glad, and promiſed to give him Money*, Mark xiv. 11.) and they covenanted with him for [f] thirty Pieces of Silver. f

16. And from that time he ſought (*an*) opportunity to betray him.

17. Now the [g] firſt day of the Feaſt of un- g leavened

leavened Bread (*being come, two of*) the Diſciples came to Jeſus, ſaying to him, Where wilt thou that we prepare for thee to eat the Paſſover?

18. And he ſaid, Go into the City, to ſuch a Man, (*who will meet you carrying a Pitcher of Water*, Mark xiv. 23. *follow him*, Luke xxii. 10.) and ſay to him, The Maſter ſaith, My time is at hand; I will keep the Paſſover at thy Houſe with my Diſciples, (*where therefore is the Room where I may eat it with them?* Luke xxii. 11. *and when he hath ſhewed you the Room, there make ready*, ver. 12.)

19. And the Diſciples did as Jeſus had appointed them, and (*finding that it was as he had ſaid*, Mark xiv. 16. *they*) made ready the Paſſover.

20. Now when the Evening was come, he ſat down with the Twelve.

21. And as they did eat, he ſaid, Verily I ſay to you, that one of you ſhall betray me, (*for, the Hand of him that betrayeth me, is with me in the Diſh*, Mark xiv. 18. Luke xxii. 21.)

22. And they were exceeding ſorrowful, and began every one of them to ſay to him, Lord, Is it I (*that ſhall do this thing?*)

23. And he anſwered, and ſaid, He that
h (h *now*) dippeth his Hand with me in the Diſh, the ſame ſhall betray me.

i 24. The i Son of Man goeth (*to ſuffer death,*) as it is written of him, but (*ſeeing God's Fore-knowledge how wicked any Man will be, if left to act according to thoſe evil Diſpoſitions which he hath wilfully contracted, leſſens no Man's Guilt; notwithſtanding*) wo to that Man, by whom the Son of Man is betrayed: it had been good for that Man, if he had not been born, (*it being better not to be, than to be miſerable.*)

25. Then Judas, which betrayed him, anſwered and ſaid, Maſter, Is it I (*that ſhall betray thee?*) He ſaid unto him, (*it is as*) Thou haſt ſaid.

26. And as they were eating, Jeſus took
k Bread, and k bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat,
l l this (*broken Bread*) is (*the memorial of*) my Body (*Luke* xxii. 19. *and broken for you*, 1 Cor. xi. 24.)

27. And he took the Cup, (*after Supper*, Luke xxii. 20.) and gave Thanks, and gave
m it to them, ſaying, Drink ye m all of this (*Cup.*)

28. For this (*Wine, given ſeparate from the Bread*) is (*the memorial of*) my Blood of the New Teſtament, which is ſhed for many, for the Remiſſion of (*their*) Sins.

n 29. But I ſay to you, n I will not drink henceforth of this Fruit of the Vine, until that Day, when I drink it new with you in my Father's Kingdom, (*i. e. till the Kingdom of God come*, Luke xxii. 18. *and you eat and drink with me in my Kingdom*, ver. 30.)

30. And when they had ſung an Hymn, they went out to the Mount of Olives.

31. Then ſaith Jeſus to them, All ye ſhall
o be o offended becauſe of me this night; for it is written, I will ſmite the Shepherd, and the Sheep of the Flock ſhall be ſcattered abroad, (Zach. xiii. 7. *and this will be fulfilled in you.*)

32. But after I am riſen again, I will go before you into Galilee.

33. Peter anſwered, and ſaid to him, Tho' all Men ſhall be offended becauſe of thee, yet will I never be offended (*on that account.*)

34. Jeſus ſaid to him, Verily I ſay to thee, that this night, before the p Cock crow (*in the* p *morning,*) thou ſhalt deny me thrice.

35. Peter ſaid to him, (*again*) Tho' I ſhould die with thee, yet will I not deny thee, (*and*) likewiſe alſo ſaid all the Diſciples.

36. Then cometh Jeſus with them to a place called Gethſemane, (*ſituate between the River Kedron, mentioned* John xviii. 1. *and the Mount of Olives*, ver. 20.) and ſaith to the Diſciples, Sit ye here, while I go and pray yonder.

37. And he took with him Peter, and the two Sons of Zebedee, and began to be q ſor- q rowful and very heavy, (*and afraid*, Mark xiv. 33.)

38. Then ſaith he to them, My Soul is exceeding ſorrowful even to Death: tarry ye here, and watch with me (*againſt Temptation.*)

39. And he went a little farther (*about a Stone's-caſt from them*) and r fell upon his r Face, and prayed, ſaying, O my Father, if it be poſſible (*that thy Glory, and the Salvation of Men may equally be promoted otherways*) let this Cup paſs from me: nevertheleſs (*be it*) not as I will, but as thou wilt, (*then an Angel appeared to him from Heaven, to ſtrengthen him*, Luke xxii. 43, 44.)

40. And (*then*) he cometh to the (*three*) Diſciples, and findeth them aſleep, and ſaith to Peter, (*why ſleep you?*) What, could ye not watch with me one Hour?

41. Watch and pray, that ye enter not into Temptation, (*ſo as to be foiled by it*;) the
s s Spirit indeed is willing (*to make good Reſolutions*, ver. 35.) but the Fleſh is weak, (*and ſo unable to perform them without Divine Aſſiſtance, to be obtained by Prayer, and improved by Vigilance.*)

42. He went away again the ſecond time, and (*being heard, in that he feared*, Heb. v. 7. *he*) prayed, ſaying, O my Father, if this Cup may not paſs away from me, except I drink it, thy Will be done.

43. And he came (*back to the Diſciples*) and found them aſleep again, for their Eyes were heavy, (*and they knew not what to anſwer him*, Mark xiv. 40.)

44. And he left them, and went away again, and prayed the third time, ſaying the ſame words.

45. Then cometh he to his Diſciples, and ſaith to them, t Sleep on now, and take t your reſt, (*for by your watching ye can ſhew no farther kindneſs to, or concern for me*;) behold the hour (*of my Apprehenſion*) is at hand, and the Son of Man is betrayed into the Hands of Sinners.

46. Riſe,

46. Riſe, let us be going: behold, he is at hand, that doth betray me.

47. And while he yet ſpake, lo Judas, one of the Twelve came, and with him a great Multitude with Swords and Staves, from the Chief Prieſts and Elders of the People.

48. Now he that betrayed him gave them a Sign, ſaying, Whomſoever I ſhall kiſs, the u ſame is he; u hold him faſt, (*and lead him away ſecurely*, Mark xiv. 44. *See* John xviii. 8. 12.)

49. And forthwith he came to Jeſus, and ſaid, Hail Maſter, and kiſſed him.

50. And Jeſus ſaid to him, Friend, Wherefore art thou come? (*Is it to betray the Son of Man with a Kiſs?* Luke xxii. 48.) Then came they, and laid Hands on Jeſus, and took him.

51. And behold, one of them which were with Jeſus, (*to wit, Simon Peter, ſeeing what was done, ſaid, Maſter ſhall I ſmite with the Sword?* Luke xxii. 49. *and ſtraightway he*) ſtretched out his Hand, and drew his Sword, and ſtruck a Servant of the High-Prieſt's, and ſmote off his (*right*) Ear, (*and the Name of that Servant was Malchus*, John xviii. 10.)

52. Then ſaid Jeſus to him, Put up a- x gain thy Sword into its place; x for all they that take the Sword, ſhall periſh with the Sword. (*See the Note here.*)

53. Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve Legions of Angels (*for my Defence?*)

54. But (*ſhould I do this*) how then ſhall the Scripture be fulfilled, that thus it muſt be, (*or how can I refuſe the Cup which my Father hath given me to drink?* John xviii. 11.)

55. In that ſame hour, Jeſus ſaid to the Multitudes, (*ſent to apprehend him,*) Are ye come (*now*) out as againſt a Thief, with Swords and Staves for to take me? (*whereas*) I ſat daily with you teaching in the Temple, and ye laid no hold on me, (*but this is your Hour, and the Power of Darkneſs*, Luke xxii. 53.)

56. But all this was done that the Scriptures of the Prophets might be fulfilled; then all the Diſciples forſook him and fled.

57. And they that had laid hold on Jeſus led him away to (*Annas firſt*, John xviii. 13, y 14. *and thence to*) y Caiaphas the High Prieſt, where the Scribes and the Elders were aſſembled.

58. But Peter followed him afar off to the High-Prieſt's Palace, and (*being introduced by another Diſciple*, John xviii. 15, 16.) went in, and ſat with the Servants to ſee the end (*of this matter.*)

59. Now the Chief Prieſts and Elders and z all the Council z ſought falſe Witneſs againſt Jeſus to put him to death.

60. But found none, yea tho' many falſe Witneſſes came, yet found they none (*that could teſtify any thing againſt him which deſerved Death*;) at the laſt came two falſe Witneſſes,

61. And ſaid, This Fellow ſaid, I am able to deſtroy the Temple of God, and to build it in three days.

62. And (*then*) the High-Prieſt aroſe, and ſaid to him, Anſwereſt thou nothing? aa What is it which theſe witneſs againſt thee? aa (Gr. *why do theſe witneſs (thus) againſt thee, if it were not true?*)

63. But Jeſus held his peace, and the High-Prieſt anſwered and ſaid to him, bb I bb adjure thee by the living God, that thou tell us, whether thou be the Chriſt the Son of God, (*or not?*)

64. Jeſus ſaith to him (*it is as*) thou haſt ſaid; cc nevertheleſs I ſay to you, hereaf- cc ter ſhall ye ſee the Son of Man, ſitting on the right Hand of Power, and coming in the Clouds of Heaven; (i. e. *you aſk me whether I am the Chriſt, and will not believe that I am ſo, but ye ſhall ſhortly be convinced of it by the miſſion of the Holy Ghoſt from Heaven, and by my coming in the Clouds of Heaven to take Vengeance on you for your Unbelief.*)

65. Then the High-Prieſt dd rent his dd Clothes, ſaying, He hath ſpoken Blaſphemy, what farther need have we of Witneſſes? behold now ye have heard his Blaſphemy.

66. What think ye (*of it?*) They anſwered and ſaid, he is guilty of Death.

67. Then did they (*who were Officers of the Court,*) ſpit in his Face, and (*they*) buffeted him, and others (*of them*) ſmote him with the Palms of their Hands, (*ſpeaking many blaſphemous Words againſt him*, Luke xxii. 65. *And,*)

68. Saying, Propheſie to us, thou Chriſt, who is he that ſmote thee?

69. Now Peter ſat without in the Palace, and ee a Damſel came to him, ſaying, thou ee alſo waſt with Jeſus of Galilee.

70. But he denied (*it*) before them all, ſaying, I know not (*any thing of*) what thou ſayeſt.

71. And when he was gone out into the Porch, another Maid ſaw him, and ſaid to them that were there, This Fellow was alſo with Jeſus of Nazareth.

72. And again he denied (*it*) with an Oath, (*ſaying,*) I do not ff know the ff Man.

73. And after a while came to him they that ſtood by, and ſaid to Peter, Surely thou alſo art one of them, for thy Speech bewrayeth thee.

74. Then began he to curſe and to ſwear, ſaying, I know not the Man; and immediately (*after he had ſaid this*) the Cock crew.

75. And Peter remembred the words of Jeſus, who ſaid to him, before the Cock crow thou ſhalt deny me thrice, and he went out and wept bitterly.

Annotations on Chap. XXVI.

a Ver. 2. *AFTER two days is the Paſſover, and the Son of Man ſhall be delivered up to be crucified.*] Here *Grotius* notes, that it is a Tradition of the *Jews*, which appears yet in the Books of their *Cabbaliſts*, that in the Days of the *Meſſiah* they ſhould be redeemed on the very day that they came out of *Egypt*; which is true if it reſpect the day of their coming out of *Egypt*, that being the fifteenth day of *Niſan*, but is not true of the fourteenth day on which the *Paſchal* Lamb was offered, Chriſt being not crucified on *Thurſday*, but on *Friday*.

b Ver. 5. Ἔλεγον δὲ, μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ, *And they ſaid, Not on the Feaſt day, leſt there be an Uproar among the People.*] (a) *Maimonides* ſaith, it was the Cuſtom among the *Jews*, to puniſh thoſe who rebelled againſt the Sentence of the Judge, or the *High-Prieſt*, or were notoriouſly criminal, *at one of the three Feaſts*; becauſe then only by reaſon of the publick Congreſs of People, all might *hear* and *fear*, according to the Law, *Deut.* xvii. 12, 13. From this received Cuſtom, the *Fathers* of the *Sanhedrim* ſeem willing to recede for fear of the Multitude; but having ſo fair an Offer made by *Judas*, they embrace that Seaſon.

c Ver. 8. Ἰδόντες δὲ οἱ μαθηταὶ αὐτῦ ἠγανάκτησαν, &c. *But when his Diſciples ſaw it, they had Indignation, ſaying, to what purpoſe is this waſte?*] This was only ſaid by *Judas*, and that out of Covetouſneſs, *John* xii. 3, 6. Some of the *Diſciples* ſeemed to like the Motion by reaſon of the ſpecious Pretext of Charity under which it was covered, *Mark* xiv. 5. and the reſt did not contradict it, but ſeemed rather by their Silence to approve it, and therefore are here mentioned without exception, as Copartners with him; but *Chriſt* calls this a good Work, *ver.* 10. as being in it ſelf lawful, and done out of a good End and Intention; and juſtifies this from an Argument *à pari*, that ſhe had laid out this Expence on his dead Body; they who did cuſtomarily uſe ſuch Ointments, and ſweet Odours at their Funerals, could not have reaſonably found fault with it, and therefore had no ground to do it now, his Body being ſhortly to be buried; to the pretence of *Judas* he anſwers, that by reaſon of his approaching Death, this muſt be ſhortly done to him, or not at all; whereas they having the Poor always with them, could never want Objects of their Charity; and that good Work which was to be done now, or never, was then preferable to that for which they had perpetual Occaſions.

Ver. 11. Ἐμὲ δὲ ὐ πάντοτε, *But me ye have not always.*] Theſe Words deſtroy the Doctrine of *Tranſubſtantiation*; for if *Chriſt* were, as to Soul, Body, and Divinity, truly in the *Hoſt*, that being always with them of *Rome*, they would have *Chriſt* always with them, and might at any time ſpend their Money in adorning their *Hoſt*, or upon the Oblation of it, and ſo *Chriſt*'s reaſon for doing that then, would be invalid. Note alſo from theſe words following, *ver.* 13. that this good Deed ſhould be mentioned, *wherever the Goſpel was preached, for a memorial of her*, that we may laudably proſecute that which will procure us a good Name, and ſpread our Reputation to future Ages.

Ver. 14. Τότε πορευθεὶς εἷς τῶν δώδεκα, *Then one of the Twelve went to the Chief Prieſts.*] He is noted to be one of *Chriſt's Diſciples*, to aggravate the Foulneſs of his Crime, and to denote the Completion of the Prophecy, *He that eateth Bread with me, hath lift up his Heel againſt me*, Pſal. xli. 9. The time when *Judas* thus betrayed him, is hinted in the particle τότε *then*, viz. according to the Tradition of the *Church*, the Conſultation of the *Sanhedrim* with him, and his Agreement to betray *Chriſt* to them was on *Wedneſday*, this being aſſigned as one reaſon why they faſted on *Wedneſday* and *Friday*, (b) *becauſe Chriſt was betrayed on Wedneſday, and he ſuffered on Friday.*

Ver. 15. *For thirty pieces of Silver*;] *i. e.* For thirty Shekels, that is, 3 *l.* 15 *s.* of our Money, ſaith Dr. *Hammond*. This, as Mr. *Ainſworth*, and *Maimonides* obſerve on *Exod.* xxxi. 32. was the Price paid *for a Man or a Maid Servant*, when being ſmitten by an Ox, they died; ſo vilely was he eſteemed by them, who ſhed his precious Blood for them! Of *Satan*'s entering into *Judas*, ſee Note on *Luke* xxii. 3, 4.

g Ver. 17. Τῇ δὲ πρώτῃ τοῦ ἀζύμων, &c. *Now the firſt day of unleavened Bread, came his Diſciples to him, ſaying, where wilt thou that we prepare the Paſſover?* &c.] Of the time when our Saviour kept the Paſſover, ſee the *Appendix* to the 14th Chapter of St. *Mark*. Here note 1*ſt*, from the Word ἀνέκειτο, *he lay down*, ver. 20. that *Chriſt* obſerved not the *Paſchal* Supper in that manner or geſture in which it was inſtituted at firſt, *viz. that they ſhould eat it ſtanding*, &c. *Exod.* xii. 11. but did eat it lying down or inclining on the left Side, as it was the manner of the *Jews* then to do; and tho' the *Jewiſh Doctors* required, and impoſed this Rite as a ſignificative Ceremony of their Reſt in *Canaan*, to which they were but going, or travelling, when they celebrated the

(a) De Rebell. c. 3. §. 8.

(b) Τῷ τεσσαρα καὶ ὀγδοηκοστῷ πυκτεύσαντι· τὴν μὲν, διὰ τὴν προδοσίαν, τὴν δὲ διὰ τὸ παθεῖν. Conſt. Apoſt. l. 5. c. 15. l. 7. c. 23. Epiph. Expoſ. fidei, p. 1104. Auguſtin. ad Caſulanum, Ep. 86. p. 392.

the Paſſover in *Egypt*, and of their Redemption; and upon that account would (c) permit none to eat it otherwiſe than in this Poſture; yet *Chriſt* uſed it: Whence we may learn, that our *Bleſſed Lord* was not ſo ſcrupulous as ſome Men are, who dare not uſe a ſignificant Ceremony, or to receive the *Euchariſt* kneeling, becauſe that was not the Poſture uſed at the firſt Inſtitution of it, tho' they do receive it ſitting, and therefore not in the Poſture uſed by *Chriſt* and his *Apoſtles* when it was firſt inſtituted. 2*dly*, Upon theſe Words, *Where wilt thou that we keep the Paſſover?* Dr. *Lightfoot* obſerves, that the Houſes of *Jeruſalem* were not then to be let, but were of common Right for any that would eat the *Paſſover* in them.

h Ver. 23. Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, &c. *He that dips his Hand with me in the Diſh, the ſame ſhall betray me.*] Hence it appears, that *Judas* was preſent with them at the Celebration of the *Paſchal* Supper; and that he continued with them at the Celebration of the other Sacrament, is evident from the words following the Inſtitution and Diſtribution of it; *But behold the Hand of him that betrayeth me, is with me on the Table*, Luke xxii. 21.

i Ver. 24. *The Son of Man goeth as it is written of him; but woe to that Man by whom he is betrayed: it were good for that Man that he had not been born.*] Hence two things clearly follow: (1.) That the Prediction of this Event, that *Jeſus* ſhould thus ſuffer, and that by the Treachery of *Judas*, did lay on *Judas* no antecedent neceſſity of doing this Action; becauſe it did not leſſen the Woe due to him for it; but only doth ſuppoſe in God a Knowledge how the Will of Man, left to his own Freedom, will determine or incline itſelf. Of this, ſee Note on *Luke* xxii. 22. (2.) That Chriſt, by ſaying, *It is good for that Man that he had not been born*, ſufficiently ſhews this cannot be the Portion of all Men, except ſome few Elect, as ſome Men think, and as it follows from the Suppoſal of an immutable Decree, that ſuch Perſons only ſhould be ſaved, and all others left under ſuch a Preterition, as will infallibly render it better for them never to have been born; and would have made this the Condition of *Judas*, tho' he had not done this, provided he was none of God's Elect.

k Ver. 26. *Jeſus took Bread*, καὶ εὐλογήσας, ἔκλασε, *and bleſſed it, and brake it.*] That εὐλογεῖν, *to bleſs*, here and in St. *Mark*, is the ſame as εὐχαριστεῖν, *to give thanks*, in St. *Luke* and St. *Paul*; and that the Bread was only bleſſed by giving thanks over it, ſee proved on *Matth.* xiv. 19. And that the breaking of the Bread to be diſtributed, is a neceſſary part of this Rite, is evident. For, (1.) The continual mention of it by St. *Paul* and all the *Evangeliſts*, when they ſpeak of the Inſtitution of this Sacrament, ſhews it to be a neceſſary Part of it; according to that Obſervation of the (d) *Council* of *Toledo*, That *Chriſt*, *by breaking the Bread, and diſtributing it broken to his Diſciples*, id ſine dubio egit quod nos in poſterum facturos edocuit, *did doubtleſs teach us hereafter to do as he did.* (2.) *Chriſt* ſaid, *Take, this is my Body broken for you*, 1 Cor. xi. 24. Whereas, where the Elements are not broken, it can be no more ſaid, *This is my Body broken for you*, than where the Elements are not given, *This is my Body given for you.* (3.) Our Lord ſaith, *Do this in remembrance of me*, i. e. Eat this Bread broken, in remembrance of my Body broken on the Croſs: Now, where no Body broken is diſtributed, there nothing can be eaten in memorial of his broken Body. Laſtly, The *Apoſtle*, by ſaying, *The Bread which we break, is it not the Communion of the Body of Chriſt?* ſufficiently informs us, that the eating of his broken Body is neceſſary to that end, 1 *Cor.* x. 16. Hence was it that this Rite of diſtributing Bread broken, continued for a thouſand Years, and was, as (e) *Humbertus* teſtifies, obſerved in the *Roman* Church in the *Eleventh Century*.

Ibid. Τοῦτό ἐστι τὸ Σῶμά μου, *This is my Body.*] Here let it be obſerved, (1*ſt*,) That theſe Words contain not all that our Lord ſaid; for our Lord ſpake theſe Words but once; and therefore they who ſay, as do St. *Luke* and the Apoſtle *Paul*, his Words were theſe, *This is my Body given, or my Body broken for you*, can ſay no more than our Lord ſaid at the firſt Inſtitution of this Sacrament; for otherwiſe they muſt aver, that *Chriſt* then ſaid, what really he never ſaid. When then St. *Matthew* and St. *Mark* inform us, that he ſaid, *This is my Body*, they muſt ſay the Truth, but not the whole Truth; that being, as St. *Luke* and St. *Paul* inform us, *This is my Body given, or broken for you.* Moreover, it is to be obſerved, that neither the *Evangeliſt* nor the *Apoſtle* uſe the future, but both the preſent Tenſe, ſaying, *This is my Body*, τὸ διδόμενον, *given*, τὸ κλώμενον, *broken*; *This is my Blood*, τὸ ἐκχυνόμενον, *ſhed.* Now, from theſe Obſervations it is manifeſt, that theſe Words cannot ſignify, This is *ſubſtantially* and really *my Body broken*, and *my Blood ſhed for you*; for this being ſpoken before *Chriſt*'s Body was broken on the Croſs, and before his Blood was ſhed, *Chriſt* could not ſay in the literal and proper Senſe, This is my Body broken, or my Blood ſhed for you; but he might ſay, This Bread is broken to repreſent to you my Body, which ſhall be broken, and my Blood, which ſhall be ſhed for you. For ſo the *Scripture* uſually ſpeaks in ſacramental Matters; ſaying of *Circumciſion*, even before *Abraham* was circumciſed, *This is my Covenant betwixt me and thee*, Gen. xvii. 4, 10, 23, 36. and of the *Paſchal* Lamb, *This is the Lord's Paſſover*, before God, paſſing over the *Iſraelites*, had ſmitten the *Egyptians*, Exod. xii. 11. And this was therefore thus affirmed of theſe two Sacraments, before the Celebration of them, becauſe they were then inſtituted as

(c) *Azyma comedimus recumbentes quia recordatio eſt redemptionis, & rurſus tenemur ad accubitum dum comedimus, ut comedamus more Regum & Magnatum.*

(d) A. D. 693. Can. 6. (e) Baron. Tom. 11. p. 1008. Humb. contr. Græc. ibid. p. 971.

Rites to be obſerved by his People, when they did celebrate theſe Sacraments. And in like manner, the Bread, in the firſt Inſtitution of this Sacrament, is called *Chriſt's Body broken*, as being inſtituted then to repreſent to all future Ages, his Body which was to be broken for them; and the Wine is ſtiled *his Blood ſhed*, as being inſtituted then as the perpetual Repreſentation, and Memorial of his Blood ſhed, and ſeparated from his Body on the Croſs; ſo that there is no need of the Criticiſm of *Grotius*, and others here, that the preſent Tenſe is put for the future, *broken* for that which *ſhall be broken*, and *ſhed* for *ſhall be ſhed*. Nor could this way of ſpeaking either ſeem harſh to, or otherwiſe be underſtood by *Chriſt's Diſciples*, who had even then been eating of the *Paſchal* Lamb, which they who laid before them, were ſaid, apponere corpus Paſchatis, *to place before them the Body of the Paſſover*, or *Paſchal Lamb*, called alſo by them, corpus Paſchatis, *the Body of the Paſſover*; and they who eat of it, were ſaid, comedere de corpore Paſchatis, *to eat of the Body of the Paſſover*, or of the Lamb eaten in Memorial of it: And when they ate of the unleavened Bread, they ſaid, Hic eſt panis afflictionis, quem comederunt patres noſtri in terra Ægypti, *This is the Bread of Affliction*, (*i. e.* the Repreſentation and Memorial of that Bread) *which our Fathers did eat in the Land of Egypt*. What therefore could Men, accuſtomed to ſuch ſacramental Phraſes, think of the like Words of Chriſt, *This* (Bread) *is my Body*; but that it was to be the Repreſentation, or Memorial of it? Moreover, how could the *Apoſtles* think that they had eaten Chriſt's broken Body, or drank his Blood ſhed for them, when they yet ſaw his Body whole before them, and knew his Blood was in his Veins? How could they have been perſuaded to drink Blood, againſt the expreſs Letter of the Law, or to have eaten human Fleſh, or ſwallow their Lord and Maſter down their Throats? This being ſo abſurd in the Opinion of all Mankind, not excepting *Lanfrank*, *Algerus*, *Guitmund*, and others, who firſt ſtickled for an Abſurdity beyond all example, that they ingenuouſly confeſs, *That did their Senſes perceive, what their Faith doth oblige them to believe, the Horror of it would be ſo great, that* (f) rarus eſſet qui ab hoc Sacramento non abhorreret, *almoſt all Perſons would abhor the receiving this Sacrament*. Hence they give theſe two notable Reaſons why, tho' they do ſubſtantially eat the Fleſh, and drink that very Blood which our Lord ſhed upon the Croſs, yet they do this *under the Covert of the Accidents of Bread and Wine*; viz.

1*ſt*, *That human Piety might not abhor the Sacrament*, (g) *as they then would do*; *for, ſay they, ſhould they ſee the Colour of human Fleſh, and the Colour of human Blood, and taſte the Savour of them; the Horror of it would hinder the receiving of the Sacrament, or the Profit of ſo doing.*

2*dly*, That this was digna cauſa, *a juſt reaſon* why our Lord's Body and Blood ſhould lie thus concealed under the Species of Bread and Wine, (h) *leſt it ſhould be known to the Infidels, and lie open to their Blaſphemies; leſt the Action ſhould be ridiculous to them, ſcandalous, inhuman, and execrable.* And indeed, this being not only ἀνθρωποφαγία, *the eating of Man's Fleſh*, and drinking human Blood; but alſo θεοφαγία, *the eating of their God*; who knows not, that on both theſe accounts the *Chriſtian* Faith was, and is ſtill execrable both to *Jew* and *Gentile*, to *Pagan* and *Mahometan?* For,

1*ſt*, The *Apologies* of the *Primitive Chriſtians* tell us, this was one of the great Accuſations which the *Heathens* made againſt the *Chriſtians*, *That they did eat human Fleſh*. This *Trypho* owns to be a common Imputation upon *Chriſtians*, though he judged it incredible. (i) *Juſtin Mart. Irenæus*, *Tertullian*, *Minutius*, and others take notice of it, and refute it, and conſtantly reject it, as the vileſt Calumny, and an abominable thing, ſaying, (k) *We Chriſtians* ἀνθρωπίνων ζαρκῶν βορὰς οὐ γινώσκομεν, *do not own eating of human Fleſh; it is an infamous thing, and falſely is reported of us. This is*, ſaith (l) *Theophilus*, *the moſt wicked and inhuman of all Crimes objected to us*, ζαρκῶν ἀνθρωπίνων ἡμᾶς ἐφάπτεσθαι, *that we partake of human Fleſh: it is not poſſible that we ſhould be guilty of ſo vile a thing. Amongſt us there is no eating human Fleſh*, ſaith (m) *Tatian*; *you are falſe Witneſſes, who thus accuſe us. No Man*, ſaith (n) *Athenagoras*, *who is not mad, can charge us with this thing*; οὐ γὰρ ἐξὸν πάσασθαι κρεῶν ἀνθρώπινων, *for we may not eat human Fleſh. It is the Calumny of the Devil*, ſaith *Minutius: You may be aſhamed to object it to us*, ſaith (o) *Tertullian.* Whereas, had they received this as an Article of Faith, that they did daily eat the Fleſh of the Man *Chriſt*, and thought his Word obliged them to do this; with what Sincerity could they, without all Limitation

---

(f) Hugo ling.

(g) *Impediretur perceptionis hujus commoditas pro humani corporis comedendi horrore.* Alg. l. 1. c. 7. p. 19. *Si carnis & ſanguis humani colorem videret, & ſaporem ſentiret fidelis, humana pietas abhorreret.* L. 2. c. 3. p. 73, 75. *Ne percipientes cruda & cruenta, horrerent.* Lanfr. F. 133. B. *Si cruor in calice fieret manifeſtus, & ſi, ut in macello Chriſti ruberet caro, rarus in terris eſſet qui hæc non abhorreret.* Hugo ling. Ed. Eraſm.

(h) *Ne ſcilicet infidelibus pateat, & eorum blaſphemiis vileſcat, neve nos judicent inhumanos & crudeles, utpote humani corporis comeſtores, & ſanguinis bibitores.* Alger. l. 2. c. 3. p. 75. *Ut veritas non deſit in Sacramento, & ridiculum nullum fiat Paganis, quod cruorem occiſi hominis bibamus.* Paſch. c. 36. *Ne per hoc fieret execrabile quod per fidem debemus credere eſſe deſiderabile.*—Ibid. *Vel fidem læderet, vel ad ſcandalum quorumlibet corda poſſit movere.* Petr. Clun. Ed. Eraſm. p. 215. B.

(i) *Objecerunt Chriſtianis* ἀνθρωπίνων σαρκῶν βόραν. Juſt. M. Apol. 1. p. 50. *Creditis vos, inquit, ὅτι δὴ ἐσθίομεν ἀνθρώπους. Reſpondet Trypho,* ναὶ ἦ ὧν οἱ πολλοὶ λέγουσιν ἃ πιστεῦσαι ἄξιον πάρεστι· ὃ κεχώρηκε τὴ ἀνθρωπίνης φύσεως. Dial. p. 227. *Nihil objiciunt,* θυέστεια δεῖπνα, Athenag. p. 4. Theophilus l. 1. p. 119, 126. Tatian p. 162. Tertul. Apol. c. 9. ad Nationes, l. 1. c. 15. Minutius p. 32. Euſeb. Eccl. Hiſt. l. 5. c. 1.

(k) Juſt. M. Apol. p. 50. 2. p. 70. (l) Ad Autol. l. 3. p. 119, 126. (m) Contr. Gent. p. 162.

(n) Legat. p. 32. (o) Ap. cap. 9.

tion or Diſtinction, not only have denied, but even deteſted the doing ſo? But that which makes it certain, and beyond all doubt, that they conceived, that *Chriſt* had never taught them properly and ſubſtantially to eat his Fleſh, and drink his Blood in the Sacrament, is the memorable Hiſtory of *Sanctus* and *Blandina*, two *Chriſtian Martyrs*, written by (p) *Irenæus*, and preſerved to us by *Oecumenius*, viz. That *the Heathens having apprehended the Servants of Chriſtians catechized, and uſing Force with them, that from them they might learn ſomething ſecret; the Servants having nothing elſe to ſay, that might be pleaſing to their Tormentors, having heard from their Maſters that the Sacrament was the Body and Blood of Chriſt, told this to the Inquiſitors; who apprehending that the Chriſtians had done this very thing, gave notice of it to other Heathens, who endeavoured to force the Martyrs*, Sanctus *and* Blandina, *to confeſs it*; *to whom* Blandina *readily and boldly anſwered, How ſhould they endure thoſe things, who ſo faſt as not to enjoy lawful Fleſh?* Now had the *Ancient Chriſtians* believed this Doctrine, that they did truly eat *Chriſt*'s Fleſh and Blood in the Sacrament, how could *Irenæus* have repreſented it as a plain miſtake, both in thoſe *Servants*, and the *Heathens*, to think the Sacrament was *really Chriſt's Fleſh and Blood?* or have introduced *Blandina* refuting this Imagination, had it been the Sentiment of the *Church* of *Chriſt* then, ſince by ſo doing ſhe muſt have rejected one Article of *Chriſtian* Faith? Or, how could *Oecumenius* have put theſe Words into his *Commentary*, without endeavouring to explain, or reconcile them to the Doctrine of *Oral Manducation*, had it then obtained? Let us then again conſider, whether that ought to be received as an Article of Faith, owned by all *Chriſtians* from the beginning, which from the beginning was ſo expreſly denied to be ὄντως καὶ αὐτόχρημα, *indeed, reality, or in the thing it ſelf, the Fleſh and Blood of Chriſt*; which made all the *Apologiſts* for, and firſt Defenders of the *Chriſtians*, denyers of the Truth; and to repreſent that as a falſe Report, an infamous Thing, a *Calumny of the Devil*, which was the plain and evident reſult of their own Faith, and of the words of their great *Maſter*, as they are now interpreted by the *Church* of *Rome*.

But then when we advance to the Conſideration of this Doctrine, not only as it makes the *Chriſtian* to eat human Fleſh, and drink of human Blood, but as it is the eating of that *very God we worſhip*, as the (q) *Trent Council* hath defined; this renders it abſurd, ridiculous, and blaſphemous. For,

1*ſt*, The very *Heathens* owned this as the abſurdeſt and moſt abominable thing, to be abhorred more than Death. *When we call Wine Bacchus*, ſaith (r) *Cicero, and our Fruits Ceres*, we uſe the common Mode of ſpeaking, ſed ecquem tam amentem eſſe putas qui illud quo veſcatur Deum credat eſſe? *But can you think any Perſon ſo mad, as to imagine, that which he eats to be a God?* The *Egyptians*, ſaith (s) *Origen, think a brute Creature to be God*; and therefore they do μέχρι θανάτου φυλάξασθαι ἀπὸ τοῦ δὲ τῶν ζώων κρεῶν γεύσασθαι, *abſtain from eating of his Fleſh, more than from Death.* We read, *Gen.* xliii. 32. that it was *an Abomination to the Egyptians, to eat Bread with the Hebrews*; *becauſe*, ſay *Onkelos* and *Jonathan, the Hebrews did eat thoſe Cattle which the Egyptians worſhipped:* And *Moſes* would depart from *Egypt* before he ſacrificed to the God of *Iſrael*; leſt he ſhould ſacrifice to him *the abomination of the Egyptians before their Eyes*, Exod. viii. 26. *i. e.* the Beaſts which the *Egyptians* worſhipped, and therefore did abhor to kill, or to ſee killed before their Eyes. See *Bochart. Hieroz.* Part 1. l. 2. c. 34, 35. Part 2. l. 4. c. 16. (t) *Averroes* was a learned *Heathen*, who flouriſhed in the 11th Century, when this portentous Doctrine firſt obtained, and it forced him thus to blaſpheme the *Chriſtian* Faith; *I have enquired into all Religions, and have found none more fooliſh than the Chriſtians, becauſe that very God they worſhip, they with their Teeth devour*: And thus he concludes, quandoquidem Chriſtiani id comedunt quod adorant, *&c. becauſe the Chriſtians eat what they do worſhip, let my Soul go to the Philoſophers.* And (u) *Bellarmine* himſelf confeſſeth, that this, among the *Heathens*, was always judged ſtultiſſimum Paradoxum, *the moſt fooliſh Paradox, as*, ſaith he, *from the Words of* Averroes *doth appear.* Hence as the higheſt Infamy which the *Mahometans* can caſt upon us, we are by them reproached as *the devourers of our God*, as (x) *M. la Boulay* informs us; and they affirm, that by thus eating of *Chriſt*'s Fleſh, the *Chriſtians* uſe him worſe than did the *Jews*; becauſe, ſay they, (y) it is more ſavage to eat his Fleſh, and drink his Blood, than only to procure his Death.

2*dly*, That the *Jewiſh* Sentiments as to this Matter, were the ſame, we learn from the Epiſtle of the Prophet *Jeremy*, to the Captive *Jews*; for he informs them, that what the *Babylonians* worſhipped, ſhould afterwards be eaten; and, *by this*, ſaith he, *ye may know they are no Gods*, Baruch vi. 72. Nor can we doubt of this, if we believe what is ſo oft declared by the *Chriſtian Fathers*, that this was God's Deſign in making the diſtinction betwixt clean and unclean Beaſts, to ſecure his People from *Idolatry*; *becauſe*,

---

(p) Αὐτοὶ νομίοντες τὸ ὄντως αἷμα καὶ σάρκα εἶναι τοῦτο ὡς αὐτόχρημα τελεῖσθαις τοῖς χριστιανοῖς. Iren. apud Oecum. in 1 Pet. ii. 12.

(q) *Nullus itaque dubitandi locus relinquitur, quin omnes Chriſti fideles, pro more in Catholica Eccleſia ſemper recepto Latriæ cultum qui verò debetur Deo huic ſanctiſſimo ſacramento in veneratione exhibeant, neque enim ideo minus adorandum eſt, quod fuerit à Chriſto ut ſumatur inſtitutum.* Concil. Trid. Seſſ. 13. c. 5.

(r) De Nat. Deor. l. 3. n. 28. (s) Contr. Celſ. l. 1. p. 40.

(t) Apud Pezroon de Euch. l. 3. c. 29. p. 973. (u) L. 2. de Euch. c. 12. §. 2.

(x) Voyage, Part 1. c. 10. p. 21. (y) Achmed, B. Edris apud Hottinger, H. Ecc. §. 16. part 2. p. 160.

becauſe, in Egypt, *all Beaſts were deified*, ſaith *Pſeudo Juſtin, except Swine; God therefore calls ſome of them unclean, ſome clean, and did permit them to ſacrifice the clean Beaſts, and forbid them to eat of the unclean*; (z) δεικνύων αὐτὰ ἀνάξια ὄντα τῆς τοῦ Θεοῦ προσηγορίας τε καὶ τιμῆς καὶ διὰ τοῦ θύεσθαι καὶ ἐσθίεσθαι, *by both theſe things ſhewing they were unworthy the Name and Honour of a Deity; becauſe they were ſacrificed and eaten; and becauſe they were called unclean. God*, ſaith (a) *Theodoret, pronouncing ſome Beaſts clean, and others unclean, perſuades us not to think that any of them could be Gods; for how*, ſaith he, *can any Man of ſenſe think that to be a God which he abominates as unclean, or which is offered to the true God, and eaten by himſelf*; and this he frequently repeats. (b) St. *Jerom* informs us, That *Moſes* did beat the *Golden Calf* to *Powder*, and then made the *Jews* drink of it; ut diſcant contemnere quod in ſeceſſum projici viderant, *that the People might learn to contemn what they ſaw went down into the Draught.* Now, could the ſame God, who had taken ſuch care under the *Old Teſtament* to teach the People that That could not be their God, which they did eat and ſacrifice, appoint under the *New Teſtament*, that the *Chriſtians* God ſhould be continually ſacrificed and eaten? But,

3*dly*, Nothing is more certain, than that the *Chriſtian Apologiſts*, or *Fathers*, continually ridiculed the *Heathen* for worſhipping ſuch *Deities* as might be eaten and ſacrificed, and pronounced it the higheſt Abſurdity to do ſo. And,

(1.) They declaim againſt the thing it ſelf, as infinitely abſurd and fooliſh, declaring, *that it was* (c) ἀβελτερίας ἐσχάτης τὸ ἐσθιόμενον προσκυνεῖν, *the extremity of madneſs, to worſhip what we eat*; that *no Man of ſenſe can think that a God which is* παρ' ἑαυτῷ ἐσθιόμενον, *eaten by himſelf*; (d) that *the great Lawgiver of the Jews commanded them to eat what other Nations worſhipped as Gods*, ἵνα εὐκαταφρόνητα φαίνηται ὡς παρ' αὐτῶν ἐσθιόμενα, *that they might appear deſpicable in their Eyes, as being eaten by themſelves*; (e) that *theſe things muſt be unworthy the Name and Honour of a God*, διὰ τὸ ἐσθίεσθαι, *becauſe they were eaten.*

(2.) They upon this account, deride the ignorance and folly of the *Heathens*, and look upon this as a ſure indication of it, that they did worſhip what was eaten. *The* Greeks *through ignorance*, ſaith (f) *Clemens* of *Alexandria*, ζέβονται καὶ ἃ δέδωκεν αὐτοῖς εἰς βρῶσιν ὁ Θεὸς, *worſhip even thoſe things which God hath given them to eat, and ſo become ungrateful to him.* Nonne & Apim bovem cum Egyptiis adoratis & paſcitis? *Do not you*, ſaith (g) *Minutius, with the* Egyptians, *worſhip, and alſo feed upon an Ox, which you call* Apis? *And is not this as great a folly as the Worſhip of an Aſs's Head, which without reaſon you object to us?* This (h) *Athanaſius* looks upon as *an inſtance of the abominable Worſhip of the* Egyptians, *that the ſame Fleſh, which ſome of them did conſecrate as a God, was made the Food of others. The* Egyptians *adore a Calf, the* Lybians *worſhip Sheep, both which, in our Nations, are ſacrificed and fed upon*; *this*, ſaith he, *is a certain indication of the Folly of the Heathen Worſhip.* The *Heathens*, ſaith (i) *Theodoret, ſhould have conſidered*, ὡς τούτων τὰ μὲν ἐσθίουσιν, *that ſome of theſe things they eat* ἀλλ' ἐξ ἀβελτερίας καὶ παραπληξίας ἐσχάτης καὶ ὧν ἥδιον τὰς εἰκόνας ἐθεοποίησαν, *but thro' extremity of Folly and Stupidity, they conſecrate the Images of thoſe things themſelves did eat.* See *Tatian.* p. 149. *Orig. contr. Celſum*, l. 5. p. 249. Now can it poſſibly be conceived, that all theſe *Fathers* ſhould ridicule and expoſe the Religion of the *Heathens*, for that very thing which made ſo great a part of their own Religion? That they ſhould look on it as *an abominable and repugnant thing in Heathens*, only to worſhip that which others did eat, if it had been a conſtant cuſtom of all *Chriſtians* to worſhip as God what they themſelves did eat? Could they brand that as *the extremity of Madneſs, Stupidity and Folly*, when done by *Heathens*, which their Faith taught them, was the higheſt Act of religious Worſhip, when performed by themſelves? Surely, theſe things give us ſufficient reaſon with (k) *Scotus*, to admire, *why ſuch an Interpretation ſhould be put upon this one Article, as makes our Faith contemptible to all who are guided by Reaſon?* Nor can we abſtain from thinking with (l) *Petrus Cluniacenſis*'s *carnal Man*, That *it is againſt Humanity, againſt Piety, to break with our Hands, to tear with our Teeth, and to devour, as we do common Meat, the Fleſh and Blood of Chriſt, or that* m *God and Man ſhould be devoured by Men, the Maſter by his Diſciples, the Lord by his Servants, and Chriſt by Chriſtians.*

Ver. 27. Πίετε ἐξ αὐτοῦ πάντες· *Drink ye all of this.*] From theſe Words it is evident, that all who come to the Holy Communion, are by *Chriſt*'s Precept obliged as well to drink of the Cup, as to eat of the Bread: For, whereas moſt *Romaniſts* pretend, that *Chriſt* ſaid only, *Drink ye all of this*

(z) Qu. 35. p. 412, 413.

(a) Πῶς γὰρ ἂν τις σωφρονῶν ἢ τὸ ἀκάθαρτον ὀνομάσοι Θεὸν ὃ μυσατόμενον ἀποτρέφεται, ἢ τὸ τῷ ἀληθινῷ Θεῷ προσφερόμενον καὶ παρ' ἑαυτῷ ἐσθιόμενον. Qu. 11. in Levit. p. 124. D. Qu. 55. in Gen. p. 44. Serm. 7. contr. Græc. ed. Sylb. p. 150.

(b) Ep. ad Fab. Ol. Ep. To. 3. F. 20. A. (c) Theodoret in Gen. 9. 55. (d) Qu. 11. in Levitic.

(e) Serm. 7. de Sacr. To. 4. p. 585. (f) Strom. 6. p. 635. C. D. (g) P. 32.

(h) Τῶν παρ' ἄλλοις λεγομένων Θέων γίνονται θυσίαι καὶ σπονδαὶ καὶ ἄλλων αἱ θυσίαι ἄλλων ἐμπαλὶν εἰσὶ θεοί. Orat. contra Gent. §. 24.

(i) Rom. 1. ver. 23.

(k) *Quare in hoc articulo qui non eſt principalis articulus fidei, debeat talis intellectus aſſeri, propter quem fidei pateat contemptui omnium ſequentium rationem?* In 4. Sent. diſtinct. 11. q. 3. lit.

(l) *Eſt contra humanum morem, contra pietatem carnem Chriſti vel ſanguinem, imo Deum & hominem ab hominibus, magiſtrum à diſcipulis, dominum à ſervis, Chriſtum à Chriſtianis, manibus frangi, dentibus atteri, & eſcarum more communium devorari.* Ed. Eraſm. F. 215.

this, to them to whom he ſaid, when ſpeaking of the Bread, *Do this*; and that thoſe Words were only ſpoken to his *Apoſtles*, whom he then made *Prieſts*. To this I anſwer, That we have clear and convincing Evidence, that theſe Words, *Drink ye all of this*, are to be applied to others beſides the *Apoſtles*; as, *v. gr.* (1.) From *Chriſt*'s Inſtitution; whence I argue thus, *Chriſt* inſtituted no other Supper than that which he adminiſtred to his *Diſciples:* If then he did not inſtitute that for all Believers capable, they have no right to any part of it by virtue of *Chriſt*'s Inſtitution; it can be to them no Sacrament for whom it was not inſtituted by *Chriſt*, ſince, by the Definition of the (m) *Trent Council*, the Sacraments of the *New Teſtament* were all inſtituted by him; they expect no Bleſſing from it, ſince that depends upon *Chriſt*'s Ordinance; nay, they muſt be eſteemed *ſacrilegious* Uſurpers, as laying claim to that *Sacrament* which never by *Chriſt*'s Inſtitution did belong to them. If *Chriſt* did inſtitute that Sacrament for all Believers capable, that is, to be a ſtanding Ordinance, by which, as his *Diſciples* then did, ſo all Believers capable, ſhould afterwards eat of what he called his Body, and drink of what he called his Blood; then did he inſtitute it to be received of all that were fitted for, and capable to receive it, and in it ſaid unto them, *Drink ye all of this.*

This appears farther, from the Reaſon annexed to the receiving of the Sacrament by *Chriſt*'s *Apoſtles*; for, ſince that Reaſon equally concerns all Believers capable, and fitted to receive it, the Inſtitution muſt concern them all. Now the Reaſon why *Chriſt* ſaid to his *Apoſtles*, *Take and eat* what I have broken, is by himſelf declared to be this; *becauſe it was his Body broken*, or, *his Body given for them: Take it*, ſaith Chriſt, *this is my Body given for you:* This therefore being the reaſon why they were to take and eat; and this reaſon concerning all Believers capable, and fitted to receive it, as much as the *Apoſtles* and ſucceeding *Prieſts*, the Inſtitution or Command, to take and eat, muſt equally concern them. This Argument tranſferred upon the Cup, runs thus: The Reaſon of the participating of the Cup, *viz.* becauſe *it is the Blood of the New Teſtament, which is ſhed for the Remiſſion of Sins*, doth concern *Laicks* as well as *Prieſts*, his Blood being equally ſhed for both; therefore the Command, *Drink ye all of this*, to which the reaſon is annexed, concerns them alſo. Again, Another reaſon why *Chriſt* ſaid to his *Apoſtles*, *Eat this Bread and drink this Cup*, was that by ſo doing they might remember his Death, his Body broken, and his Blood ſhed for them, ſaith St. *Luke*; and *ſhew it forth till his ſecond Coming*, ſaith St. *Paul*. Now this as St. *Paul* clearly ſhews in his Diſcourſe to the *Corinthians*, and all the World believes, as well concerneth all Believers as it doth *Prieſts*; and therefore the drinking of the Cup, by which, as well as eating of the Bread, this Commemoration is by our Lord's Inſtitution to be made, muſt equally concern them.

Ver. 29. *I will not henceforth drink of the Fruit of the Vine*, &c.] Of this and the following Verſe, ſee Note on *Mark* xiv. 25, 26. n

Ver. 31. Πάντες ὑμεῖς σκανδαλισθήσεσθε. *All ye ſhall be offended,—for it is written, I will ſmite the Shepherd*, &c.] It is certain, that theſe Words, *All ye ſhall be offended becauſe of me*, muſt ſignifie a great Sin in his *Diſciples*, viz. that of deſerting their Lord, and ceaſing to own themſelves his *Diſciples*, which was a virtual renouncing their *Maſter*; for σκανδαλίζεσθαι ἐν ἐμοὶ, *to be ſcandalized becauſe of me*, never bears any other Senſe in the *New Teſtament*. See the Note on *Matt.* xi. 6.—xviii. 6. The words of *Zachary*, Chap. xiii. 7. ſeem primarily to be underſtood of an *evil Shepherd*, or of ſuch evil Teachers to whom God threatneth the Sword. *Chriſt* therefore ſeemeth here to mention them, not as a Prediction concerning him, and his *Apoſtles*, but only as a *proverbial Expreſſion*, or rather an Argument *à majori*, that if this would happen on the account of ſmiting an evil Shepherd, much more at the ſmiting the good and great Shepherd of the Sheep. o

Ver. 34. Πρὶν ἀλέκτορα φωνῆσαι, *before the Cock crow*, πρὶν ἢ δὶς φωνῆσαι, *before he crow twice*, Mark xiv. 30.] Here note, that there is a double crowing of the Cock mentioned by *Heathen* Authors, (n) *Ammianus*, (o) *Ariſtophanes*, and (p) *Juvenal*; the firſt was about Midnight, the ſecond at the fourth Watch of the Night, or the breaking in of the Day, and this latter as being the louder and more obſervable, in the enumeration of the times of the Night, is that which is properly called ἀλεκτοροφωνία, or *Cock-crowing*; ſo *Mark* xiii. 35. *Ye know not when the Son of Man comes, in the Evening, or at Midnight,* ἢ ἀλεκτοροφωνίας, *or at Cock-crowing, or in the Morning.* So (q) *Cenſorinus* and (r) *Macrobius* reckon *from Midnight to Cock-crowing, and from thence to the Morning*; and (s) *Julius Pollux* ſays the ſame. Of this crowing of the Cock, is St. *Matthew* and the other *Evangeliſts* to be underſtood, when they relate *Chriſt*'s words thus, *before the Cock crow*, (*i. e.* before that time of the Night, which bears that Name, and that crowing of the Cock, which is emphatically ſo called) thou ſhalt deny me thrice, as appears from St. *Mark* ſaying that *the Cock crew* after his firſt p

(m) Seſſ. 7. c. 1.

(n) L. 22. (o) Ὅτε τὸ δεύτερον ἀλεκτρυὼν ἐφθέγξετο ἐκκλησ'. p. 735.

(p) *Quid tamen ad cantum Galli facit ille ſecundi.* Sat. 9. ℣. 106. (q) *Apud Macrobium occurrit mediæ noctis inclinatio, deinde Gallicinium, deinde Diluculum.* Saturnalium, l. 1. c. 3.

(r) *Incipio à media nocte, quod tempus poſtremum eſt diei Romani, tempus quod huic proximum eſt vocatur de media nocte, ſequitur Gallicinium, cum Galli canere incipiunt.* Cenſor. cap. 19. *Inter partes noctis enumerat.*

(s) Pollux μέσου νύκτος ἀλεκτρυόνων ᾠδὰς καὶ τὸ ὄρθρον. l. 1. cap. 7. §. 8.

firſt Denial of Chriſt, *Chap.* xiv. 68. and *crew the ſecond time* after his third Denial, *ver.* 72.

q Ver. 38. Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου, *My Soul is exceeding ſorrowful even to Death.*] There be many Circumſtances in our Saviour's Paſſion which ſeem to ſhew his Sorrow was exceeding great, and much ſurpaſſing the common Sorrow of many who have been condemned to die. As *v. g.*

1*ſt*, The emphatical Expreſſions by which the *Scripture* repreſents theſe Sorrows; for to expreſs the greatneſs of them, they are here ſtiled *deadly Sorrows*; it was Sorrow, which reached to and ſurrounded his whole Soul, it filled him with grief of Heart, for ἤρξατο λυπεῖσθαι, *he began to be grieved*, ſaith St. *Matthew*, ℣. 37. ἐκθαμβεῖσθαι, *to be filled with Fear and Anguiſh*, ſaith St. *Mark*, *Chap.* xiv. 33. ἀδημονεῖν, *to be faint and reſtleſs in his Spirit*, ſay they both.

2*dly*, The greatneſs of the Sorrows he endured, may be concluded from his importunate Petitions to be delivered from what he feared; for he pathetically cries out, *Oh my Father, if it be poſſible, let this Cup paſs from me:* this Prayer he thrice repeats upon his Knees, and falling flat upon his Face to ſhew the Strength and Vehemence of this Deſire; and yet St. *Luke* adds, that being in an Agony he prayed ἐκτενέστερον, *with greater vehemency* than before, *Luke* xxii. 24. He put up Prayers and Supplications with ſtrong Cries and Tears, *Heb.* v. 7. and ſure that Cup muſt be exceeding bitter, which he ſo highly dreaded, and with ſuch Cries and Tears, and humble Importunities deſired to be delivered from.

3*dly*, This will appear if we conſider the Agonies he ſuffered in the Garden upon the Apprehenſion of this bitter Cup; for ſuch was then his Sorrow, that it forced open all his Pores, and made even Clods of Blood to iſſue from them; now if a ſudden watry Sweat ſhews an Extremity of Fear and Conſternation of the Mind, who can ſufficiently conceive the greatneſs of that Horror which produced theſe Clods of Blood?

4*thly*, This will be farther evident from the Conſideration of that *Angel*, which, by God's Commiſſion, came from Heaven to ſtrenghten and ſupport him under the apprehenſion of his Sufferings; for ſure that Burthen muſt be very weighty, which our Lord ſeemed thus unable to ſuſtain, and under which his *Father* ſeemed ſo concerned to ſupport him. And,

5*thly*, This may be probably concluded from that pathetical Expreſſion with which his Soul expired, *viz. My God, my God, why haſt thou forſaken me!* See the Note on *Chap.* xxvii. 46.

I add, That this exceſs of Sorrow could not ariſe meerly from the apprehenſion that he was to die, that his Soul was for a Seaſon to be ſeparated from his Body, or that he was to ſuffer a Death full of Pain and Ignominy. For, (1.) the *Apoſtle* doth inform us, that *he was heard*, i. e. delivered from his *Fear*, Heb. v. 7. See the Note there. And yet we know he was not delivered from the Pain and Ignominy of the Croſs, but ſuffered Death upon it. (2.) If this exceſs of Sorrow and Conſternation of his Soul, proceeded only from the fear of ſuch a Death as any mortal Man might ſuffer, for which he knew he ſhould be glorioufly rewarded, and from which he knew he ſhould in three days be delivered; we muſt confeſs he was more troubled at the apprehenſion of it, than *Socrates*, and many other *Philoſophers* of old, who had learned μὴ ἐν ταῖς ζυμφοραῖς περιλύπους ὑπάρχειν, *not to be much afflicted with Calamities*; who ſuffered Death with an undaunted Courage, and waxed not pale at the divulſion or breaking of their Limbs, tho' they had no ſuch Encouragements to ſuffer as he had; and that he was far more timorous than were thoſe *Martyrs*, who with undaunted Courage, ſuffered for his ſake the greateſt Cruelties. And yet 'tis very difficult to aſſign any other cauſe of this exceſs of Sorrow which then ſeized him; it being certain,

1*ſt*, That he could not lie under the ſenſe of any Anger or Indignation God had conceived againſt him; for ſure he could not think God was then angry with him, when he was doing an Act of moſt profound Obedience to him, for which he had declared his *Father* loved him, and for which he knew he would reward him; nor is this well conſiſtent with his commending his Soul into the Hands of his affectionate *Father*, his Aſſurance he ſhould go to *Paradiſe*, or his conſtant Faith that he was ſtill *the Son of God, in whom his Soul delighted:* And hence it follows,

2*dly*, That he could not lie under any doubtings of his *Father*'s Love, or any deſpondings upon that account; for he ſtill addreſſes to him as his God, and *Father*, and commends his Spirit into his *Father*'s Hands; he declares his *Father therefore loved him, becauſe he laid down his Life for his Sheep*, John x. 17. And he thus ſuffered in *proſpect of the Joy*, or the Reward of theſe his Sufferings from God *ſet before him.* And this demonſtratively follows from this Conſideration, that had he then doubted of God's Love, and Favour to him, he could not at the ſame time have believed, that he was *the Son of God in whom he delighted*; and ſo, tho' *Satan* did not prevail upon him at the firſt, he muſt have in this laſt Temptation induced him to doubt of this particular. Nor,

3*dly*, Can I believe that God laid any Grief or Puniſhment upon the Soul of *Chriſt* by his immediate Hand. I have declared my Opinion that it is not neceſſary to ſay, the future Evils, which the Souls of wicked Men ſhall ſuffer, come from God's immediate Hand; and endeavoured to ſhew that they may be accounted for, by conſidering their perpetual excluſion from a State of Happineſs, their eternal Duration, and from the natural Workings of their Conſciences

ſciences in ſuch a State; and what God doth not do to the Wicked, doubtleſs he did not to his own beloved Son, when he became obedient to the Death at his Command. And, 2*dly*, I am not able to conceive what he could ſuffer from the immediate Hand of God; could God withdraw from him the ſenſe of his Favour, and yet not only highly love him at the ſame time for this very Action, but *ſet before him the Joy*, and the Reward he would confer upon him for thus ſuffering? If there were any ſeeming Diminution of the Senſe of the Divine Love, and of that Senſe of Joy and Conſolation which deriveth from it; that may be better attributed to his exceſs of Sorrow, which ſo poſſeſſed him, as that his human Nature could not as formerly attend to the Conſideration of it: and this being innocent in itſelf, and ſometimes incident to the moſt pious Men, might then befal our *Saviour*, when he was *in all things, Sin only excepted*, to be made *like to us, that he might ſuccour us when tempted*, Heb. ii. 17, 18.—iv. 15, 16. Or did he raiſe within him any ſenſe of what might juſtly be inflicted on him for the Sin of Man, when he thus undertook to ſuffer in his ſtead? This ſurely muſt be needleſs, in reſpect to him who had the cleareſt View of the Deſert and Heinouſneſs of Sin, and the moſt perfect Knowledge of what God's Law had threatned to it. This Apprehenſion, I conceive moſt likely to have been the Ground of this our *Saviour*'s bitter Agony; but then this was the product not of God's immediate Hand, but of his perfect Knowledge, Purity, and Hatred of Sin. 3*dly*, Add to this, that the *Scripture* ſeems to be wholly ſilent in this Matter; it ſaith indeed, *The Lord laid on him the Iniquity of us all*, or *made our Sins to meet upon him*, Iſa. liii. 6. But ſurely they then only were thus laid on him when he bare them. Now St. *Peter* doth aſſure us, that *he bare our Sins in his own Body on the Tree*; and that by the *Stripes* with which he was there ſmitten, *we are healed*, 1 Pet. ii. 24, 25. Again, 'tis ſaid, *he gave his Soul an Offering for Sin*, Iſa. liii. 10. But then 'tis evident to a Demonſtration, that his Soul there only ſignifies *his Life*, for ſo it follows, ℣. 12. *he poured forth his Soul unto Death*; in which ſenſe *Chriſt* himſelf declares that he did δοῦναι τὴν ψυχὴν αὐτοῦ, *give his Life a Ranſom for many*, Matt. xx. 28. 'Tis farther ſaid, that *he was made a Curſe for us*, Gal. iii. 13. But then it is declared expreſly, that he was only ſo by being *hanged on a Tree*, or by ſuffering that Death, which all that ſuffered were by the Law pronounced accurſed. See the Note there. Laſtly, 'Tis often ſaid, *He ſuffered for our Sins, the juſt for the unjuſt:* But then it well deſerves to be obſerved, that the *Scripture* repreſents him as doing the great Work of Redemption, rather by what he ſuffered for us in the Body, than by what he ſuffered in his Soul; for it informs us, that *he bare our Sins in his own Body on the Tree, that we are ſanctified through the offering of the Body of Chriſt once*; that *he died, and ſuffered for our Sins*, 1 Pet. ii. 24. Heb. x. 10. and yet 'twas not his Soul, but his Body only, which was ſubject to Death; that *he ſhed, he poured out his Blood for the Remiſſion of our Sins*, that *he waſhed us from our Sins in his Blood*, that *he made our Peace through the Blood of the Croſs*, that *he obtained eternal Redemption for us by his own Blood*, that *he ſanctified us by his own Blood*, and by it *cleanſeth us from all Sin*, that *we have Redemption thro' his Blood, even the Remiſſion of Sins*, and that *he is our Propitiation through Faith in his Blood*. The *Sacrament* we are to celebrate in thankful remembrance of what he ſuffered for us, doth only call us to remember that *his Body was given, or broken for us, and his Blood ſhed for the Remiſſion of our Sins*; ſo that if we would ſpeak according to the conſtant Language of the *Holy Ghoſt* in *Scripture*, we muſt aſcribe the Work of our Redemption to our Lord's Sufferings in the Body for us; in which 'tis certain that he could ſuffer nothing anſwerable unto the Puniſhment of damned Spirits, but only *gave his Life a Ranſom for many*.

Ver. 39. Ἔπεσεν ἐπὶ πρόσωπον. *He fell upon his Face*, &c.] At firſt he fell upon his Knees, and afterwards upon his Face, ſaying, *Father*, εἰ δύνατον, *if it be poſſible*, (*i. e.* if it be ſo, not in the Nature of the thing, for thus he declared, *all things were poſſible* to his Father, *Mark* xiv. 35, 36. but according to his Decree, and the Divine Wiſdom, if that ſaw any other way, by which his Glory, and the Salvation of Men, might equally be conſulted,) *let this Cup paſs from me*; and when he ſaith, *ver.* 42. *If this Cup cannot paſs from me, except I drink it, thy Will be done*. As this Prayer is in effect the ſame with the former, it being ſaid, that he prayed thrice, *ſaying the ſame Words*, ſo the import of it ſeems to be to this effect; tho' the condition of human Nature prompts me to deſire Freedom from this bitter Cup, yet ſeeing *for this end came I to this hour*, John xii. 27. and had a Body prepared for me, that being obedient in it to the Death, I might *do thy Will, O God*, Heb. x. 5, 7. I ſubmit my Natural to thy Divine Will. r

Ver. 39. *My Father, if it be poſſible, let this Cup paſs from me.*] *Woltzogenius* here notes, that it is evident, that *Chriſt* could not be truly God; becauſe he could not deliver himſelf from death, but was forced to pray to his Father for that Deliverance. I anſwer, that hence indeed it follows, that he would not do this; but that he could not do it, is evidently falſe: For he, who with a Word, ſtruck all thoſe who came to apprehend him to the ground, could certainly have eſcaped out of their hands, had he ſo pleaſed.

Ver. 41. Τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενὴς· *Watch and pray*, &c. *the Spirit is willing, but the Fleſh is weak.*] What it is to enter into Temptation, ſee Note on *Matt.* vi. 13. *Chriſt* therefore here bids them to pray, not that they might not be tempted, for that this ſhould s

ſhould befal them, our Lord aſſured them when he ſaid, *Satan had deſired to ſift them as Wheat*, Luke xxii. 31. but that they might not give place to it, or fall by it into Sin. The following Words, *the Spirit is willing, but the Fleſh is weak*, are not intended as an Excuſe, or Mitigation of their Sin, but as a Motive to this Prayer and Vigilance; as if he ſhould have ſaid, you have all made large Promiſes that if *you ſhould die with me you would not forſake me*, and this you ſaid readily, and with a purpoſe ſo to do; yet let me tell you, that when the Temptation actually aſſaults; when Fear, Shame, Pain, the Danger of Puniſhment, and Death, are within view, and preſent to your Senſe, the Weakneſs of the Fleſh will certainly prevail over theſe Reſolutions, if you uſe not the greateſt Vigilance, and do not pray with Fervency for the Divine Aſſiſtance.

t Ver. 45. *Sleep on now*, &c.] For by your watching you can ſhew no farther Kindneſs and Concern for me, who am now to be delivered into the Hands of them who are emphatically ſtiled Sinners of the *Gentiles*, Gal. ii. 15. Or καθεύδατε τὸ λοιπὸν, *ſleep hereafter and take your reſt:* Behold now is no time of Sleeping, for the Hour of your and my Temptation is at hand. So *Phavorinus* ſaith, τὸ λοιπὸν ἀντὶ τῦ ἀκολάθως, the Word λοιπὸν ſignifies *hereafter:* It ſignifies, ſaith *Stephanus*, deinceps, poſtea. So may τὸ λοιπὸν well be rendred, *Acts* xxvii. 20. 1 *Cor.* i. 16. 2 *Cor.* xiii. 11. 2 *Tim.* iv. 8. *Heb.* x. 13. And this Interpretation ſeems to be confirmed by the Word ἀπέχει, added by St. *Mark*, Chap. xiv. *It is enough* that you have ſlept already; or if with the *Vulgar*, the *Gloſſaries*, and our *Bois*, we here interpret τὸ λοιπὸν, *jam, now*, as our Tranſlation doth, theſe Words, being rendred interrogatively, give the Senſe thus: *Do you ſleep now, and take your reſt*, when the Hour of Temptation, and the Traytor is at hand? Ἀπέχει, it is enough that you have ſlept ſo long; *ariſe now, and let us go hence.*

u Ver. 48. *Hold him faſt.*] See Note on *Mark* xiv. 44.

x Ver. 52. *Put up thy Sword, into its place,* πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολῦνται, *for all that take the Sword, ſhall periſh by the Sword.*] St. *Auſtin* here tells us, Gladium accipit quiſquis, Magiſtratu legitimo non concedente, eo utitur ad ſanguinem proximi fundendum; *He takes the Sword, who uſes it to ſhed his Neighbour's Blood, without Licence from the Magiſtrate:* which certainly is true of private Perſons in all Caſes, ſeeing Self-defence againſt the Aſſault of another private Perſon is permitted by the Magiſtrate: For if it be once granted that private Perſons, when they conceive that they are injured by him, may take up the Sword againſt the Magiſtrate, and repel Force by Force, Tumults will be endleſs, and the Authority of Laws, and the Deciſion of Judges will be precarious, it being ordinary for private Perſons, and for all Sects and Parties who are reſtrained by the Laws, to think that they are injured; but yet it is not certain that this is the true Import of theſe Words, which *Grotius*, and others, thus interpret, *Put up thy Sword*, thou needeſt not to uſe it in my Cauſe againſt the Injuries of the *Jews*, for by God's Sentence and Decree, they that take the Sword to ſhed the Blood of the Innocent, ſhall periſh by the Sword; and this the *Jews* will find by that tremendous Vengeance the Sword of the *Romans* ſhall execute upon them for this Fact. And this Interpretation is confirmed from the like Words uſed, *Rev.* xiii. 10. *viz. He that killeth* (you) *with the Sword, ſhall be killed with the Sword* (of Chriſt;) *here is* (the Ground of) *the Faith and Patience of the Saints*, viz. that that God, *to whom Vengeance belongeth*, will plead their Cauſe, and recompence Vengeance to their Enemies, *Rom.* xii. 19.

Ver. 57. *To Caiaphas.*] See Note on *Mark* y xiv. 53.

Ver. 59, 60. *They ſought falſe Witneſſes,* z *and found none.*] See Note on *Mark* xiv. 55, 56.

Ver. 62. Τί οὗτοί ϛε καταμαρτυροῦσιν; *What is* aa *it that theſe witneſs againſt thee?*] Note here, that τί is frequently put for διὰ τὶ, *why*; ſo *Matth.* viii. 26. τί δειλοί ἐϛε, *why are ye fearful?* Luke ii. 48. τί ἐποίησας, *why haſt thou dealt thus with us?* John i. 25. τί οὖν βαπτίζεις, *why then baptizeſt thou?* Mark ii. 16. τί ὅτι, *why is it that he eats with Publicans?* See more Examples in the Note there. So that theſe Words ſeem to be better rendred either as in the Paraphraſe, or *to what end do Men witneſs againſt thee, if thou wilt anſwer nothing?*

Ver. 63. Ἐξορκίζω ϛε κατὰ τῦ Θεῦ· *I adjure* bb *thee by the living God, that thou tell me, whether thou art the Chriſt, the Son of God?*] That this Adjuration was equivalent to an Oath, is proved, Note on *Matth.* v. 34. and on 1 *Theſſ.* v. 27. This Queſtion in St. *Luke* runs thus, *Art thou the Chriſt*, Chap. xxii. 67. Whence it is highly probable that in the *Jewiſh* Senſe, to be *the Chriſt*, or *the Meſſiah*, and to be *the Son of God*, was the ſame thing.

Ver. 64. Ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τῦ ἀνθρώπου cc καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τῦ ὐρανῦ. *From henceforth ye ſhall ſee the Son of Man ſitting on the Right Hand of Power, and coming in the Clouds of Heaven.*] Here note, (1.) That the Right Hand of Power or Greatneſs, as it is in *Heb.* i. 13.—viii. 1. is the Right Hand of God, who by the *Jews* is called Power. So *Buxtorf* in the Word גבורא ſaith, the Word is uſed by the *Rabbins*, and the *Cabaliſts*, as an Epithet of God, it being uſual with them to ſay, this comes מפי הגבורה, *i. e.* from the Mouth of God. So *Kimchi* on *Joſh.* vii. what was ſaid to *Moſes*, *Lepani Hagebora* before God; and *Ainſworth* on *Numb.* vii. informs us, that *Solomon Jarchi* ſaith, *Moſes* received not the Offerings of the Princes at the Dedication of the Tabernacle, *till he was commanded by the Mouth of the Power*, that is, of God, *Chap.* xxii. 69. Note, 2*dly*, That to come in, or with the Clouds of Heaven, was by the *Jews* looked

looked on as a certain Indication of their *Meſſiah*: So the *Targum* on 1 *Chron.* iii. 24. and the Sons of *Eliænai* are *Hodajah* ועני and *Hanani*, he is the *King Meſſiah*, who is to be revealed. So *Tanchum*, he is the *King Meſſiah*, for it is ſaid, *Dan.* vii. 13. *I ſaw in a Viſion of the Night, and behold* עני עם *he comes with the Clouds*, or *as the Son of Man*; and in the *Talmud*, in the Treatiſe of the *Sanhedrim*, the *Meſſias* is called *Bar Nepheli, the Son of the Clouds*, which, ſaith *R. David Cohen de Lara*, is the *Greek* Word νεφελαὶ, *Clouds*, anſwering to *Hananim*, and that the *Meſſiah* is ſo called, becauſe it is written in *Daniel, Behold, one like the Son of Man came with the Clouds of Heaven.* Now hence we learn how appoſite *Chriſt*'s Anſwer is to the Queſtion of the *High Prieſt*, viz. You aſk me whether I am the *Chriſt*, and will not believe that I am ſo, but you ſhall ſhortly be convinced of it to your great ſorrow, when you ſee me coming with the *Clouds of Heaven*, to take vengeance of you for your Unbelief. Note alſo, that theſe Words cannot relate to the final Day of Judgment, becauſe it is ſaid ἀπ' ἄρτι, *within a little while*, and by St. *Luke* ἀπὸ τῦ νῦν, *from this time* ſhall ye ſee the Son of Man coming, *&c.* Moreover, as his ſitting at the Right Hand of Power was viſible to them by the Effuſion of the *Holy Ghoſt*, ſo was his coming to the Deſtruction of *Jeruſalem*. See Note on *Chap.* xxiv. 30.

dd Ver. 65. *Then the High Prieſt rent his Cloaths.*] This is expreſly forbidden the *High Prieſt*, not only as to his ſacerdotal Veſtments, but alſo as to his other Garments, *Levit.* xxi. becauſe he was not to appear before God in the Habit of a Mourner; but they by their Traditions had ſo qualified that Precept, as to allow the *High Prieſt* to rend his Cloaths at the Bottom, but allowed him not to do it from the Top to the Breaſt; So *Cunæus de Rep. Heb. l.* 2. *c.* 3. though others ſay, he only was forbidden ſo to do in the time of his Miniſtry. For *Jonathan* the *High Prieſt* rends his Cloaths, 1 *Mac.* xi. 71. and in (t) *Joſephus* we read twice in one Chapter, that *the High Prieſts* τὰς ἐσθῆτας διερρήξαντο, *rent their Cloaths.*

ee Ver. 69. *Peter ſat without in the Hall,* ὁ δὲ προσῆλθεν αὐτῷ μία παιδίσκη, *and a Damſel came to him*, &c.] To reconcile the ſeeming Contrarieties in the *Evangeliſts*, obſerve,

1*ſt*, That whereas St. *Matthew* ſays, *Peter* ſat, St. *John* that he ſtood, he might do both, being ſometimes ſitting, and ſometimes ſtanding.

2*dly*, Whereas it is ſaid here he ſat without, and yet ℣. 58. that he followed *Chriſt into the High Prieſt's Palace*, both are true; he being without that Place where *Chriſt* was examined by the *Council*, but not without the Door of the Houſe of *Caiaphas*; for afterward he went out of it, ℣. 75.

3*dly*, Whereas the *Damſel* here ſaith to *Peter*, *Thou waſt with Jeſus*; but the Perſon in St. *John* xviii. 25. *Art thou not one of his Diſciples?* It may be anſwered, That the Queſtion in St. *John*, according to the *Hebrew* way of ſpeaking, is equivalent to an Affirmation; and his Diſciples being all with him, when he was apprehended, to be then with him, and to be one of his *Diſciples*, muſt be the ſame.

4*thly*, Whereas here in *Matthew*, and St. *Mark*, the ſecond Perſon who ſaid, *this Man was with Jeſus*, was ἄλλη, *another Woman*, ℣. 71. παιδίσκη, *a Damſel*, Mark xiv. 69. in *Luke*, ἕτερος, another Perſon ſaid, *Thou art one of them*, Luke xxii. 58. I think not fit, in anſwer to this, to ſay, ἕτερος may ſignify *another, whether Man or Woman*, as ſome do; for *Peter*'s Anſwer is, *Man, I am not.* The Text affords us a better Anſwer, *viz.* that the Damſel ſaid the ſecond time, *This Man was with Jeſus*; but then ſhe ſaid this, not to *Peter*, but τοῖς ἐκεῖ, *ver.* 71. τοῖς παρεστηκόσιν, *to the Standers by*, Mark xiv. 69. and ſaid only οὗτος, *this Man* was one of them; upon this, a Man of the Company accoſts him perſonally, ſaying Σὺ, *Thou art one of them.*

Ver. 72. Οὐκ οἶδα τὸν ἄνθρωπον, *I know not the Man.*] Very frivolous is the Excuſe of (*) *Hilary* here, and (u) St. *Ambroſe* on *Luke* xxii. which they make for *Peter*, ſaying, *He lyed not, in ſaying, I know not the Man; becauſe he knew him to be God:* For this is, ſaith St. (x) *Jerome, ſo to defend the Servant, as to accuſe his Maſter of a Lye:* For if St. *Peter* did not deny him, *Chriſt* muſt have falſely ſaid, *Thou ſhalt deny me thrice. Cornelius à Lapide* ingenuouſly confeſſeth, That he ſinned mortally, by denying *Chriſt* with his Mouth, and by that Denial *fell from Grace*; and it is certain, that by confirming this Denial *with an Oath*, and adding horrid Execrations to it, his Sin was highly aggravated. I therefore would not willingly ſay, as our beſt Divines do, that his Sin was *a Sin of Infirmity*; it being hard to conceive, he could do all this without great Checks of his Conſcience; but rather, that his *bitter Weeping*, and his quick Repentance, after *Chriſt* looked upon him, made Atonement for it. ff

See *the Appendix to this Chapter at the End of this Goſpel.*

(t) De Bell. Jud. l. 2. c. 26, 27.
(*) *Nec enim mentiebatur qui eum hominem ſe noſſe negabat, quem Deum cognoſcebat.* In Matth. Con. 31.
(u) In Lucam, p. 155.
(x) *Hoc autem eſt ita defendere Apoſtolum, ut Deum mendacii reum faciant; ſi enim iſte non negavit, mentitus eſt Dominus, qui dixerat ei, ter me negabis.*

CHAP. XXVII.

1. WHen the Morning (*of the ſecond Day of the Paſchal Feaſt*) was come, all the chief Prieſts and Elders of the People took Council againſt Jeſus to put him to death.

2. And (*accordingly*) when they had bound him, they led him away (*from the Houſe of Caiaphas to the Judgment-Hall*, John xviii. 28.) and delivered him to Pontius Pilate, the Governor, (*as one who by their Law was to die as a Blaſphemer*, John xii. 7. *and by the Roman Laws, as one who forbad the People to pay Tribute to Cæſar, and made himſelf a King in prejudice to Cæſar*, Luke xxiii. 2. John xii. 12.)

3. Then Judas which had betrayed him (*to them*,) when he ſaw that he was condemned (*by them, and reſcued not himſelf out of their Hands*,) repented himſelf, and (Gr. *repenting*,) [a] brought again the thirty Pieces of Silver to the chief Prieſts and Elders, (*which he had received from them, that he might betray him to them.*)

4. Saying (*to them*,) I have ſinned, in that I have betrayed the innocent Blood; and they ſaid (*to him*,) what is that to us? ſee thou to that.

5. And he caſt down the pieces of Silver in the Temple, and departed, and went and [b] hanged himſelf, (*executing upon himſelf that Judgment which he had deſerved for that Fact.*)

6. And the chief Prieſts took (*up*) the Silver Pieces, and ſaid, It is not lawful to put them (*again*) into the Treaſury, (*among the Oblations conſecrated to the Service of God*,) becauſe it is (*the Sum given as*) the price of Blood.

7. And they took Counſel (*together*) and bought with them the (*Field, called the*) Potter's Field, to bury Strangers in; (i. e. *which they allotted for Strangers to bury their Dead in*)

8. Wherefore that Field (*being bought with that Money which was the Price of Blood*,) was called the Field of Blood until this day.

9. Then was fulfilled that which was ſpoken by [c] Jeremy the Prophet, ſaying, (*in the words recorded*, Zach. xi. 12.) And they took the thirty Pieces of Silver, (*which was*) the price of him that was (*ſo*) valued, whom they of the Children of Iſrael did value, (*as a Slave, or Servant; ſee Note on* Chap. xxvi. 15.)

10. And gave them for the Potter's Field, as the Lord appointed me.

11. And Jeſus ſtood before the Governor, and the Governor aſked him, ſaying, Art thou the King of the Jews? And Jeſus ſaid to him, (*It is as*) thou ſayeſt.

12. And when he was accuſed of the chief Prieſts and Elders, he anſwered nothing, (*as knowing, it was to no purpoſe to ſpeak to them*, Luke xxii. 68.)

13. Then ſaid Pilate to him, Heareſt thou not how many things they witneſs againſt thee, (*yet thou anſwereſt nothing?*)

14. And he anſwered him to never a word; inſomuch that the Governor marvelled greatly.

15. Now at that [a] Feaſt (*of the Paſſover*, John xviii. 39. *kept in memory of their Redemption from Egyptian Thraldom*,) the Governor was wont to releaſe to the People, a Priſoner whom they would (*deſire.*)

16. And they had then a notable Priſoner called Barabbas, (*guilty of Robbery*, John xviii. 40. *Sedition and Murther*, Luke xxiii. 19.)

17. Therefore when they were gathered together, Pilate (*hoping they would be aſhamed to releaſe ſuch a Villain*,) ſaid to them, Whom will you that I (*ſhould*) releaſe to you? Barabbas, or Jeſus, who is called Chriſt, (*the King of the Jews?* Mark xv. 9.

18. *And this notorious Malefactor he propoſed to them, to preſerve Jeſus*;) for he knew that for envy they had delivered him, (i. e. *Jeſus, into his Hands.*)

19. When he was ſet down on the Judgment-Seat, his Wife ſent to him (*a Meſſenger*) ſaying, Have thou nothing to do with (*the condemnation of*) that juſt Man; for I have ſuffered many things this day in a Dream, becauſe of him; (*which convince me, it will be dangerous for thee to condemn him.*)

20. But the chief Prieſts and Elders perſuaded the Multitude, that they ſhould aſk Barabbas, and (*deſire the Governor to*) deſtroy Jeſus.

21. (*Then*) the Governor (*being willing to releaſe Jeſus*, Luke xxiii. 20.) anſwered, and (ἀποκριθεὶς, *ſpeaking again*,) ſaid to them, whether of the twain (*mentioned*,) will ye that I releaſe to you? They ſaid, (*let it be*) Barabbas.

22. Pilate ſaid to them, What ſhall I do then with Jeſus, who is called Chriſt? They all (*in compliance with the chief Prieſts and Elders*, ver. 20.) ſaid to him, Let him be crucified.

23. And the Governor ſaid, Why, (*I find no cauſe of Death in him*, Luke xxiii. 22.) what Evil hath he done (*to deſerve it?*) But they cried out the more, ſaying, Let him be crucified.

24. When Pilate ſaw that he could prevail nothing (*in the behalf of Chriſt*,) but that rather a Tumult was made, [e] he took Water, and waſhed his Hands before the Multitude, ſaying, (*I by this Ceremony declare, that*) I am innocent of (*from*) the Blood of this juſt Perſon; ſee ye to it, (*that it lie not heavy upon you.*)

25. Then anſwered all the People, and ſaid, (*Whatſoever Guilt there is in ſhedding*) his Blood, (*may it*) be on us, and on our Children.

26. [f] Then (*to gratify the Multitude*, Mark xv.

xv. 15.) releaſed he Barabbas to them; and when he had ſcourged (Gr. *ſcourging*,) Jeſus, he delivered him *(up to them)* to be crucified.

27. Then the Soldiers of the Governor took Jeſus into the Common-Hall, and gathered to him the whole Band of Soldiers.

28. And they ſtripped him *(of his own* g *Garments*,) and [g] put on him a ſcarlet Robe, *(ſuch as was worn by Kings.)*

29. And when they had platted a Crown of Thorns, they put it upon his Head; and *(inſtead of a Scepter, they put)* a Reed in his right Hand; and they bowed the Knee before him, and mocked him, ſaying, Hail King of the Jews.

30. And they ſpit upon him, and took the Reed *(out of his Hand,)* and ſmote him on the Head *(with it.)*

31. And after that they had *(thus vilified and)* mocked him, they took the Robe off from him, *(diſthroning him from his pretended Kingdom,)* and put his own Raiment on him, and led him away to crucify him.

32. And as they came out, they found a Man of Cyrene, Simon by Name, *(coming* h *from the Field*, Mark xv. 21.) [h] him they compelled to bear his Croſs *(with him, who thro' Weakneſs was not ſufficient to bear it to the place of Execution.)*

33. And when they were come to a place i called [i] Golgotha, that is to ſay, a place of a *(the)* Skull, *(where, ſaith Tradition, the firſt Adam was buried,)*

k 34. [k] They gave him Vinegar to drink, mingled with Gall, *(to intoxicate him, and take off the ſenſe of his Pain;)* and when he had taſted *(thereof, or what it was,)* he would not drink of it.

35. And *(when)* they *(had)* crucified him, they parted his Garments, *(except his woven Coat, into four parts*, John xix. 23, 24.) caſting Lots *(for his Coat,)* that it might be fulfilled which was ſpoken by the Prophet, *(Pſal.* xxii. 19.) they parted my Garments among them, and upon my Veſture did they caſt Lots.

36. And then ſitting down, they watched him there.

37. And *(Pilate)* ſet up over his Head his Accuſation, written *(in Hebrew, Greek, and Latin*, Luke xxiii. 38.) THIS IS JESUS THE KING OF THE JEWS.

l 38. [l] Then were there two Thieves crucified with him, one on the right Hand, and another on the left; *(and ſo that Scripture was fulfilled which ſaid, he was numbered with the Tranſgreſſors*, Mark xv. 28.)

39. And they that paſſed by, reviled him, wagging their Heads,

40. And ſaying, Thou that deſtroyeſt the Temple, and buildeſt it in three days, ſave thy ſelf, if thou be the Son of God, *(and)* come down from the Croſs.

41. Likewiſe alſo, the Chief Prieſts mocking him, with the Scribes and Elders, ſaid,

42. He ſaved others, *(but)* himſelf he cannot ſave; if he be *(indeed)* the King of Iſrael, let him now come down from the Croſs, and we will believe *(in)* him.

43. He truſted in God, let him deliver him now, if he will have him, *(or delighteth in him*, Pſal. xxii. 9.) for he ſaid, I am the Son of God.

44. *(One of)* the Thieves alſo, which were crucified with him, caſt the ſame in his Teeth, *(ſaying, If thou be the Chriſt, ſave thy ſelf and us; but the other rebuked him*, &c. Luke xxiii. 39,—43.)

45. Now from the ſixth Hour, there was Darkneſs over all the Land *(of Judea,)* until the ninth Hour, *(the Sun being darkned*, Luke xxiii. 45.)

46. And about the ninth Hour, Jeſus cried with a loud Voice, ſaying, [m] Eli, Eli, lama m ſabachthani, that is to ſay, My God, my God, why haſt thou *(ſo)* forſaken me, *(as to give me into the Hands of my Enemies?)*

47. Some of them that ſtood there, when they heard that, ſaid, This Man calleth for Elias.

48. And ſtraightway [n] one of them ran, n and took a Spunge, and filled it with Vinegar, *(which the Soldiers drank,)* and put it on a Reed, and gave *(it)* him to drink, *(to recreate his Spirits.)*

49. The reſt ſaid, Let be, *(Gr. let him alone,)* let us ſee whether Elias will come to ſave him.

50. Jeſus, when he had cried again with a loud Voice, *(ſaid, Father, into thy Hands I commend my Spirit; and having ſaid this*, John xix. 28, 29, 30. *he)* yielded up the Ghoſt.

51. And behold, [o] the Veil of the Tem- o ple *(which parted the Holy Place from the moſt Holy)* was rent in twain from the top to the bottom; *(Chriſt having, by his Death, procured for us an Entrance into the Holy of Holies*, Heb. x. 20.) and the Earth did quake, and the Rocks rent,

52. And the Graves were opened, and [p] p many Bodies of Saints, which ſlept, aroſe,

53. And came out of the *(ir)* Graves after his Reſurrection, *(who was the Firſt-born from the Dead*, Coloſſ. i. 28.*)* and went into the Holy City, and appeared to many.

54. Now when the Centurion, and they that were with him, watching Jeſus, *(viz. the Soldiers*, ver. 36.) ſaw the Earthquake, and thoſe things that were done; they feared greatly, ſaying, *(ſome of them)* [q] Truly, q this was the Son of God; *(and others, this was a juſt Man*, Luke xxiii. 47. *and all that were preſent, ſmiting their Breaſts, departed*, ver. 48.)

55. And many Women were there beholding afar off, which followed Jeſus from Galilee *(to Jeruſalem,)* miniſtring to him *(of their Subſtance.)*

56. Among which was Mary Magdalene, and Mary the Mother of James *(the leſs,)* and Joſes, and the Mother of Zebedee's Children.

57. When the Even was come, there came [r] a rich Man of Arimathea, *(an honourable* r *Counſellor,*

Counſellor, Mark xv. 43. *a good and juſt Man, who expected the Kingdom of God, and conſented not to the Counſel or Deeds of them that condemned him*, Luke xxiii. 50, 51.) named Joſeph, who alſo himſelf was Jeſus his Diſciple.

58. He went to Pilate, and begged the Body of Jeſus (*that it might not be buried with the Malefactors*;) then Pilate (*enquiring of the Centurion, and being certified by him, that Jeſus was dead indeed*, Mark xv. 44, 45.) commanded the Body to be delivered (*to him.*)

59. And when Joſeph had taken the Body, he wrapped it in a clean (*fine*) Linen Cloth; (*and Nicodemus bringing a mixture of Myrrh and Aloes, of about an 100 pound weight, they wrap up the Body in the Linen Cloths, with the Spices, as the Jews uſe to Bury*, John xix. 39, 40.)

s 60. [s] And laid it in his own new Tomb, which he had hewn out of the (*a*) Rock, (*and wherein was never yet Man laid*, John xxix. 41.) and he rolled a great ſtone to the Door of the Sepulchre, and departed.

61. And there was Mary Magdalene, and the other Mary, ſitting over againſt the Sepulchre; (*who beheld where he was laid*, Mark xv. 47. *and prepared Spices and Ointments for his Body*, Luke xxiii. 56.)

62. Now the next day that followed the Day of Preparation, (viz. *the Sabbath-day in the morning*,) the Chief Prieſts and Phariſees came together to Pilate,

63. Saying, Sir, we remember that that Deceiver ſaid, whilſt he was yet alive, after three Days I will riſe again.

64. Command therefore, that the Sepulchre be made ſure until the third Day, leſt his Diſciples come by Night and ſteal him away, and ſay to the People, He is riſen from the Dead; ſo the laſt Error ſhall be worſe than the firſt.

65. Pilate ſaid to them, Ye have a Watch; go your way, and make it as ſure as you can.

66. So they went and made the Sepulchre ſure; ſealing the Stone, (*as* Dan. vi. 17.) and ſetting a Watch, (i.e. *a Guard of Sixty Roman Soldiers.*)

Annotations on Chap. XXVII.

Ver. 1. Πρωΐας δὲ γενομένης, *when the Morning was come.*] This was the Morning of the 15*th* of *Niſan*, and ſo the 1*ſt* Day of the Feaſt, as to the Holy Convocation; but the 2*d* Day as to the putting away Leaven out of their Families, which was to be done on the 14*th* Day on the Evening. See the *Appendix* to chap. xiv. of St. *Mark*.

a

Ver. 3. Ἀπέρριψε τὰ τριάκοντα ἀργύρια· *Judas, when he ſaw that he was condemned, repenting, returned the thirty Pieces of Silver to the Chief Prieſts.*] It ſeems to me not improbable, that *Judas* when he betrayed *Chriſt*, might have imagined, as the *Diſciples* did, and as the *Jews* thought of their *Meſſias*, that he would not have died, but either would have conveyed himſelf out of the Soldier's hands, as he did from the Multitude, when they ſought to ſtone him, or caſt him down a Precipice; or by ſome other miraculous way, would have preſerved himſelf: And of this Opinion, ſaith *Theophylact*, on ℣. 5. were ſome of the Fathers. And when he ſaw it was otherwiſe, he is not only ſorry for what he had done, but confeſſes his Sin, throws back the Money as unlawfully got, and therefore not to be retained, but renounced together with the Sin; *quod enim ſcelere partum eſt non debet retineri, ſed cum ipſo ſcelere abjici*; and proclaims the Innocency of his Lord: Yet that his ſorrow was not *that godly Sorrow that works true Repentance*, is evident from our Lord's Declaration, *ch.* xxvi. 24. That *it had been better for him he had not been born*; and from his *going to his own place*, Acts i. 25. Moreover, it alſo ſeems to me a wonderful ſign of the Stupidity of the *Chief Prieſts* and *Elders*, that they could anſwer, *What is that to us?* For could they think it no Sin to hire a Man to betray innocent Blood? Do they not confeſs, this very Money was the Price of Blood? ℣. 6. And, was it not the very Money they gave to purchaſe that Blood? And, was not the Field they bought with it, ſtiled upon this account, *The Field of Blood?* And, was not this a laſting Teſtimony of their Guilt, whoſe Money purchaſed this Blood? And therefore, *Stephen* roundly tells them, that they had been οἱ προδόται, *the Betrayers and Murtherers of that juſt one*, Acts vii. 52. And they themſelves, when the Miracles done in *Chriſt*'s Name had awakened them, begin to be troubled, that the *Apoſtles* ſhould bring *this Man's Blood upon them*, Acts v. 28.

Ver. 5. Καὶ ἀπελθὼν, ἀπήγξατο· *And going away, he hanged himſelf.*] That this is the proper import of theſe Words, we learn from a parallel place in *Arrian*, upon (a) *Epictetus*, viz. *That it is no intolerable thing to be hanged; for when any Man judges it reaſonable ſo to do, he goes and hangs himſelf.* It bears no other ſenſe in *Tobit*, when *Sarah*, the Daughter of *Raguel*, is ſaid to be ſo ſorry, ὥστε ἀπάγξασθαι, as to think of hanging herſelf, *Chap.* iii. 10. or in the Words of *Job*, *Chap.* vii. 15. *My Soul chuſeth Strangling*, that violent kind of Death, *rather than Life*. This is evident, (1.) from the Provocation, which cauſed this Grief, *viz.* That her Maids reproached her as ἀποπνίξασα, *having ſtrangled her ſeven Huſbands*; and ſeeing they were thus dead, *bid her go after them*, ℣. 8, 9. by theſe words, putting this very Thought into her Head; whence it follows, that hearing theſe things, ſhe was ſo troubled, ὥστε ἀπάγξασθαι, as to think of ſtrangling herſelf.

b

(a) Τὸ δ' ἀπάγασθαι, οὐκ ἔστιν ἀφόρητον ὅταν γοῦν μάθῃ τις ὅτι εὔλογον, ἀπιλθὼν ἀπήγξατο, l. 1. c. 2.

ſelf. (2.) This is ſtill farther evident, from the Conſideration that reſtrained her, not from her Grief, but from doing as they bad her, *ver.* 9. *If I ſhall do this, I ſhall be a Reproach to my Father*; not ſurely by being grieved and melancholy, but by cutting off my ſelf by ſuch a kind of Death as is the Puniſhment of great Malefactors, *ver.* 10. And, (3.) That her Grief and Melancholy, and her deſire of Death, continued ſtill as long as ever, appeareth from her following Prayer to God, εἶπον ἀπολῦσαι μέ, which is not to be rendred as Mr. *Cl.* doth, *I ſaid, Take me away*; for the Words preceeding, καὶ νῦν κύριε, will not admit of that Tranſlation. And, *Now, O Lord, I ſaid*, &c. but they are to be rendred in the Imperative thus, *And now, O Lord, command, or ſpeak, that I may be taken away, and may not hear any more theſe Reproaches*, ver. 13. and, *if it pleaſes thee not to kill me*, ἐπίταξον ἀπολωλῆναι, *command that I may be delivered*, ver. 6. So again is the Phraſe uſed of *Achitophel*, 2 Sam. xvii. 23. ἀπῆλθεν καὶ ἀπήγξατο, *He went away and hanged himſelf*; not dying with exceſs of Grief and Melancholy, as ſome think; ſince that in all likelihood, would have hindred him from ſetting *his Houſe in order*, or giving ſuch a ſolemn charge concerning it: As for the *Hebrew* חנק that it very properly ſignified ſuch a violent Suffocation, is apparent, in that this *Chanak* or *Chinnuck*, is one of their four kinds of Death inflicted upon *Malefactors*, and that they uſed proverbially to ſay, (b) *If you would be ſtrangled, hang your ſelf upon a great Tree.* Nor is it neceſſary, that the Word ſhould bear any other Senſe in (c) *Ælian*, when he ſays, ζκώμματα ὐ μόνον ἐλύπησε ἀλλὰ καὶ ἀπέκτεινε, *Scoffs have not only made Men ſad, but killed them:* For though *Socrates* being ſcoffed at, laughed; yet *Poliager* ἀπήγξατο *hanged himſelf:* For theſe Scoffs might be ſaid to kill him, which cauſed him thus to ſlay himſelf. But then it will be aſked, how this hanging himſelf can be reconciled with St. *Peter*'s Account of the Death of *Judas*, that πρηνὴς γενόμενος, falling down headlong, or as ſome Copies have it, ἀποκρεμάμενος, *thus hanging, he burſt aſunder, and all his Bowels guſhed out*; ſuſpenſus crepuit medius, ſaith the *Vulgar*; that is, *leaping down, or precipitating himſelf from the Tree on which he hanged himſelf*, he had a Rupture, by reaſon of the great jerk of that Fall, which broke his *Peritonæum*; and made his Bowels fall into his *Scrotum*; which frequently happens upon Leaping or other violent Motions of the lower Parts. And, if this reading of the *Latin* and ſome *Greek* Copies be allowed, St. *Peter*'s Account will be only an improvement of what St. *Matthew* ſaid, and a Declaration of what followed upon hanging himſelf. Or, if we retain πρηνὴς γενόμενος, that is, ſaith *Stephanus*, in caput ſe dejiciens ex alto, ſeu πρηνιχθεὶς, and may be rendred præcipitatus, or ſemet precipitans crepuit medius, *and precipitating himſelf, he burſt in the middle*; and then the Halter which made him πρήνης, or in caput propendens, will be ſtill hinted at by St. *Peter*. Or, if the falling of his Bowels into the *Scrotum*, be not thought ſufficient to anſwer to thoſe Words, *his Bowels guſhed out*, the Rim of his Belly being burſt, I know not why, in this extraordinary Inſtance, we may not admit of a more than ordinary Providence, to render the Death of this *Traytor* the more remarkable. Thus of *Herod Agrippa*, (d) St. *Chryſoſtom* ſaith, That becauſe he gave not Glory to God, διερράγη καὶ ἐξεχύθη τὰ σπλάγχνα αὐτοῦ, *he burſt aſunder, and his Bowels guſhed out.* Pleaſant here is the Imagination of ſome of the *Fathers*, that *Judas* knowing that *Chriſt* was to deſcend to Hell to bring thence the Souls that were there, went and hanged himſelf, that his Soul might get thither before him, and ſo might be thence delivered with the reſt. So *Theophanes*, Hom. 27. p. 202. *Theophylact* in locum. Better is their Note upon his returning the thirty Pieces of Silver, *viz.* that quod ſcelere partum eſt, non debet retineri, ſed cum ipſo ſcelere rejici; *That which is got by Wickedneſs, ought not to be retained, but returned, and rejected with the Sin.*

Ver. 9. *Then was fulfilled that which was ſpoken,* διὰ Ἱερεμίου τοῦ προφήτου, *by Jeremiah the Prophet.*] Againſt the Truth of this the *Jews* object, that the Words cited here, are not to be found in *Jeremy*, but only in the Prophet *Zachary*. To which the learned anſwer: c

1*ſt*, That it is not certain, that the word *Jeremy* was in the *Original Copies*; for the *Syriac* and *Perſic* Verſions have it not: So when this Objection was made in (e) St. *Auguſtine*'s Time, he anſwers, *Let this Objector know, that all Copies read not, by* Jeremy *the Prophet, but ſome only, by the Prophet; we may ſay therefore, thoſe Copies are moſt to be relied on which have not the Name of* Jeremy: But then he ingenuouſly confeſſes, that he durſt not depend upon this Anſwer, becauſe moſt of the *Latin*, and moſt *Greek* Copies, had the Word *Jeremy*; and it is not to be thought, they would have put in a Word to make the *Scripture* faulty.

2*dly*, Dr. *Lightfoot* ſays, the *Prophecy* of *Jeremiah* was placed firſt in the Volume of the *Prophets*, and ſo became the running Title of that whole Volume; ſo that what was writ in any of them, might be ſaid to be written by *Jeremy* the *Prophet*; but, tho' *Jeremy* might be placed firſt, I can hardly think, that *Jeremy* the *Prophet* ſhould ſignify the *Prophet Iſaiah*; and finding no other Words of other *Prophets* cited thus in the whole *New Teſtament*, I can hardly believe theſe Words cited after this manner. And, therefore,

3*dly*,

(b) Buxt. in voce Chanak. (c) L. 5. c. 8. (d) In Hebr. Hom. 26. p. 564. l. 38.

(e) *Primò noverint non omnes Codices Evangeliorum habere, quod per Jeremiam dictum ſit, ſed tantummodo per Prophetam; poſſumus ergo dicere, his potius codicibus eſſe credendum qui Jeremiæ nomen non habent.* De conſenſ. Evang. l. 3. c. 7. To. 4. p. 485.

3*dly*, Obſerve, that (f) St. *Jerom* expreſly affirms, That theſe very Words, *were writ*, and read by him *in an Apocryphal Book of the Prophet* Jeremy. And ſeeing we find, 2 *Maccabees* ii. from ℣. 1. to 9. many Words ſpoken by the Prophet *Jeremy*, which are not in the Book of his *Prophecy*, why might not theſe Words alſo have been ſpoken by him, and kept in memory, or in ſome Writing, till the time of *Zachary?* Of whom it is obſervable, that he loved to uſe the Words of *Jeremy*, as will appear by comparing *Zach.* i. 4. with *Jer.* xviii. 11. and *Zach.* iii. 8. with *Jer.* xxiii. 5. Hence the *Jews* uſed to ſay, *the Spirit of* Jeremy *was in Zachary*, and ſo both made but one *Prophet*; and the Biſhop of *Bath* and *Wells*, and Mr. *Mede*, think it highly probable, that *Jeremiah* wrote the 9th, 10th, and the 11th Chapters of *Zachariah*, in which laſt *Chapter* theſe Words are.

Ver. 14. Ὥϛε θαυμάζειν τὸν ἡγεμόνα λίαν. See the Defence of theſe Words, *Exam. Millii hic.*

d Ver. 15. Κατὰ δὲ τὴν ἑορτὴν εἰώθει ἡγεμὼν ἀπολύειν, *At the Feaſt he was wont to releaſe.*] There being no ſuch Releaſe made by the Governor at the other *Feſtivals* of the *Jews*, but at this only; and becauſe a Releaſe was then κατὰ ἑορτὴν, *according to the Nature of the Paſchal Feaſt*, kept in memory of their Releaſe from *Egyptian* Bondage; ſee Note on *Mark* xv. 6. 'Tis not here ſo proper to obſerve, that 'twas the Cuſtom among other *Nations*, to releaſe their Priſoners on *Feſtival* Days, eſpecially if we conſider, that at leaſt at other Feſtivals, it was the Cuſtom of the *Jews* to puniſh Criminals. See Note on *Ch.* xxvi. 5.

e Ver. 24. Λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας, *He took Water, and waſhed his Hands before the Multitude, ſaying, I am clean from the Blood of this juſt Man.*] He did this, ſaith (*) *Origen*, according to the Cuſtom of the *Jews*, or, ex conſuetudine Judaica, volens eos de Chriſti innocentia non ſolum verbis, ſed facto inſtruere, *being willing to aſſert Chriſt's Innocency to them not in Words only, but by Deed.* Thus in the Inſtance of unknown Murder, the Elders of the City were to *waſh their Hands, and ſay, our Hands have not ſhed this Blood*, Deut. xxi. 6, 7. and the *Pſalmiſt* having renounced all Confederacy with wicked and miſchievous Men, ſaith, *I will waſh my Hands* (in Teſtimony of my) *Innocency*, Pſal. xxvi. 6. And (g) *Wagenſeil* upon *Sota* thinks that *Pilate* had reſpect to this Rite; but others think he rather did it according to the Cuſtom of the *Gentiles*, who thought to purge themſelves from Bloodſhed by waſhing. So the (h) *Scholiaſt* upon *Sophocles in Ajace*, 3. 1. ſaith, *It was the cuſtom among the Antients when they had killed a Man, or ſhed Blood, to waſh their Hands in Water, to purify them from their Defilement.* And (i) *Æneas* in *Virgil* ſpeaketh to the ſame purpoſe. See *Examen Millii* here.

Ver. 26. Τότε ἀπέλυσεν αὐτοῖς Βαραββᾶν, *Then* f *he releaſed to them Barabbas.*] This *Barabbas* was impriſoned for *Sedition* and *Murder*, *Luke* xxiii. 35. So that if this were cuſtomary at this Feaſt to releaſe ſuch Criminals, then the Law concerning the ſhedding of the Blood of the wilful Murderer, *Num.* xxxv. 31, 32. muſt admit of ſome Diſpenſation.

Ver. 28. Περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, g *They put on him a Purple Robe.*] Some think the Soldiers did this by Advice of the *Jews*, intending by this *Purple* to deride Chriſt's Pretence of being their *Meſſiah*; it being a Tradition with them, that when their *Meſſiah* comes, he ſhall *be cloathed with fine Purple.* Moſes Haddarf. in Breſchith Rabbi, Cap. 49. 11. But this Conſultation of the *Jews* with them being mentioned by none of the *Evangeliſts*, I think the Soldiers rather did it in Deriſion of his Title to be *King* of the *Jews.* The κάνδυ ἁλιπόρφυρον, and χιτὼν πορφύρεον μετὰ σόλυκος, *the Sea-Purple Coat, and Purple mixt with White, being proper to the Kings of Perſia.* See *Briſſon de Reg. Perſ. l.* 1. *p.* 37, 38.

Ver. 32.—Τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυ- h ρὸν αὐτοῦ, *They found a Man of Cyrene,—him they compelled to bear his Croſs.*] It was the cuſtom that he that was to be crucified ſhould bear his own Croſs, as (k) *Lipſius* proves from *Artemidorus* and *Plutarch*; and ſo our Saviour for ſome time did, *for he went forth* βαστάζων τὸν σταυρὸν αὐτοῦ, *bearing his Croſs*, John xix. 17. *Heb.* xii. 2. but then ἐξερχόμενοι, *going out* with him, and finding it too burthenous for him, they compel this *Simon* to bear it either with or for him.

Ver. 33. *And when they were come to a* i *Place called Golgotha*, ὅς ἐστι λεγόμενος κρανίου τόπος, *that is to ſay, the Place of a Skull.*] *It is*, ſaith (l) *Theophylact*, *a Tradition come down to us from the Fathers, that Adam was buried here, and therefore*, ſaith he, *Chriſt, who was to heal the Fall and Death of Adam, was here crucified, that where the Begiming of Death was, there might be the Diſſolution of it:* his Witneſſes of this *Tradition*, are *Origen*, *Tertullian*, *Epiphanius*, *Athanaſius*, and St.

(f) *Legi nuper in quodam Hebraico volumine, quod Nazarenæ Secta Hebræus mihi obtulit, Hieremiæ Apocryphum in quo hæc ad verbum ſcripta reperi.* Hieron. in Locum.

(*) Hom. 35. in Matth. F. 861.

(g) P. 910.

(h) Ἐν δὲ τοῖς παλαιοῖς ὅταν ἢ φόνον ἀνθρώπου ἢ ἄλλας σφαγὰς ἐποίουν ὕδατι ἀπονίπτειν τὰς χεῖρας εἰς κάθαρσιν τοῦ μιάσματος, p. 20.

(i) *Sacra manu, patrioſque penates—Me bello è tanto digreſſum & cæde recente—Attractare nefas donec me flumine vivo—Abluero* Æn. 2. ℣. 715.

(k) L. 2. de Cruce, c. 5. p. 39, 40.

(l) Παράδοσις ἔστιν εἰς ἡμᾶς φθάνουσα ἐξ ἀγίων πατέρων ὅτι δ' Ἀδὰμ ἐκεῖ ἐτάφη. *Venit ad me traditio talis*, Orig. Hom. 35. in Matth. F. 87. F. Epiphanius Hær. 46. §. 5. p. 394. Athanaſius de Cruce & Paſſ. Domini, To. 1. p. 1003. Baſilius Seleuc. Orat. 38. p. 199. Baſil. M. Hom. 5. in Iſa. Ambroſ. l. 5. Ep. 19. Auguſtin. To. 10. Hom. 71. de Tempore, p. 738.

St. *Auguſtin*; St. *Jerom* only on this place ſaying, *This is a favourable Interpretation, and pleaſing to the Ears of the People*, nec tamen vera, *but not true.*

k Ver. 34. Ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον, *They gave him Vinegar to drink mingled with Gall.*] *They gave him*, Mark xv. 23. οἶνον ἐσμυρμισμένον, *Wine mixed with Wormwood*, which differs not from this Account, for לענה which ſignifies *Wormwood*, is by the *Seventy* rendred χολὴ, *Prov.* v. 4. *Lam.* iii. 15. And ſo *Merora*, which hath its Name from *Bitterneſs*, is rendred, *Job* xvi. 13.—xx. 14. This kind of Wine was given to intoxicate the Condemned, and ſo to take away the Senſe of Pain, whence it is called οἶνος καταυξεως, *the ſtupifying Wine*, Pſal. lx. 3. on which account our Saviour, who needed none of theſe Arts to diminiſh his Senſe of Pain, that he might ſhew his Patience, and Readineſs to ſuffer, refuſed to drink it. See Note on *Luke* xxiii. 36.

l Ver. 38. *Then were crucified with him* δύο λῃσταὶ, *two Thieves*, and *ver.* 44. οἱ λῃσταὶ, *the Thieves upbraided him.*] And yet one of them only did upbraid him. See Note on *Luke* xxiii. 40. So the Soldiers brought him Vinegar, *Luke* xxiii. 36. *John* xix. 29. *one of them did it*, Matth. xxvii. 48. Mark xv. 36. *The Diſciples* had Indignation, *Matth.* xxvi. 8. *ſome of them*, Mark xiv. 4. *one of them*, John xii. 4. So *Mark* xvi. 5. *Matth.* xxviii. 2. there is mention of one *Angel* only, but *Luke* xxiv. 4. *John* xx. 12. there is mention of *two.*

m Ver. 46. Θεέ μου, Θεέ μου, ἱνατί με ἐγκατέλιπες; *My God, my God, why haſt thou forſaken me?*] Wonderful are the *Tragedies* ſome make, and the Scruples they have raiſed upon theſe plain Words; when yet,

1*ſt*, It is certain that in the *Hebrew* way of ſpeaking, God is ſaid to *leave*, or *forſake any Perſon*, when he ſuffers him to fall into great Calamities, and lie under great Miſeries, and doth not help him out of them. And therefore *Zion* being long afflicted is brought in by the *Prophet Iſaiah* thus complaining, ἐγκατέλειπέ με Κύριος, *the Lord hath forſaken me*, Κύριος ἐπιλάθεταί μου, *the Lord hath forgotten me*, Chap. xlix. 14. And the *Pſalmiſt*, as he is frequent in the ſame Complaint, *viz. Pſal.* x. 11.—xlii. 10.—xliii. 2. ſo doth he manifeſtly thus explain himſelf in the following Words, *Why art thou far from my Prayer*, ſo that tho' *I cry in the day-time thou heareſt not?* Pſal xxii. 2, 3, 4. Nor could *David* have any other meaning, when he calls God ſo fiducially *his God*, as *Chriſt* alſo here doth, and even breathes his laſt in theſe Words, *Father, into thy Hands I commit my Spirit*; and ſaith of his ſuffering Condition, *it is finiſhed*, and doubted not but his Soul ſhould that day be in *Paradiſe*; ſo impoſſible is it that in theſe Words he ſhould intimate any Failure of his Truſt in God, or any Perturbation of Spirit ariſing from the Senſe of Divine Wrath. This being certain and allowed, let Men ſay if they pleaſe, that now *Satan* was let looſe upon him, becauſe, after his firſt Temptation he receded only from him *for a Seaſon*, Luke iv. 13. and this was the Hour of the *Prince* of *Darkneſs*; provided they ſtill own, that the *Prince* of *Darkneſs coming*, *found nothing in him*, for his Temptations to work upon, *John* xiv. 30. Let them add, if they pleaſe, that the Divine Glory parted from him, provided that they underſtand this κυριοπρεπῶς in a Senſe becoming our Lord; either as Dr. *Hammond* hath it on *Pſal.* xxii. 2. that *the Divinity ſuſpended its Influence ſo far as to deliver up his Body to Death*; or that the Senſe of what he ſuffered was ſo great, as that he could not then attend, as formerly, to that Senſe of Divine Favour, or receive the Joy and Conſolation from it, which he did before; the Experience of the higheſt Sorrows and the ſublimeſt Joys at the ſame time, being not well compatible even with the innocent Infirmities of human Nature; theſe things are perhaps *gratis dicta*, but not diſhonourable to our bleſſed Lord.

Ver. 48. *One—taking a Spunge, filled it* n *with Vinegar*, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν, *and putting it on a Reed gave him to drink.*] So *Mark* xv. 36. whereas St. *John* ſaith, ὑσσώπῳ περιθέντες, *putting it upon Hyſſop, they put it to his Mouth*, Chap. xix. 29. which Words the *Criticks* would without reaſon change into ὑσσὸν, *a Javelin*; whereas St. *John*'s Hyſſop may not only ſignify the Leaves which by the Smell do recreate, but alſo the *Stalk* or *Stem* which might ſupport the Spunge, that being, as their Muſtard-Seed, much greater in thoſe Countries than it is with us.

Ver. 51. Τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς o δύο, *The Veil of the Temple was rent in twain.*] They built no Partition-Wall, ſaith *Maimonides*, in the ſecond Temple between the Holy Place and the *Moſt Holy*, tho' in the firſt Temple there was a Wall built betwixt them of the Thickneſs of a Cubit; but they were divided by two Veils, one from the Extremity of the *Moſt Holy Place*, another from the Extremity of the *Holy*, with a void Space of a Cubit. And ſo likewiſe was it, ſaith (m) *Joſephus*, in the Temple reſtored by *Herod*, in which there were two Veils, one for the Holy Place, another for the *Adytum:* This Veil, ſaith the *Apoſtle*, ſignifying, *that the Way into the Holy of Holies was not yet opened*; *Chriſt*'s Death procuring *a new and living Way into it*, Heb. ix. 8. and therefore he having ſuffered, this *Veil* is rent.

Ver. 52. Καὶ πολλὰ σώματα τῶν κεκοιμημένων p ἁγίων ἠγέρθη, *And many Bodies of the Saints which ſlept aroſe*, &c.] Here note,

1*ſt*, That according to the Opinion of the *Jews*, when their *Meſſiah* came, there ſhould be a Reſurrection of ſome pious Men. *Albo in libro Ikarim, par.* 4. *c.* 35. Note,

(m) Τὸ δὲ ἐνδοτάτω μέρος διείργετο ὁμοίως καταπετάσματι πρὸς τὸ ἔξωθεν. De Bello Jud. l. 6. c. 14. p. 918.

2*dly*, That it is here expreſly ſaid, theſe Saints aroſe out of their Sepulchres μετὰ τὴν ἔγερσιν αὐτοῦ, *after Chriſt's Reſurrection*, he being the Firſt-born from the dead: By this Example *Chriſt* would confirm them in his great Promiſe, that he would *raiſe all that believed in him to eternal Life*. And (n) ſome ſay they were raiſed to live in Paradiſe with *Enoch* and *Elias*.

3*dly*, Who were the Perſons raiſed after this manner, it is not eaſy to conjecture. (o) *Ignatius* ſaith, *they were the Holy Prophets, who were his Diſciples, and expected him*, and who are ſaid, to *enter into the Kingdom of God, with Abraham, Iſaac, and Jacob*, Luke xiii. 28. My Conjecture is, they might be ſome of thoſe who believed in *Jeſus*, as old *Simeon* did, and died before his Reſurrection; for it is obſervable from St. *John*, that *Chriſt* not only promiſed a Reſurrection to all that believed on him, at the laſt Day, but alſo ſaid, *the Hour is coming, and now is, that the Dead ſhall hear the Voice of the Son of Man*, John v. 25. And that this Reſurrection was both a proper Reſurrection, and was to precede the general Reſurrection, is proved in the Note on that Place, and ſo could be no other than the Reſurrection mentioned here. Moreover, of theſe Perſons it is ſaid, that *they went into the Holy City, and appeared to many:* whence it is probable they were Perſons known to them to whom they did appear; and if ſo, they muſt be Men who lived in the time of their Knowledge.

Ver. 54. Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος, *Truly this was the Son of God.*] It ſeems apparent from theſe Words, that *the Son of God* did not always ſignify one that was ſo by virtue of an internal, and eternal Generation, but one that was his beloved, and adopted Son; for what is here *the Son of God*, is in St. *Luke*, Chap. xxiii. 47. this was *a juſt Man*, and *v.* 43. they ſpake thus, *He truſted in God, let him deliver him if he delighteth in him, for he ſaid, I am the Son of God.* The *Jews* knew very well from *Pſal.* ii. that their *Meſſiah* was to be the Son of God; but that they did not know him to be ſo in this higher Senſe, ſeems evident, becauſe they did not know how *David* could call him Lord, Chap. xxii. 46. q

Ver. 57. *Joſeph of Arimathea.*] See the Note on *Mark* xv. 43. r

Ver. 60. Καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, *And put it in his new Tomb.*] What follows here, tends highly to the Confirmation of the Truth of our Lord's Reſurrection; for his Body being put into a Tomb, in which no Man had lain before, if any one roſe from it, it muſt be our Lord. 2*dly*, The Tomb being hewed out of a Rock, there could be no digging through it to convey *Chriſt*'s Body thence. 3*dly*, There being a Band of ſixty *Soldiers* placed there, as a Watch to preſerve the Body from being ſtolen, 'tis not to be ſuppoſed that the *Diſciples* ſhould beat this Band, and ſo there could be no ground of Suſpicion that our Lord was not truly riſen.

CHAP. XXVIII.

a 1. IN the [a] end of the Sabbath, as it began
b [b] to dawn towards the firſt day of the Week, came Mary Magdalen, and the other Mary (*mentioned*, Chap xxvii. 56.) to ſee the Sepulchre, (*having with them Spices to embalm his Body*, Luke xxiv. 1. *and about the Sunriſing they got thither*, Mark xvi. 2.)

2. And behold (*while they were conſulting by the way who ſhould roll away the great Stone from the Sepulchre, that they might get to him*) there was (*before they came thither*) a great Earthquake, for the (*an*) Angel of the Lord (*had*) deſcended from Heaven, and came and rolled (Gr. *and coming rolled*) back the Stone from the Door (*of the Sepulchre*) and ſat upon it.

3. (*And*) his Countenance (*or Appearance*) was like Lightning, and his Raiment (*was*) white as Snow.

4. And for fear of him, (*and by reaſon of the Earthquake*) the Keepers (*of the Sepulchre*) did ſhake, and became as dead Men.

5. And the Angel anſwered, (i. e. *ſpake*) and ſaid to the (*affrighted*) Women, Fear not ye: for I know that ye ſeek Jeſus which was crucified;

6. He is not here (*where you expected to find his Body*,) for he is riſen, as he ſaid (*he would; and for your ſatisfaction that it is even ſo*) come (*nearer to the Sepulchre, and*) ſee the place where the Lord lay.

7. And go quickly, and tell his Diſciples (*and Peter in particular*) that he is riſen from the Dead, and behold he goeth before you into Galilee, (*as he ſaid to you*, Matth. xxvi. 32. Mark xiv. 28.) there ſhall you ſee him: lo I have told you (*the Truth.*)

8. And they departed (Gr. *departing*,) quickly from the Sepulchre with Fear and great Joy, and did run, (Gr. *ran*) to bring his Diſciples word (*of what they had ſeen and heard.*)

9. And as they went to tell his Diſciples, behold Jeſus met them, ſaying, All hail, (*i. e. be joyful*,) and they (*when they were ſatisfied it was Jeſus*) came, and held him by the Feet, and worſhipped him.

10. Then ſaid Jeſus to them, Be not afraid, (*but*) go tell my Brethren, (i. e. *my Diſciples*) that they go into Galilee, and there ſhall they ſee me.

2 11. Now

(n) Author Q. & Reſp. ad qu. 85.

(o) Οὐ καὶ οἱ προφῆται μαθηταὶ ὄντες τῷ πνεύματι ὡς διδάσκαλον, αὐτὸν προσεδόκων, διὰ τοῦτο ὃν δικαίως· ἀνέμιμνον παρὼν ἤγειρεν αὐτοὺς ἐκ νεκρῶν, Epiſt. ad Magneſ. §. 9.

11. Now when they were going (*gone*,) behold ſome of the Watch came into the City, and ſhewed to the Chief Prieſts, all the things that were done.

12. And when they were aſſembled with the Elders, and had taken Counſel (*what was to be done to diſguiſe the Matter*) they gave large (*Sums of*) Money to the Soldiers (*that watched.*)

c 13. Saying, (*having received this*) [c] Say ye, his Diſciples came by Night and ſtole him away, while we ſlept.

14. And if this come to the Governor's Ear, we will perſuade (*or pacifie*) him, and ſecure you (*from harm.*)

15. So they took the Money, and did as they were taught: And this ſaying is commonly reported among the Jews until this Day.

16. [d] Then (*and*) the eleven Diſciples d went away (*from Jeruſalem*) into Galilee, to a Mountain where Jeſus had appointed them (*to meet him.*)

17. And when they ſaw him, they worſhipped him; but ſome (*of the Company*) doubted (*whether it was he indeed, or not.*)

18. And Jeſus came (*nigh*) and ſpake unto them ſaying, [e] All Power is given to me e in Heaven and in Earth, (*and ſo you need not doubt of my Protection, and Aſſiſtance.*)

19. [f] Go ye therefore and teach all Na- f tions, baptizing them in the Name (*or into the belief*) of the Father, and of the Son, and of the Holy Ghoſt.

20. Teaching them to obſerve all things whatſoever I have commanded you; and [g] lo, I am with you alway, even to the end g of the World. Amen.

Annotations on Chap. XXVIII.

a Ver. 1. Ὀψὲ τῶν Σαββάτων, *In the end of the Sabbath,*] Or rather *after the Sabbath*; ſo ὀψὲ τούτων, *after theſe things*, ὀψὲ νυκτὸς, *after night*; ſee many Examples of this in *Stephanus:* And ſo this perfectly agrees with the other *Evangeliſts*, who ſay, this was done, *the Sabbath being ended*, Mark xvi. 1. or *the firſt day of the week*, Luke xxiv. 1. John xx. 1. And perhaps St. *Matthew* mentions *Sabbaths* in the Plural; becauſe there were two *Sabbaths* in that Week, the Paſchal *Sabbath* on Friday, and the ordinary *Sabbath* on Saturday.

b Ibid. Ἐπιφωσκούσῃ εἰς μίαν Σαββάτων, *When it began to dawn into the firſt day of the week*;] *i. e.* To Sunday, or the *Lord*'s Day, for μία τῶν Σαββάτων always ſignifies *the firſt Day of the week*, or the *Lord*'s Day, or the Day of his Reſurrection from the Dead; and thus the Word μία uſually ſignifies in the *Septuagint*, when it is joined with Days, Weeks, or Months; as *the Evening and the Morning were* ἡμέρα μία, *the firſt day*, Gen. i. 5. So ἡμέρα μία τοῦ μηνὸς is *the firſt day of the Month*, Exod. xl. 2. Ezra iii. 6. —— x. 17. And ſo is μία τοῦ μηνὸς, *Lev.* xxv. 24. *Numb.* i. 1, 18. — xxix. 1.——xxxiii. 38. *Deut.* i. 3. *Ezek.* xxvi. 1.—xxxii. 1.—xlv. 18. *Hag.* i. 1. —ii. 1. See Note on 1 *Cor.* xvi. 2. Upon this Day in the Evening *Chriſt* appeared to the Twelve, *John* xx. 19. and again, *ver.* 26. and to the two *Diſciples*, Luke xxiv. 13. It is alſo reported of the *Chriſtians* by (a) *Pliny*, that they uſed, ſtato die ante lucem convenire, *to meet upon a ſet Day before it was Light*, and this Day from the beginning was called ἡ κυριακὴ, *the Lord's Day*, and was by *Chriſtians* from the beginning employed in Acts of Religious Worſhip. See the former Note. So (b) *Ignatius* exhorts *Chriſtians not to ſabbatize with the Jews, but to live* κατὰ κυριακὴν, according *to the Lord's Day*, in which our Life aroſe with him. So the true *Gnoſtick*, ſaith (c) *Clemens of Alexandria*, κυριακὴν ἐκείνην τὴν ἡμέραν ποιεῖ, *obſerves the Lord's Day, glorifying in himſelf the Reſurrection of our Lord, when he caſts away every evil Thought, and receives the true Knowledge.* (d) *Irenæus* ſaith, that τὸ ἐν τῇ κυριακῇ μὴ κλίνειν γόνυ, *not to bend the Knee on the Lord's Day was a Symbol of the Reſurrection. Melito Sardenſis* writ a Book περὶ κυριακῆς, *of the Lord's Day:* See more largely the Divine Original of the Lord's Day vindicated, Preface to the ſecond Part of *Traditions.* Of the following Words to *ver.* 13. ſee the Notes on *Mark* xvi.

Ver. 13. Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς c ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων, *Say, that his Diſciples came by Night and ſtole him away, while we ſlept.*] If this Hiſtory of the Soldiers be true, it is the greateſt Confirmation of our Lord's Reſurrection; for then they muſt not only have been convinced of it by the Earthquake, and the Viſion of the *Angel* which ſtruck them with the greateſt Terror, but muſt have told all theſe things that were done in the City, *ver.* 11. and ſo have raiſed all Mens Curioſity to go, and ſee whether Chriſt's Body was yet in the Grave; beſides, here the whole Body of the *Sanhedrim* or *Elders* of the *Jews* are charged with a moſt execrable Fact, *viz.* the hiring the whole Band of Soldiers to tell a Lye againſt their certain Knowledge, and their former Declaration made in the City; yea, to tell a ſenſeleſs Lye, *viz.* that the Diſciples ſtole away *Chriſt's* Body, while they ſlept; for if they were indeed aſleep, they could not tell that his *Diſciples* came at all; if they were not aſleep, they lyed in ſaying that they were. Now is it eaſy to believe that the *Sanhedrim*, who had theſe Men ſo oft before them, and under Examination for this very Teſtimony, that *Chriſt* was then riſen from the Dead, ſhould never ſay one word to

(a) Ep. 97. (b) Epiſt. ad Mag. §. 9. (c) Strom. 7. p. 744. (d) Fragm.

vindicate themſelves from this vile Imputation, ſo expreſly charged upon them, within eight Years after the thing was done; or that Money ſhould ſo corrupt a Band of Soldiers, that not one of them ſhould ever after this divulge the Truth? Beſides, how unlikely it was that the *Apoſtles* either would attempt to ſteal away their Maſter's dead Body, or having done this, to continue teſtifying that he was riſen from the Dead, or that they ſhould ſucceed in this attempt, hath been already ſhewed in the general Preface to this Work.

Ver. 16. Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, &c. *Then the eleven Diſciples went into Galilee, unto a Mountain, where Jeſus had appointed them.*] That *Chriſt* promiſed after his Reſurrection *to go before them into Galilee*, we read, *chap.* xxvi. 32. thither the *Angel* here, *ver.* 7. and *Chriſt* himſelf directs them to go to ſee him, *ver.* 10. but there is not the leaſt mention of any Mountain in *Galilee*, to which he bad them go to ſee him; and therefore theſe words, *where Chriſt had appointed them*, refer not to the Mountain, but to *Galilee*; but there being a Mountain which *Chriſt* frequented, and on which he had been before transfigured, this moved the *Diſciples* to go to that Mountain. Moreover 'tis obſervable, that they went not into *Galilee* till above eight Days after *Chriſt*'s Reſurrection; for *Chriſt* appeared to them at *Jeruſalem* eight Days after, *John* xx. 19. And when they went, doubtleſs they went not alone, but the Curioſity of thoſe that were with them, *Luke* xxiv. 9, 33. would likely move them to go to the place where he had appointed to be ſeen; and they and the other Diſciples which were then in *Galilee*, make up the five hundred Brethren of which he was
e ſeen at once, 1 *Cor.* xv. 6.

Ver. 18. Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς, *All Power is given me in Heaven and in Earth.*] That this Power was given to *Chriſt* is, ſaith *Woltzogenius*, a certain Argument that he is not God, for the moſt high God judgeth and commandeth by his own Power, which he always had, and received from none; whereas *Chriſt* received this Power from his Father, and that in time, *viz.* after his Reſurrection.

Anſw. To this I anſwer, That it is true that this Power was given to Chriſt, *becauſe he was the Son of Man*, John v. 27. *i. e.* becauſe he in his human Nature had exerciſed the Office of a *Prophet*, and after of a *Prieſt*; but then it was exerciſed *by the fulneſs of the Godhead dwelling in him.* So all the Bleſſings of the *Jews* are ſaid to come out of *Zion*, or from the *Sanctuary*, but they came thence becauſe the *Divine Majeſty* dwelt there; now the human Nature of Chriſt is the Temple of the *Deity*, or the *Tabernacle* in which the λόγος dwells, and from it all Bleſſings are derived on the Church by virtue of the Deity united to him. And this will be apparent from the Conceſſions of (e) *Woltzogenius* here, that *Chriſt hath obtained an unlimited Empire over all things, a Divine Power over the Bodies and Souls of Men, and Wiſdom to diſcern their Hearts and Reins*; for he to whom any Office duly is committed, muſt have ſufficient Power and Wiſdom to diſcharge that Office. Now to govern all things in Heaven and Earth, belongs only to him, who is the Lord and Maker of them; and therefore is known by this Title both in *Scripture*, and among the *Heathens*. See Note on *Rom.* ix. 5. and *Pſal.* xxxiii. 18.——xcvii. 5, 9. To have Power over Death, and to be able to raiſe the Dead, is to have that Power, which is proper to God alone. See Note on *Phil.* iii. 20. and to have Power over the Souls of Men, and to have the Knowledge of all Hearts, belongs to God alone, 1 *Kings* viii. 39. *Jer.* xvii. 10.

Object. There was no need this Power ſhould be given to the human Nature, ſeeing he had received it by virtue of the *Hypoſtatick Union.*

Anſw. He had before received the Power, by which he doth ſtill exerciſe this Dominion, but he could not exerciſe it whilſt he was in the ſtate of his Humiliation, and in the Form of a Servant, as now he doth, being exalted in this Nature to the right Hand of Majeſty, and placed on the Throne of Glory.

Object. But *Chriſt*'s human Nature is no Perſon, whereas to govern and judge are Actions proper to a Perſon.

Anſw. So to eat, drink and ſleep, are in us Perſonal Actions, and yet they agreed only to *Chriſt's* human Nature. To ſpeak in the Language of the *Schools*, the *principium quod* of theſe Actions is God and Man, or *Chriſtus* θεάνθροπος, but the *principium quo* is ſometimes the Divine, ſometimes the human Nature of *Chriſt*; v. g. *Chriſt* walked upon the Sea, *i. e.* he walked by virtue of his human Nature, he ſuſtained himſelf from ſinking by the Divine, and he who thus walked was God and Man.

Ver. 19. Μαθητεύσατε πάντα τὰ ἔθνη, *Teach* f *all Nations.*] Μαθητεύειν here is *to preach the Goſpel to all Nations*, and to engage them to believe it in order to their Profeſſion of that Faith by Baptiſm; as ſeems apparent, (1.) From the *parallel* Commiſſion, *Mark* xvi. 15. *Go preach the Goſpel to every Creature; he that believeth, and is baptized, ſhall be ſaved.* (2.) From the *Scripture* Notion of a *Diſciple*, that being ſtill the ſame as a *Believer*: As in that Queſtion of the Blind Man, *Will you alſo be his Diſciples? i. e.* will you believe he is a *Prophet* ſent from God? And in the Anſwer of the *Phariſees*, we are the *Diſciples of Moſes, for we know that God ſpake by him*, and therefore believe what he ſpake in the Name of God, *John* ix. 27, 28, 29.

(e) *Chriſtum illimitatum Regnum atque Imperium ſuper omnes creaturas in Cælo & Terra exiſtentes adeptum eſſe, etiam ſuper mortem & diabolum, immo conſecutum eſſe divinam Sapientiam ut poſſit ſcrutari corda & renes.* Apoc. ii. 23. *E quibus omnibus liquido conſtat poteſtatem iſtam Chriſto communicatam eſſe prorſus divinam, quæ ſe ſuper omnia quæ in Cælo & Terra & ſub Terra ſunt (ſola tantum Deo excepto) extendit; non tantum ſuper corpora, ſed ſupra animos Hominum.*

29. Hence we find many, beſides the Twelve, who were called *Chriſt's Diſciples*, even as many as aſſented to his Doctrine, and judged him a *Prophet* ſent from God. And we find many of his *Diſciples* murmuring and crying out, *This is an hard ſaying, who can bear it?* John vi. 60, 61. And many of his Diſciples *departing from him*, ℣. 66. and many of his Diſciples going with him to the City *Naim*, Luke vii. 11. tho' it is probable that theſe *Diſciples* did not yet believe that he was the *Chriſt* the Son of the living God, as the Twelve did, *John* ix. 27. And even the Diſciples of the *Baptiſt* are called *Diſciples*, i. e. Profeſſors to believe in that *Chriſt*, who came after *John*, tho' they had no Knowledge of the *Holy Ghoſt*, nor had received *Chriſtian Baptiſm*, Acts xix. 2, 6. And in this Senſe the *Holy Jeſus* made many *Diſciples*, and by his *Apoſtles* baptized them into the Faith of the *Meſſiah* coming after *John:* See the Note on *John* iii. 22. and iv. 1, 2, tho' he would not ſuffer his *Diſciples* to publiſh that he was the *Chriſt*, *the Son of the living God*, till after his Reſurrection, *Matt.* xvi. 20. After which time all that believed on him had no other Name for a Seaſon but that of his *Diſciples*, Acts ix. 1, 10, 19, 26, 38. As when 'tis ſaid, *the Diſciples were multiplied*, Acts vi. 1, 2, 7. tho' afterwards at *Antioch* the *Diſciples* began to be called *Chriſtians*, Acts xi. 26.

If here it ſhould be ſaid that I yielded too much to the *Antipædobaptiſts*, by ſaying, that to be made *Diſciples* here, is to be taught to believe in *Chriſt*, that ſo they might be his *Diſciples*; I deſire any one to tell me how the *Apoſtles* could μαθητεύειν *make a Diſciple* of an *Heathen*, or unbelieving *Jew*, without being μαθηταὶ or *Teachers* of them; whether they were not ſent to preach to thoſe that could hear, and to teach them to whom they preached that *Jeſus was the Chriſt*, and only to *baptize* them when they did believe this? This is ſo abſolutely neceſſary in the Nature of the thing, till a *Chriſtian Church* among the *Heathens* or the *Jews* was founded, and ſo expreſly ſaid by (f) *Juſtin Martyr* to have been the Practice in the firſt Ages of the *Church*, that to deny what is confirmed by ſuch Evidence of Reaſon and *Church-Hiſtory*, would be to prejudice a Cauſe, which, in my poor Judgment, needs not this Interpretation of the Word μαθητεύειν; nor needs it be aſſerted that Infants are made *Diſciples*, any more than that they are made Believers by *Baptiſm*, but only that they are and ought to be admitted into the *Chriſtian Church* and Kingdom of God, and into the new Covenant by *Baptiſm*, if they be Children of believing Parents. Now againſt this I preſume 'tis no Objection, that the unbelieving *Jews* and *Gentiles* were firſt to be taught, and believe the *Chriſtian* Faith, before they were baptized, and could not be baptized without it, or that Infants cannot be taught, or believe whilſt they continue ſuch.

A DISSERTATION *added to the foregoing Note.*

GO ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt:] In the Note here I have aſſerted, and I think proved that μαθητεύειν here ſignifies to make Diſciples, by teaching the *Nations* to believe in *Chriſt*, that ſo they might be his Diſciples. But then I took care to add, the Cauſe of Infant Baptiſm needed not this Interpretation of the Word μαθητεύειν; nor was it needful that Infants be made *Diſciples*, any more than that they be made Believers by Baptiſm, but only that they be admitted, if they be Children of believing Parents, into the *Chriſtian* Church by Baptiſm; and that it was no Objection againſt this Admiſſion, that Infants whilſt they continue in their Childhood, cannot be taught, or believe the *Chriſtian* Faith. And to confirm theſe Aſſertions, I ſhall endeavour to prove,

1*ſt*, " That there is nothing in this, or " any other Paſſages of *Scripture*, which " prove that Infants are uncapable of *Chri-* " *ſtian* Baptiſm.

2*dly*, " That this Commiſſion delivered " to the *Apoſtles*, is vertually a Commiſſion " to baptize the Children of believing Pa- " rents, or of Parents making a viſible Pro- " feſſion of the *Chriſtian Faith.*"

My firſt Aſſertion is, That *there is nothing in this, or any other Paſſages of Scripture, which proves that Infants are uncapable of Chriſtian Baptiſm.* And,

To remove the Arguments offered againſt the Baptiſm of Infants, from their ſuppoſed Incapacity to be fit Subjects of that Ordinance, I aſſert,

Prop. 1*ſt*, That no Argument taken from the Baptiſm uſed by the *Baptiſt*, or our *Lord*'s Diſciples, can be ſufficient to prove that Infants of believing Parents, are to be excluded from *Chriſtian* Baptiſm. 1*ſt*, Becauſe neither of them by Baptiſm admitted any Perſons into Covenant with God, or into Church-memberſhip, but only called them of the *Jewiſh* Nation by Baptiſm to Repentance, who were in Covenant with God, and Members of his Church already. 2*dly*, Neither of them baptized in the Name of *Chriſt*; not the *Baptiſt*, for had he done ſo, there would have been no queſtion whether he himſelf *were the Chriſt* or not, as we find there was, *Luke* iii. 15. Nor any occaſion for that Queſtion, *Why bap-*

(f) Ὅσοι ἂν πεισθῶσι καὶ πιστεύσωσιν ἀληθῆ ταῦτα τὰ ἀφ' ἡμῶν διδασκόμενα εἶναι, καὶ βιῶν ὅπως δύνασθαι ὑποσχεῖνται, ἄγονται ἀφ' ἡμῶν ἔνθα ὕδωρ ἔστι, καὶ τρόπον ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήθημεν ἀναγεννῶνται. p. 2. p. 93.

baptizeſt thou, if thou be not the Chriſt? John i. 25. He only called them to Repentance for the Remiſſion of Sins, and admoniſhed them in general, that *they ſhould believe in him who was coming after him.* Acts xix. 4. And the Baptiſm of his Diſciples was not into this Belief, that their Maſter was the *Chriſt*, for that he forbids them to divulge, till he was riſen from the Dead. *Matth.* xvi. 20. xvii. 9. And therefore hath not before allowed, or authorized them to do it in that ſolemn manner: They therefore only did baptize as *John* had done, into the Faith of the *Meſſiah*, which was to come, and with that Baptiſm of Repentance which prepared the *Jews* for the Reception of his Kingdom; ſo that both of them baptized thoſe who as yet believed not in *Chriſt*; whereas the Baptiſm inſtituted by *Chriſt* was in his Name, and belonged only to them, who believed in him, and to their Children. It is not therefore to be wondred that they baptized not thoſe Infants who could not by an actual Repentance prepare themſelves for the coming of that *Meſſiah*, who was then at hand. 3*dly*, *John*'s Baptiſm was begun, and ended before the Covenant of Grace was by the Death of our Mediator confirmed and ratified, and therefore cannot be reaſonably thought ſo fully to ſeal that Covenant, or to aſſure us of the Bleſſings of it, as doth that of *Chriſt*; as many as are *baptized into Chriſt being baptized into his Death*, Rom. vi. 3.

Prop. 2*d.* I add, That as the Incapacity of an Infant for doing that, which is required of an adult Perſon to Salvation, cannot render an Infant dying ſo, incapable of Salvation; ſo neither can it render him incapable of Baptiſm, that he cannot do all that is required of an adult Perſon, not yet owning *Chriſt*, in order to his Baptiſm; for if that Faith, Repentance, and Obedience, which is required of an adult Perſon to his Salvation, cannot be required of an Infant in order to his Salvation, ſo as that the neceſſary abſence of it ſhall exclude him from a Capacity of Salvation, provided that he dieth in his Infancy or his Minority; then by Parity of Reaſon, that Faith and Repentance, which is required of an adult Perſon in order to that Baptiſm by which he is made a *Member of Chriſt*, and is admitted as a Subject of his Kingdom, cannot be required of an Infant in order to his being made a Member of *Chriſt*, or his being admitted as a Subject of his Kingdom.

Vain therefore are all thoſe Arguments, which are taken from the Examples in the Holy *Scripture* of adult Perſons baptized only upon their Faith and Repentance; *v. g.* St. *Peter* ſays to the *Jews* and *Proſelytes* who heard the *Apoſtles* ſpeak with Tongues, and propheſy, *Repent ye*, and *be baptized in the name of Chriſt Jeſus, for the Remiſſion of Sins*; and *Ananias* to *Saul*, *Ariſe*, and *be baptized, and waſh away thy Sins, calling on the Name of the Lord*, Acts ii. 38. xxii. 16. But to argue hence, that Infants cannot be baptized; becauſe they cannot repent or call upon the Name of the Lord, is, as if I ſhould argue thus, The ſame *Apoſtle* ſaith, *Repent and be converted, that your Sins may be blotted out*, Acts iii. 19. Therefore the Sins of Infants, who cannot repent, cannot be blotted out; and St. *Paul* ſays, *Whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved*, Rom. x. 13. Therefore Infants, who cannot do this, cannot be ſaved; *Chriſt* alſo ſaith to the ſame *Jews* to whom St. *Peter* ſaid, repent and be baptized, *Except ye repent, ye ſhall all periſh*, Luke xiii. 3, 5. And this Repentance is ſtiled Repentance to Life, and to Salvation, *Acts* xi. 18. 2 *Cor.* vii. 10. Muſt therefore Infants periſh, or be incapable of Salvation for want of that Repentance, which to adult Perſons is the condition of Life and Salvation; if not, why are they thought incapable of Baptiſm; becauſe, whilſt Infants, they cannot repent?

When it is ſaid by Mr. *Tombs*, That *from theſe Words of* Philip *to the Eunuch*, Acts viii. 37. *If thou believeſt with all thy Heart, thou mayeſt be baptized, it appears neceſſary that the baptized Perſon ſhould declare his own Faith*; it doth as much appear from thoſe Words of St. *Paul*, *If thou ſhalt confeſs with thy Mouth the Lord Jeſus Chriſt, and ſhalt believe in thy Heart that God hath raiſed him from the Dead, thou ſhalt be ſaved*, Rom. x. 9. That it is neceſſary for him that is ſaved, to confeſs with his Mouth, and believe with his Heart the Reſurrection of the Lord *Jeſus Chriſt*, and therefore to infer that no Infant can be ſaved. Hence therefore it doth only follow that the baptized Perſon, provided he be ſuch as the *Eunuch* was, a *Gentile*, to whom the Goſpel was firſt preached to beget Faith in him, muſt declare his Faith, but not that Infants of believing Parents are to be excluded from Baptiſm, for want of ſuch a Declaration of their Faith.

When he argues thus; *He that believeth, and is baptized, ſhall be ſaved*; *that is, he only, no other, not otherwiſe*; this Gloſs muſt damn all Infants dying ſuch; yea, it muſt damn them for not being baptized, that is, for not receiving the Ordinance of which *Chriſt* himſelf, according to the Doctrine of theſe Men, hath declared them incapable. Moreover, to argue thus, an Infant muſt believe before he be baptized, becauſe believing in theſe Words is ſet before baptizing, is no better than to argue thus; the Infant that is ſaved muſt be baptized, becauſe Baptiſm is ſet before Salvation.

When others argue thus, *We are all made the Children of God by Faith in Chriſt Jeſus*, Gal. iii. 26. and therefore Infants cannot be made the Sons of God by Baptiſm; becauſe they have no Faith: they might as well argue thus; *by Grace we are ſaved through Faith*, Eph. ii. 7. but Infants have no Faith, therefore they cannot be ſaved; or thus, *He that believeth not, ſhall be damned*, Mark xvi. 16.

Infants do not believe; *ergo* all Infants ſhall be damned. The *Apoſtle* plainly ſpeaks there of Perſons converted from *Heatheniſm* to *Chriſtianity*, who therefore were baptized, being adult Perſons. And ſo alſo he ſpeaks to them in the Epiſtle to the *Epheſians*, and in the Goſpel of St. *Mark*. This Place therefore can with no more reaſon be applied to the Caſe of Infants, than the Places cited from that Epiſtle, and from the Goſpel of St. *Mark*.

Prop. 3*d.* A preſent Incapacity as to ſome Ends of Baptiſm, cannot render the Children of believing Parents unfit for, or uncapable of Baptiſm, provided they be capable of ſome other Ends of that Ordinance; this will be evident,

1*ſt.* From the Example of our *Saviour* repairing to the *Baptiſt* to receive his Baptiſm, tho' he was uncapable of the chief Ends for which it was deſigned, with reſpect to others. For *Chriſt* being without Sin, could neither repent, nor promiſe Amendment of Life; being the *Wiſdom of the Father*, he could be taught nothing; being the *Chriſt*, he could not profeſs to believe in him that was to come after the *Baptiſt*, that is, in himſelf; and yet he comes to Baptiſm, to profeſs his Willingneſs to *fulfil all Righteouſneſs:* and alſo that by this Rite he might be initiated into his Prophetic Office, and conſecrate himſelf to the Service of his Father.

2*dly*, From the Example of Circumciſion among the *Jews*, which laid an Obligation on all adult *Proſelytes*, as well as the *Jews*, to obey the whole Law of *Moſes*, Gal. v. 2. and to advance to the ſpiritual Circumciſion of their Hearts, but could lay no ſuch preſent Obligation on their Infants ſo to do. So likewiſe the ſame *Proſelytes* were firſt to be taught the Precepts of the Law; and then upon the Profeſſion of their Faith, and their Promiſe of Conformity to them, were to be baptized; but this could not be required of their Children, who notwithſtanding were baptized with them. And therefore to repreſent it as a thing repugnant to Reaſon, that a divine Inſtitution ſhould belong to Perſons uncapable of underſtanding the Nature and Ends of it, muſt highly reflect upon the Wiſdom of God, in appointing Circumciſion for Children eight Days old, they being then as uncapable of underſtanding the Ends of it, as our Children are of underſtanding the Ends of Baptiſm.

Prop. 4*th.* Infants are capable, whilſt ſuch, of ſome Ends of Baptiſm; as firſt of a ſolemn and obliging Dedication to the Service of the *Father*, *Son*, and *Holy Ghoſt*; for if Parents, in circumciſing of the Male Child, obliged him afterwards to own the God of *Iſrael*, as his God in Covenant, and yield Obedience to his Law, *Gal.* v. 2. If the Vow of *Sampſon*'s Parents obliged him to be a *Nazarite* for ever, *Judg.* xvi. 17. If the Vow of *Hannah*, to which her Huſband gave conſent, that *Samuel* ſhould be lent to the Lord for ever, devoted *Samuel* for ever to his Service, why ſhould we think the Dedication of the *Chriſtian* Parent inſufficient to paſs an Obligation on his Child, to ſerve that God, who made him; that *Jeſus*, who redeemed him; and that good Spirit, by whom alone he can be ſanctified? Why therefore might not God appoint this to be done for Children, by that only Rite, which he had inſtituted under the New Covenant, for entering any into the Number of his fœderal Servants? That they are capable by this Rite of entring into Covenant with God, ſo as to be enrolled in the Number of his *choſen Generation*, and *peculiar People*, and his *Holy Nation*, is evident; becauſe the *Jewiſh* Infants obtained this Privilege by virtue of their Circumciſion on the eighth Day; which therefore St. *Paul* reckoneth among their Privileges, *Phil.* iii. 5. And hence, when by their Parents, this Circumciſion was neglected, they are ſaid to have *broken his Covenant*, Gen. xvii. 14. Yea, that Children are capable of entring into Covenant with God, we learn from theſe Words of *Moſes* to all the People, *Deut.* xxix. 11. *You ſtand this Day before the Lord your God, you and your Little-ones, that thou ſhouldſt enter into the Covenant of the Lord thy God, that thou mayſt be a People to him, and he may be thy God:* And if Excluſion from the Covenant was a Loſs to the Child, as is apparent from thoſe Words, *The Infant not circumciſed ſhall be cut off from my People*, which in the mildeſt Senſe muſt ſignify, that he ſhall not be owned as one of them; ſurely it muſt be a Bleſſing to him to enter into this Covenant. 2*dly*, As they are capable of Obligation, by entring into Covenant; ſo are they, by it, capable of thoſe Bleſſings, which they want whilſt Children. *Chriſtian* Baptiſm is appointed for an Entrance into the Kingdom of God; *for without that*, ſaith Chriſt, *we cannot enter into the Kingdom of God*, *John* iii. 5. By this we become Members of his Body, we being *all baptized into one Body*, 1 Cor. xii. 13. this is the *Laver of Regeneration*, by which we are born a-new, *Tit.* iii. 5. this is the Water inſtituted for the waſhing away of Sin, and for procuring the Remiſſion of it, *Acts* ii. 38. xxii. 16. By this, *laſtly*, we are put into a ſtate of Salvation, *Tit.* iii. 5. in the way to eſcape Death, by the virtue of our Intereſt in the Death and Reſurrection of our Lord *Jeſus Chriſt*. For, ſaith St. *Peter*, *Baptiſm* anſwers to the Ark of *Noah*, which ſaved him and his Children, for it now *ſaveth us* from Death, *by the Reſurrection of Jeſus Chriſt*. Now either Infants are made capable of thoſe Ends of Baptiſm, or they are not; if they are not, they cannot, by the ordinary means appointed by God, be born again; and therefore cannot enter into the Kingdom of God; they cannot be Members of *Chriſt's* Body, and ſo cannot be ſaved by him, who only is the *Saviour of his Body*, or obtain Remiſſion of Sins; they cannot be intereſted in *Chriſt*'s Death, and ſo can have no Share in a happy Reſurrection from the Dead. If they are capable of theſe Bleſſings,

ſings, it muſt be either by, or without that Baptiſm, which is by *Chriſt* appointed for the obtaining of theſe Bleſſings; if only by Baptiſm, the Cauſe is gained; if without Baptiſm, they who aſſert this muſt aſſign ſome other Cauſe, which procures them a Right to theſe Bleſſings, which I believe they cannot do. Moreover, Infants of believing Parents, being all the Off-ſpring of *Adam*, and therefore all obnoxious to Death by reaſon of his Sin, *Rom.* v. 12. they being *born of the Fleſh*, and therefore Fleſh, *John* iii. 6. and wanting a new Birth on that account, they being without *Chriſt*, and Strangers to the Covenant of Promiſe, *Eph.* ii. 12. till they enter into Covenant with God and *Chriſt*, they cannot be delivered from this Death, be born a-new, or be in *Chriſt*, but by the Grace of God, which *Chriſt* hath purchaſed for, and promiſed to them only who are made ſome way Members of his Body, and Children of God. Why therefore ſhould we not conceive they ſhould obtain this Favour by that Means, which is alone appointed by *Chriſt*, for making any one a Member of his Body, and be born again by that Water and Spirit without which, ſaith our Lord, none can enter into the Kingdom of God? In a word, ſeeing the Infants of *Jewiſh* Parents were to be cut off from his People, and from a Covenant-Relation to God for want of Circumciſion, why ſhould we think the Children of *Chriſtian* Parents ſhould enjoy all, or any of the Bleſſings of the New Covenant, without Baptiſm?

Prop. 5th. I add, that no Objections can be valid againſt the Right of Infants born of *Chriſtian* Parents to *Chriſtian* Baptiſm, which do not equally deſtroy the Right of *Jewiſh* Infants to Circumciſion; becauſe they, by Divine Inſtitution, had a Right to Circumciſion. 'Tis therefore no good Argument againſt their Right to Baptiſm,

1*ſt*, "That the End of Baptiſm, *viz.* to "be a viſible Sign of inviſible Grace, is "wanting in the Baptiſm of Infants; Bap"tiſm ceaſing before the thing repreſented "by Water, is ſignified to the Infant." For according to this Argument, Circumciſion could be no Sacrament to a *Jewiſh* Infant, dying before he could perceive the Signification of it, or know it was a Seal of the Covenant. 2*dly*, Tho' I own that Baptiſm by Water, is Baptiſm by a Sign of ſome inviſible Grace, *viz.* the purifying of the Soul from the Guilt and Pollution of Sin; yet I deny that this is by Divine Appointment, any End of Baptiſm. 3*dly*, It is not neceſſary, by virtue of this *School* Definition of a *Sacrament*, which is not founded upon *Scripture*, that a Sacrament ſhould, *de præſenti*, be a Sign to the *Recipient*; for ſo it would not be to the Perſon circumciſed on the eighth Day; but only that it be a Sign, or an Aſſurance to the Parents and Congregation, of God's Grace to, and favourable Acceptance of the Child, and his Admiſſion into the Flock of *Chriſt*, who by appointing for them the outward Sign, ſhews he is willing to confer upon them the Grace of Baptiſm.

When, 2*dly*, It is ſaid, that "except "the Perſon to be baptized, muſt be a Be"liever, and a Penitent, there can be no "way to ſhew who is to be baptized or "not, nor any Reaſon to be given for the "Excluſion of any Perſon whatſoever:" This alſo will be anſwered from the Conſideration of the Practice and Inſtitution concerning Circumciſion; for that belonging to all Children that were capable of that Rite, Baptiſm, by Analogy, belongs to all Children born of *Chriſtian* Parents, admitted into that Covenant, where there is no difference of Male and Female, *Gal.* iii. 28. and are as capable of Baptiſm, as the Male-Children of the *Jews* were of Circumciſion; all born in Holineſs, *i. e.* ſeminally holy, as being the Off-ſpring of them who were equally an *holy Nation*, *a choſen Generation*, *a peculiar People*, 1 Pet. ii. 9. and therefore as fit to be admitted into that Covenant, which made their Parents ſo. Moreover the Practice of admitting Proſelytes to Circumciſion, from the firſt Inſtitution of it, ſeems to plead fairly for the admiſſion of *Chriſtian* Infants to Baptiſm. For as in the firſt Inſtitution of that Rite, God commanded that he that was born in *Abraham*'s Houſe, or bought with his Money, ſhould he circumciſed; not that he was to be compelled to it, (ſeeing that would have been a Profanation of that Sacrament) but that *Abraham* was to perſuade them to it; or if he could not do it, he was to diſmiſs them; ſo that no adult Perſon was to be circumciſed without his free Conſent, and his Inſtruction in the Nature of the Covenant into which he entred; and yet upon his Entrance into Covenant by Circumciſion, his Children alſo were to be circumciſed; ſo may we reaſonably conceive it is with reference to *Chriſtian* Baptiſm. Now hence it follows, that Infants are not to be excluded from Baptiſm,

1*ſt*, By reaſon of their Incapacity, whilſt they continue Infants, to underſtand the Nature, or the Ends of Baptiſm; the *Jewiſh* Infants being as uncapable, whilſt they continued ſo, to underſtand the Nature, or the Ends of Circumciſion. Or,

2*dly*, Becauſe they cannot enter into Covenant by their own perſonal Conſent, nor promiſe ſincere Obedience to the Laws of *Chriſt*; for the *Jewiſh* Infants entred into Covenant with God without ~~his~~ their perſonal Conſent, and were obliged to obey the Law of *Moſes* without this Promiſe.

3*dly*, When therefore the *Antipædobaptiſts* argue thus: "That which makes Baptiſm "ſaving, is the Stipulation of a good Con"ſcience towards God, 1 *Pet.* iii. 23. there"fore Baptiſm cannot be ſalutary to Infants, "who cannot make this Stipulation:" This is as if I ſhould ſay, the true Circumciſion before God is not *the outward Circumciſion of the Fleſh*, *but the inward Circumciſion of the Heart and Spirit*, Rom. ii. 29. therefore the

Jewiſh

Jewiſh Infants, for want of this, were not to be admitted into Covenant with God by Circumciſion; for the Argument is plainly parallel; the Anſwer of a good Conſcience is required, that the Baptiſm may be ſalutary, therefore they only are to be baptized who can make this Anſwer; and the inward Circumciſion is required as the only acceptable Circumciſion in the ſight of God; therefore they only are to be circumciſed, who have this inward Circumciſion of the Heart.

Prop. 6th. The Inſtitution of Baptiſm delivered in theſe words; *Go, teach all Nations, baptizing them*, &c. Mat xxvii. 19. or thoſe, *he that believeth, and is baptized, ſhall be ſaved*, Mark xvi. 16. doth not infer an indirect, or conſequential Prohibition of Infant Baptiſm; becauſe theſe words were not intended to exclude them from their former Right of being admitted into Covenant with their Parents, but only to declare what was required of their Parents to obtain a Right of Baptiſm, both for themſelves, and for their Children. For, 1*ſt*, had the Commiſſion given to *Chriſt*'s *Apoſtles* run in theſe words, *Go, teach all Nations, circumciſing them*, would they have thought that Infants of thoſe Nations had been excluded from Circumciſion by it; becauſe they were uncapable of being taught; could they eſpecially have underſtood him thus, who knew their Infants were circumciſed at an Age uncapable of Knowledge? Why therefore ſhould we judge they thought Infants excluded by theſe Words, *Go, teach* (or *proſelyte*) *all Nations, baptizing them*, ſince it was equally the Cuſtom in making Proſelytes to their Religion, to teach them the Fundamentals of the *Jewiſh* Law; and upon their Profeſſion of the Belief of it, not only to baptize them, but their Infants alſo? The *Gerberith*, or Proſelyte of the Covenant of Juſtice, was firſt to be inſtructed in the Fundamentals of the Law, the Weight or Burden of it, the Penalties, and the Rewards or Bleſſings contained in it; and then to promiſe his Submiſſion to it; and yet none of theſe Prerequiſites excluded the Infants of thoſe *Proſelytes*, then born, from Baptiſm, or Circumciſion; why therefore ſhould the like Conditions required of the adult *Chriſtian* Proſelyte exclude his Children? Or, why ſhould we imagine, that thoſe *Apoſtles* ſhould ſo apprehend theſe Words, who knew full well that theſe Conditions were required of the *Jewiſh* Proſelyte adult; and yet that by the Sentence of the *Sanhedrim*, they ſtood obliged to baptize his Children, as having Right to Baptiſm, by his Parents Faith? "Is "it reaſonable, ſaith Dr. *Stillingfleet*, to think "that when our Saviour bid the *Apoſtles* ga"ther the *Jews* and *Gentiles* into a Church"State, they ſhould imagine Infants were to "be excluded from it; when the only Nation "that was in ſuch a State, and all that were "at any time admitted to it, had their In"fants ſo ſolemnly admitted?" To this Mr. *Tombs* anſwers, (1*ſt*.) *That they who were born of that Nation, were by Birth, not by Circumciſion, viſible Members of that Church.* Now, (1*ſt*,) were this true, it would evidently prove, that the Infants of *Chriſtians* are alſo viſible Members of *Chriſt*'s Church, as having the ſame Title to it as the *Jewiſh* Infants had to be Members of their Church, to wit, that they are born of *Chriſtian* Parents; and why then are they admitted into that State by Baptiſm, when they are adult? 2*dly*, This is impertinent, it being certain that they could not continue Members of that Church without Circumciſion, ſince the want of it renders them Violators of God's Covenant, and upon that account to be cut off by Death, or by Excluſion from that Church. And, 3*dly*, This Aſſertion contradicts both the Words of the Inſtitution, and the conſtant Opinion, which the whole *Jewiſh* Nation had of it; for the Words of the Inſtitution ran thus, *Gen.* xvii. 11. *This is my Covenant*, i. e. the Rite by which you ſhall enter into Covenant with me: *Ye ſhall circumciſe the Fleſh of your Foreſkin, and it ſhall be a Sign of the Covenant between me and you.* And *v.* 13. *The Child of the Houſe ſhall be circumciſed, and my Covenant ſhall be in your Fleſh.* The *Syndick* or Sponſor who held the Child in his Arms till it was circumciſed, was called *Baalberith*, the *Maſter of the Covenant*; and when the Child was circumciſed, the Father ſaid, *Bleſſed be the Lord who hath commanded us to cauſe this Child to enter into the Covenant of Abraham*: ſo certain it is that the whole *Jewiſh* Nation thought they entred into Covenant by this Rite.

Mr. *Tombs* ſaith, "That our *Saviour*'s "Words, *Matth.* xxviii. 19. are to be ex"pounded not according to the Apprehen"ſions of the *Apoſtles* at firſt, for they miſ"took him, *Acts* x. 14. But as the Words "did expreſs his Meaning."

Now I grant that the *Apoſtles* miſtook the Meaning of thoſe Words, *Go teach all Nations, baptizing them*, thinking the former Words related only to the teaching of the *Jews* diſperſed through the World, and to the *Proſelytes* of all Nations they had made. *Acts* xi. 19. But this is much to our advantage; for ſeeing they did this in compliance with the received Tradition of their own Nation, that it was unlawful to converſe with the *Gentiles*, as being uncircumciſed and unclean, we may be more aſſured that they acted in baptizing them according to the received Tradition of their Nation, that Rite being uſed by them to make the *Gentiles* clean. 2*dly*, Our *Lord* was pleaſed to correct their Error about the Perſons to be taught, by a miraculous Viſion vouchafed to *Peter*: Seeing then we read of nothing done to correct their other ſuppoſed Error, we have no reaſon to believe it was an Error, but rather to judge it a true Interpretation of the Extent of their Commiſſion. It being therefore unqueſtionable among thoſe Diſciples to whom our Lord directed this Commiſſion, that the Children of *Jews* and *Proſelytes* were admitted to enter into Covenant by the ſame Rite and Ceremony by which their Parents did ſo; tho' they were as incapable of underſtanding the Ends of the

Inſtitution, or doing what was required of the Parents to fit them for the Inſtitution, as our Children are; that being thought ſufficient for their Admiſſion, *quod à Parentibus eorum factum fuit*, which the Parents did by their own free Choice and Faith: It being alſo evident that our Lord choſe that Baptiſm for the Admiſſion of Perſons into his new Covenant and Church, by which their Proſelytes were cleanſed, and fitted to enter into the *Jewiſh* Church, what Cauſe have we to think either that *Chriſt*'s Diſciples would not ſo underſtand his Commiſſion, as to extend it to the ſame Perſons who formerly were admitted by the ſame Rite, or that *Chriſt* did not intend it ſo, as to include the Infants of believing Parents? And then the Admiſſion of them muſt not be thought an Alteration of *Chriſt*'s Inſtitution, or an Addition to it; but only a right Underſtanding of it, and as an Inſtitution of Baptiſm, inſtead of that Circumciſion, which was to ceaſe under the new Covenant, it being only a Rite appointed for the Entrance into the old. In fine, ſuppoſe ſome Perſons ſent to the *Indians* from Churches, which retain Infant Baptiſm, with this Commiſſion, *Go teach the the Indians, baptizing them*; could they who were thus ſent, conceive the Intent of this Commiſſion was to exclude the Infants of believing *Indians?* If not, then muſt it not be thought our *Saviour*'s Purpoſe to exclude them by the like Words ſpoken to them, who baptize the Infants of believing Parents, and which were neceſſary for ſuch a Commiſſion as ſent them to the unbelieving World. For tho' this Commiſſion, as Mr. *Tombs* ſays, *went from our Saviour, and not from the Jewiſh Church*; yet ſince it was a Commiſſion given to Perſons, who even after they had owned the true *Meſſiah*, and had received the *Holy Ghoſt*, were very tenacious of their *Jewiſh* Rites: And ſince it concern'd a Rite of common uſe in their Church, and by which they cleanſed the Infants of all thoſe, who came into Covenant with God as Proſelytes, applying to them the ſame Rite by which their Parents were fitted to enter into Covenant; our Lord in this his Inſtitution, expreſſing no diſlike to that way, and ſaying nothing of the Unſuitableneſs of it to a Goſpel State, muſt in all reaſon be ſuppoſed to approve the doing of it after the manner of that Church. And *Laſtly*, This will farther be confirmed by returning a clear Anſwer to the Arguments produced to prove that Infants are excluded by the Words of this Commiſion. As,

Argument 1*ſt*. It is not lawful, ſaith Mr. *Tombs*, where *Chriſt* hath aſſigned the thing to be done, expreſſing the Qualification of the Perſon, to do it to others, or otherwiſe.

I anſwer, Hence it only follows, That no *Heathens* are to be baptized, till they be firſt taught to believe in *Chriſt:* Extend it farther, and, 1*ſt*, It cuts off all the Members of a *Chriſtian* Church from Baptiſm; for the Argument runs as ſtrongly thus, Where *Chriſt* hath appointed the thing to be done, and expreſſed the Qualification of the Perſon, it is not lawful to do it to others; But the only Perſons aſſigned in this Commiſſion to be taught and baptized, are τα ἔθνη, the *Heathens* or unbelieving *Gentiles*; Therefore it is not lawful to teach, or baptize a *Jew*, or any Perſons who were never *Heathens:* and ſo the *Quakers* and *Socinians* who deny Water Baptiſm to be a ſtanding Ordinance, muſt be in the right. 2*dly*, It was not lawful for the *Jews* either to baptize, or circumciſe an *Heathen*, till he was taught the Fundamentals of the *Jewiſh* Law; but will it hence follow, that it was unlawful either to baptize or circumciſe their Children before? And yet the Caſe is parallel; for Teaching was undoubtedly the Qualification aſſigned for the adult *Heathen* to be admitted a *Proſelyte* of Juſtice, and therefore by this Rule it was not lawful to admit his Children.

Argument 2*d*. "They who are to be baptized, muſt be taught to obſerve all things "which *Chriſt* commanded his Apoſtles."

Anſw. 1*ſt*. The Text doth not ſay they muſt be firſt taught all theſe things, but rather they muſt be firſt taught to believe in *Chriſt*, then baptized, and after taught to obſerve all *Chriſt*'s Commands; and this Interpretation is certain from the Practice of the *Apoſtles*, who inſtantly baptized whole Houſes on the Belief of ſome, or all of them, that *Jeſus was the Chriſt*, without any farther Teaching. 2*dly*, The *Heathen*, who was to be admitted as a Proſelyte of Juſtice, was to be firſt taught the Fundamentals of the Law of *Moſes*, before he either was baptized or circumciſed: But was it therefore requiſite that his Children ſhould firſt be taught? Again, all that were born in *Abraham*'s Houſe, or bought with his Money, being his own, are to be circumciſed; as for thoſe taken in War, *Abraham* was to perſuade them to it, and if they would not be perſuaded, to diſmiſs or ſell them, if being of Age, they conſented to circumciſe them, (for to compel them to receive Circumciſion, had been a Profanation of that Ordinance) muſt therefore their Children be circumciſed only when they could conſent?

Argument 3*d*. "*Go teach all Nations, baptizing them*, cannot be meant of them "whilſt Infidels, but when taught to believe, "and ſo when made Diſciples."

Anſw. It was as abſolutely neceſſary that *Heathens* ſhould be firſt taught to renounce their Idolatry, and to believe in *Chriſt*, before they were baptized in his Name, as it was neceſſary for *Idolatrous Heathens* to own the True God, and to believe the Law of *Moſes*, before they were admitted Proſelytes of Juſtice, and ſo baptized and circumciſed; but as it was not therefore neceſſary that their Children ſhould ſo believe, that they might enter by the ſame Rites into the ſame Covenant; ſo neither is it neceſſary for Children born of believing Parents under the Goſpel State.

Argum. 4*th*. To be baptized in the Name of *Chriſt*, is to own *Chriſt*, as it appears from the Words of the *Apoſtle*, *Were you baptized in the Name of Paul?* 1 Cor. i. 13.

Anſw.

Anſw. 1*ſt*, This Argument is built upon a falſe, or at the leaſt an unneceſſary Interpretation of the Apoſtle's Words, which may well bear this Senſe, Stand you obliged by Baptiſm to have *Paul* for your Maſter, to yield Obedience to him, or *Chriſt?* And then as the Infant was obliged by Circumciſion to yield Obedience to the Law of *Moſes*, ſo may the *Chriſtian* Infant be obliged by Baptiſm to yield Obedience to the Laws of *Chriſt*.

2*dly*, The *Apoſtle* here plainly ſpeaks of thoſe he had converted from *Heatheniſm* to the Faith of *Chriſt*, and therefore muſt be obliged by their Baptiſm to own *Chriſt* as their Saviour; but hence it will not follow, that their Children may not be baptized till they could do ſo. The adult Perſons who were admitted as Proſelytes to the *Jewiſh* Religion, were firſt obliged to own the God of *Iſrael*, as the true God, and the Law of *Moſes* as derived from him; but yet when they had done this, their Infants were admitted both to Baptiſm and Circumciſion, tho' they could do neither of theſe things.

Prop. 7*th.* Had Chriſt intended to exclude the Infants of believing Parents from this Sacrament, there was great reaſon for his eſpecial Prohibition, but little indeed of his Command upon his Intention to admit them, or of expreſs naming them in a Commiſſion to baptize directed to the Members of the *Jewiſh* Church, to whom *Pædo-baptiſm*, ſaith Dr. *Lightfoot*, was ſo well known, uſual and frequent in the Admiſſion of Proſelytes, that nothing almoſt was more known or frequent.

1*ſt*, "There was no need, ſaith he, to "ſtrengthen it with any other Precept than "that which converted Baptiſm into an "*Evangelical* Sacrament; for *Chriſt* took "Baptiſm into his Hands, and converted it "into an *Evangelical* Precept, as he found it; "this only added, that he might promote "it to a more worthy End and nobler Uſe. "The whole Nation knew well enough "that little Children uſed to be baptized, "there was no need of an (expreſs) Pre"cept, for that which had ever by com"mon uſe prevailed. If a *Royal* Procla"mation ſhould now iſſue out in theſe words, "*Let every one on the Lord's Day reſort to "the Publick Aſſemblies in the Church*, would "it be reaſonable thence to argue, that "Prayer, hearing of Sermons, ſinging of "Pſalms, were not to be performed in the "Publick on the *Lord*'s Day, becauſe there "was no mention of them in the Proclama"tion; there being no need to make men"tion of the particular kinds of divine "Worſhip to be celebrated there, when "they were always and every where well "known, and always in uſe before the "Proclamation. The Caſe is the very ſame "in Baptiſm; *Chriſt* inſtituted it for an "Evangelical Sacrament, whereby all ſhould "be admitted into the Goſpel Covenant, as "heretofore it was uſed for Admiſſion of "Proſelytes to the *Jewiſh* Religion; the "Particulars belonging to it, as the manner "of baptizing, the Age, the Sex to be bap"tized, *&c.* had no need of a ſpecial Rule, "becauſe they were by common uſe of them "ſufficiently known to the moſt ignorant "Men.

On the other hand, there was need of a plain and open Prohibition that Infants and little Children ſhould not be baptized, if *Chriſt* would not have them baptized: For ſince it was common before, for the whole Nation of the *Jews* to baptize them, had *Chriſt* deſigned to have that Cuſtom aboliſhed, "it is reaſonable to preſume he would "have openly forbid it: Therefore his Si"lence, and the Silence of the *Scripture* in "this matter, is a Confirmation of the re"ceived Practice.' This Mr. *Tombs* retorts thus, *If Chriſt had intended to continue Infant-Baptiſm, had there not been great reaſon he ſhould have poſitively told us ſo?* But had he conſider'd that *Chriſt* ſpake not to us, but to them who were *Jews*; and that he did this when he was giving this Commiſſion to them whom he found ſtill very tenacious of their former Rites, he would have ſeen it more reaſonable to conceive, that had *Chriſt* intended a Prohibition of that Rite for the future, and by it ſo great an Alteration of the State of Infants in reference to their Church-Memberſhip, he had far greater reaſon poſitively to ſay he intended that Alteration of the State of Infants, than by his Silence tacitly to permit them to go on ſtill in the Obſervation of that Rite; ſince they who were ſo unwilling to underſtand his plain Commiſſion of preaching to the *Gentiles* contrary to their received Traditions, would be more unlikely to underſtand his Silence as a Prohibition of the like Tradition.

Prop. 8*th.* We have great reaſon to conceive that *Chriſt* and his *Apoſtles* did admit of Infants Baptiſm, and thought the Practice of it lawful, and ſuitable to the Goſpel-State: For 1*ſt*, 'Tis certain that our Lord's Diſciples thought *Chriſt*'s Command *to teach all Nations* concerned only the *Jews* and *Proſelytes* of Juſtice of all Nations, for they ſtill looked on all the *Gentiles* as unclean, though they were Proſelytes of the Gate, and deemed it unlawful to go in to, or converſe with the *Gentiles*, *Acts* x. 28. xi. 3. And this Opinion they held after they had baptized Thouſands; and could they then imagine that his Commiſſion excluded thoſe who by the Law of *Moſes* were admitted to Circumciſion, and by their conſtant Cuſtom were baptized together with their proſelyted and believing Parents? Since notwithſtanding the teaching pre-requiſite to the Admiſſion of adult Proſelytes of Juſtice, and their eſpecial Caveat *de iis non niſi ſponte circumcidendis*, of not circumciſing them without their Conſent, they both baptized and circumciſed their Infants, muſt they not alſo be ſuppoſed to have dealt thus with the Infants of their proſelyted Parents to *Chriſtianity?* eſpecially conſidering that they thought of nothing leſs than of the changing the Cuſtoms and Traditions then received among them, *Acts* xx. 21. Among

which this was one, (a) That *he is no Proſelyte who is not baptized, as well as circumciſed*, and that without this he is ſtill a *Gentile*, and unholy. 2*dly*, That Baptiſm is a Rite of Initiation to *Chriſtians*, as Circumciſion was to the *Jews*, appears from the *Apoſtle*'s Declaration, *Col.* ii. 12. *That in Chriſt we are circumciſed with the Circumciſion made without hands*, and *conſiſting in the putting off the Body of Sin*, we being *buried with him in Baptiſm*, and thence concluding we do not need the Circumciſion of the Fleſh; whence it may juſtly be inferred, that Baptiſm is *Chriſt*'s Ordinance for the Admiſſion of Infants of believing Parents into the Church of *Chriſt*, as Circumciſion was of old for the Admiſſion of the Infants of the *Jews* into his Church and Covenant: for if it had been otherwiſe, and the Infants under *Chriſtianity* had not been received by any fœderal Rite into Covenant with God, the Objection of the Neceſſity of Circumciſion as to them, would have been ſtill in force, they entring into Covenant by no other Rite, and ſo remaining Strangers from the Church, and as much *Aliens from the Adoption*, the *Covenant*, and *Promiſes*, as *Gentiles* were; which ſure the *Jews* would have objected to the Reproach of *Chriſtianity*, if truly they could have done it; for the more averſe to *Chriſtianity* they were, the more ready would they be by ſuch Arguments as theſe to ſhew the Imperfection of that Inſtitution, and the Advantage of the *Jew* on this account above the *Chriſtian*. For inſtance, 'twas hotly diſputed, *Acts* xv. whether the believing *Gentiles* were to be received into the Church, by Circumciſion, or not; and this Queſtion, as far as it concerned the believing *Gentiles*, was carried by the Council in the Negative: they then who were concerned for the Affirmative, being *Chriſtians*, muſt either think the Children of ſuch Perſons about whom they diſputed, were to be admitted by ſome other way, or not; if ſo, what other way, beſides that of Baptiſm, can be imagined; if not, they muſt conclude them unclean, excluded from God's Church and Favour, and from all the Bleſſings they aſcribed to Circumciſion. The *Chriſtian* Inſtitution therefore muſt, for the Satisfaction of their believing Parents, afford ſome way of ſanctifying theſe Infants, or of admitting them into the Number of God's People; which being confeſſedly no other than that of Baptiſm, it muſt be ſuppoſed to allow that to them; that by it, in the Phraſe of (*b*) *Irenæus*, *infantes & parvuli renaſcantur in Deum*; Infants and little Children may be regenerated.

In a word, Infants are thought capable of the Remiſſion of Sin, and therefore of that Baptiſm which is inſtituted for the Remiſſion of Sin; they being *born of the Fleſh, are Fleſh*, and therefore need ſome way or other to be born anew; and ſince they cannot be thus begotten by the Word, what more likely way can be imagined than that this new Birth ſhould paſs upon them by the *Laver of Regeneration*, Tit. iii. 5. or that they ſhould be born again *of Water, and of the Holy Ghoſt*, that they may be Members of *Chriſt*'s Body, he being only *the Saviour of his Body*, and therefore muſt be capable of that Ordinance by which we are all *baptized into one Body*. They are capable of entering into the Kingdom of God, into which they cannot enter, ſaith our Lord, except they *be born of Water, and the Holy Ghoſt*; they may obtain a bleſſed Reſurrection, and therefore muſt be buried with Chriſt in Baptiſm. Deny all, or any of theſe things to Infants, and they are loſt for ever. *Chriſt* muſt have died as to them in vain, they being yet in their Sin, and without Chriſt, in their unregenerate Eſtate, uncapable of entering into the Kingdom of God, and of a bleſſed Reſurrection; and ſo it muſt have been better for them, dying in their Infancy, that they had never been. *Chriſt* muſt have no real Kindneſs for them, and their Condition muſt be far worſe under the Goſpel, than it was under the Law, when they had both the Seal and Promiſe given to them, that *God would be their God*: That they are capable of all theſe Bleſſings, by virtue of their Baptiſm, provided they be capable Subjects of it, is evident from thoſe *Scriptures*, which aſcribe all theſe Bleſſings to Perſons duly receiving Baptiſm, and do not, by any unworthy Act, render themſelves unworthy of them.

Ver. 20. Ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος, *And lo, I am with you always to the End of the World.*] That theſe Words contain a Promiſe of Chriſt's Preſence with and Aſſiſtance of the Miniſters of the Goſpel, throughout all Ages of the World, is evident from the Words πάσας τὰς ἡμέρας, *at all times*, [or *always.*] For had our Lord made this Promiſe with relation to the *Apoſtles* only, he would have ſaid πάσας τὰς ἡμέρας ὑμῶν, *all your days:* and it is ſtill more evident from the following Words, ἕως τῆς συντελείας τοῦ αἰῶνος, for that they are duly render'd *to the End of the World*, is evident from the continual uſe of them elſewhere, eſpecially in this *Evangeliſt*, who in one Chapter uſes this Phraſe three times, concerning the general Judgment, which is to be at the End of the World, *viz.* Chap. xiii. 39, 40, 49. and Chap. xxiv. 3. of that Time which the *Jews* thought cotemporary with the general Reſurrection, and ſo with the End of the World. For as Dr. *Lightfoot* notes on the Place, the *Jews* held that at the Coming of the Meſſiah, the old World ſhould be deſtroyed, and there ſhould be a Renovation of it. And, (3.) This may be farther argued from the apparent Falſhood of the new Expoſition of theſe Words, *Behold I will be with you till the End of the Jewiſh Age, or till the Deſtruction of Jeruſalem*; ſeeing, according to this

(a) *Seld.* p. 23, 25.

(b) Lib. 2. c. 39.

this Interpretation, Chriſt, ſending Servants to preach his Goſpel to all the *Heathen* Nations, doth only promiſe his Preſence with them till the *Jewiſh Church* was ſubverted; but not when, after the Subverſion of it, the Churches of the *Gentiles* were chiefly to be erected: yea, then no Perſon, no not the *Evangeliſt* St. *John*, had any Commiſſion from *Chriſt* to preach the Goſpel to the *Heathen Nations* any longer, nor any Promiſe of *Chriſt*'s Aſſiſtance with them; which yet is plainly falſe, ſeeing the Promiſe of Chriſt's miraculous Aſſiſtance made in the parallel place, *Mark* xvi. 16, 18. continued ſenſibly till the Beginning of the fourth Century.

AN

APPENDIX

To Chapter the Second:

Concerning the Import of that Phraſe, ἵνα πληρωθῇ, That it might be fulfilled, &c.

HERE being many things ſaid to be done, ἵνα, or ὅπως πληρωθῇ, *that it might be fulfilled which was ſpoken by the Prophet, ſaying*, thus or thus; I think it needful to ſay ſomething of the true Import of that Phraſe, by way of Enquiry, *Whether it ſometimes only notes that ſuch an Action may by Accommodation be ſaid to be the fulfilling of the Words of the Prophet cited; becauſe they were more ſignally accompliſhed by that Action than by the Actions to which they in the Prophet do relate, tho' no ſuch thing was by the Prophet, or by the Spirit of God intended, when the Words were ſpoken?* Or, *Whether it be neceſſary, by virtue of thoſe Words, to ſay the Holy Ghoſt intended that thoſe Words ſhould be more ſignally accompliſhed by ſome Actions or Paſſages, which were afterwards to happen?* In anſwer to which Queſtion I ſay;

1*ſt*, That when the Phraſe runs thus, *this was done* ἵνα, or ὅπως πληρωθῇ, i. e. *to this end, that ſuch or ſuch a Prophecy might be fulfilled*; I think it neceſſary to ſay, that the very Completion of it by that Action ſhould be intended by the *Holy Ghoſt*, ſince otherwiſe that Action can, in no propriety of Speech, be ſaid to be performed *for that end*

Object. The only conſiderable Inſtance to the contrary, is taken from thoſe Words of St. *John*, Chap. xii. 38, 39. *But though he had done ſo many Miracles among them, they believed not,* ἵνα πληρωθῇ, *that the ſaying of Iſaiah might be fulfilled*, viz. *Who hath believed our Report?* &c. For ſeeing the Prediction of the *Prophet* could be no cauſe of their Infidelity, it ſeems improper to affirm, that they believed not, that this Prediction might be verified.

Anſw. To this I anſwer, That in all Predictions of evil Actions to be performed by free Agents, or Agents capable of being diverted from them by providential Actions, or ſtrong Impreſſions made upon their Spirits, there is not only a *Fore-knowledge* that the Action, if Providence interpoſe not, will be done, but a Decree or Declaration that Providence will not interpoſe to hinder them, but will permit ſuch Perſons to act according to their evil Inclinations. So that the Import of theſe Words may be only this: That God foreſeeing the Infidelity of the *Jews*, left them to the Blindneſs and Hardneſs of their own Hearts, permitting them to continue in it, that the Saying of *Iſaiah* might be fulfilled. So that tho' the Prediction was not the proper and internal Cauſe of their Infidelity, yet was the Completion of it the final Cauſe of the *Divine* Permiſſion; and therefore the Action, tho' he be no way productive of it, or obliged to hinder it, yet being a Permiſſion by way of Puniſhment of Mens evil Diſpoſitions, in ſuch caſes is aſcribed to God; as when God is ſaid to *ſend among Men ſtrong Deluſions to believe a Lye, becauſe they received not the Truth in the Love of it, but had pleaſure in Unrighteouſneſs*, 2 Theſſ. ii. 10, 11, 12.

2*dly*, Of the Places where this Phraſe ἵνα, or ὅπως πληρωθῇ, *that it might be fulfilled*, occurs, I thus diſtinguiſh; that in ſome of them the *Jews* might know, before the doing of the Action, that ſuch a thing was by the *Prophet* intended or deſigned to be fulfilled by the coming of their *Meſſiah*; as *v. g.* that *a Virgin ſhould conceive and bear a Son*, Iſa. vii. 14. Matth. i. 23. that *their Meſſiah was to die for the Sins of the People*, Iſa. liii. 7, 8. Matth. xxvi. 54. that he ſhould *come riding on a Colt, the Foal of an Aſs*, Zach. ix. 9. Matth. xxi. 4, 5. that his *Side ſhould be pierced*, Zach. xii. 10. John xix. 37. It being natural for the *Jews* to enquire touching ſuch Words

Words as theſe, *Of whom ſpeaketh the Prophet this?* And hence we find their Doctors by *Tradition* did expound theſe Words of the *Meſſiah*.

Moreover, it being ſo expreſly foretold, and generally received among the *Jews*, that their *Meſſiah* was to be the *Son of David*, and therefore to reſemble him, that nothing is more common in their Writings than to apply to him the Words of *David*, and even to call him *David*, after the Example of the *Holy Prophets*, Ezek. xxxiv. 23, 24.—xxxvii. 24, 25. Hoſ. iii. 5. ſaying of their King *Meſſiah*, *David Shemiah*, *David is his Name*. See Dr. *Pocock* on *Hoſ.* iii. 5. and *Pugio Fidei*, par. 2. c. 5. §. 8. I ſay, this being ſo, it could not be difficult for them to believe, or conceive the Words ſpoken by, or relating to *David*, might by the Intention of God, have an higher or more eminent Completion in this ſecond *David their King*; thus that by his ſpeaking in *Parables*, Matt. xiii. 35. that of the *Pſalmiſt* might be more eminently fulfilled, *I will open my Mouth in Parables*, Pſal. lxxviii. 2. that by the providential Preſervation of his Bones from being broken, that which the ſame *Pſalmiſt* ſaith of the righteous Man, ſhould be more eminently fulfilled in him; *He keepeth all his Bones, ſo that not one of them is broken*, Pſal. xxxiv. 20. That by the Treachery of *Judas* in betraying his Maſter, *John* xiii. 18. that which was ſpoken of *Achitophel*'s Counſel againſt *David*, might have a more eminent Completion in our Lord, viz. *He that eateth Bread with me hath lift up his Heel againſt me*. In all theſe things, I ſay, there could be nothing ſtrange to the *Jews*, who, as their *Targum* on the *Pſalms* demonſtrates, do expound Places, more obſcurely, if at all relating to him, of their King *Meſſiah*. And this they had greater reaſon to believe, when by their own Confeſſion, the *Pſalm* from which the Words are cited, doth relate to *Chriſt*, and the Words cited were not verified of *David*; as when, by the Soldiers parting of Chriſt's Garments, and caſting Lots for his Coat that was without Seam, *John* xix. 24. that of *Pſal.* xxii. 19. is ſaid to be *fulfilled, they parted my Garments among them, and for my Veſture did they caſt Lots*.

But then in other Inſtances it was not neceſſary that the *Jews* ſhould underſtand, nor is it eaſy to conceive how, without teaching, they could underſtand they were to be accompliſhed in their *Meſſiah*; or by theſe Actions done by him, to which they are applied by the *Evangeliſt*; as *v. g.* that the Words of *Hoſea*, c. xi. 1. *Out of Egypt have I called my Son*, ſhould be accompliſhed by God's calling his Son *Chriſt* out of *Egypt*, Matth. ii. 15. or how that which was ſaid by the *Prophets*, of *Chriſt*'s being deſpiſed, and rejected, ſhould be made good by *Chriſt*'s dwelling at *Nazareth*, ver. 23. or that by the coming of the *Meſſiah* to them, the Land of *Zabulon* and *Naphthali* ſhould be *enlightned*, Matt. iv. 14. that by the doing his Miracles in ſuch Secreſy, and without Contention, that of the *Prophet* ſhould be fulfilled, *He ſhall not cry, nor lift up, nor cauſe his Voice to be heard in the Streets*, Iſa. xlii. 2. All theſe, I ſay, are things the *Jews* could never know, unleſs they did receive it by Tradition that they were things relating to the *Meſſiah* promiſed to them.

But then I add, that there was no neceſſity they ſhould before-hand know that any of theſe things were thus intended by the *Prophets*, they being not produced by the *Evangeliſts*, to prove our *Jeſus* muſt be the *Meſſiah* promiſed to the *Jews*, or to convince the *Infidel*; but only as Inſtances, which they, by the ſame *Spirit* which ſpake by the *Prophets*, were aſſured did belong unto him; and of this all the believing *Jews* and *Gentiles* might be aſſured by the Authority of the *Evangeliſts*, whom they ſaw aſſiſted by the ſame Spirit, which moved the Prophets, and thereby equally enabled to give us the true Interpretation and Intendment of them. From what is here laid down it follows,

1*ſt*, That it is no ſufficient Objection againſt this Aſſertion, that if theſe *myſtical* Senſes were intended by the *Prophets*, or by the *Holy Ghoſt* ſpeaking by them, the *Jews* could never underſtand theſe *Prophecies* before the Event. For it was ſufficient that they might be underſtood by them in the primary and literal Senſe of them before, and that after the Event they might be underſtood by them in the *myſtical* Senſe alſo, by virtue of that Explication, which Men aſſiſted by the ſame Spirit, which did at firſt indite them, gave of them, or in which they averred they were again fulfilled. And I hope it is no Objection againſt the *Predictions* contained in the *Revelations* of St. *John*, that we do not at preſent underſtand them, it being ſufficient that *Chriſtians* ſhall underſtand them in thoſe Times in which they are to be fulfilled. Nor,

2*dly*, Is it adviſedly ſaid, that the *Authority of the Apoſtles is not in theſe Paſſages produced as that which added Strength to their Reaſonings?* For in theſe Paſſages they never do pretend to reaſon, but barely to aſſert; and ſurely the Authority of Men delivering theſe things by virtue of the Spirit *ſent down from Heaven to teach them all things*, and *lead them into all Truth*, muſt be ſufficient to prove the Truth of what they ſay concerning all theſe places: Now this Authority the *Apoſtles* and *Evangeliſts* muſt aſcribe to themſelves in all theſe Writings, or the whole *Church* of *Chriſt* muſt be continually miſtaken in receiving the Goſpels written by them as the Word of God, and the unqueſtionable Rules of Faith; for if you only have recourſe to their Honeſty in relating things, you never will perſuade Men to believe, that by the ſtrength of Memory they could record, not only all they could have delivered of *Chriſt*'s Actions, but all his Sermon on the Mount, and his long Diſcourſes in St. *John*, eſpecially Chapter vi. and Chapter xiii. to the xvii. ſo exactly, as that we can be certain they did in nothing vary from the true Meaning of the Words of *Chriſt*;

Chriſt; eſpecially if the Goſpel of St. *John* was written, as is ſuppoſed, almoſt ſeventy Years after the Words recorded in it had been ſpoken by our Lord. It therefore either muſt be ſaid, that the *Holy Spirit* promiſed to them for that end, did *bring theſe things to their remembrance*, and did enable them, by *comparing ſpiritual things with ſpiritual*, thus to apply theſe Places to their particular Events; or it muſt be owned that theſe Goſpels, in which theſe Paſſages are ſo applied, and all theſe long Diſcourſes are recited, are of no certainty, and ſo can be to us no Rule of Faith.

Moreover, let it be noted that they neither did, nor could they take it for granted, that any of theſe places ſhould be ſo explained, by reaſon of any received Tradition of the *Jews*; there being no ſuch Explication of them to be found in any of their *Targums*, or cited by thoſe who have converſed moſt in the *Rabbinical* and *Cabbaliſtical* Expoſitions of the *Jews*. In a word, either theſe ſuppoſed traditionary Expoſitions were intended by the *Holy Ghoſt*, or they were not; if they were, the *Apoſtles* delivered a certain Truth, when they ſaid theſe things were done, *that it might be fulfilled which was ſpoken by the Prophets*; if they were not, they muſt be guilty of a manifeſt Untruth, in declaring they were done that the *Scriptures*, or the *Sayings* of the *Prophets* might be fulfilled; when by the doing of them, only the falſe and extravagant Traditions of the *Jews* were accompliſhed, but nothing at all was done, which the *Holy Ghoſt* intended in the inditing of thoſe *Scriptures*.

3dly, I add, that when the Words run only thus, τότε ἐπληρώθη, *then was fulfilled* ſuch a thing ſpoken by the *Prophets*, tho' I ſee no neceſſity of ſo doing, we may admit of a Completion by way of *Accommodation*. That there is no neceſſity of granting this, I hope I have made appear in my Notes on *Matth.* ii. 17.—xxvii. 9. the only places where this *Phraſe* is uſed; yet ſince the End of doing ſuch an Action is not here expreſſed, and therefore the ſame reaſon of any farther Intention of the *Holy Ghoſt* doth not here obtain; I ſay, we may in theſe caſes admit of an Accommodation. And having thus ſaid what doth ſufficiently anſwer all that Mr. *Cl.* and *Woltzogenius* ſay on this Subject; I proceed with all due reſpect both to the Piety and Learning of Mr. *Dodwell*, to conſider what Mr. *Clerc* here citeth from him. And,

1ſt, Whereas he ſuppoſes *God did intend the Prophecies which were committed to Writing, and enrolled in the publick Canon of the Church, ſhould be underſtood by the Perſons concerned in them*; I grant this, when they are concerned in them, *i. e.* when they are fulfilled by the Event: but will any Man hence infer that the *Jews* muſt rightly underſtand in every Age the *Prophecies* of *Jacob*, *Gen.* xlix. or the Song of *Moſes*, Deut. xxxiii. or *Ezekiel*'s *Deſcription of the Temple*, from *Ch.* xl. to the end; or *Daniel*'s *Prophecies*, Ch. ix. and xi. or that the *Chriſtians* muſt in all Ages underſtand the Contents of the *Revelations* of St. *John*, which were to be ſent to the *Churches*, and which undoubtedly concern what ſhould befal them? *Old Jacob* ſaith to his Sons, *Come, I will tell you what ſhall befal you in the laſt days*, Gen. xlix. 1. Then he *propheſies* of *Simeon* and *Levi* thus; *I will divide them in Jacob, and ſcatter them in Iſrael*; of *Judah*, that *he is a Lion's Whelp, from the Prey, my Son, thou art gone up*; and ℣. 8. that *Iſſachar is a ſtrong Aſs, couching down between two Burthens*; ℣. 14. that *Dan ſhould judge his People*, viz. by *Sampſon of the Tribe of Dan*, ℣. 16. and he ſhould be *a Serpent in the way, and an Adder in the path*, &c. ℣. 17. of *Gad*, that *a Troop ſhould invade him*, i. e. the *Ammonites* and *Moabites*, and that he ſhould *overcome at the laſt*, viz. by *Jephtha* the *Gileadite*, ℣. 19. that *Naphtali is a Hind let looſe, he giveth goodly Words*, ℣. 21. Now what neceſſity is there, or what Probability, that his Sons, or the *Jews* ſhould preſently underſtand the Import of theſe *myſtical* Expreſſions, which were to be fulfilled by ſuch Perſons as *Sampſon* and *Jephtha*, of whom they could have no knowledge; and by ſuch Providences as the chuſing the Tribe of *Levi* to be God's Inheritance, and ſettling the *Scepter* in the Line of *David*, of which they then knew nothing? Theſe Prophecies muſt therefore, many of them, be expounded only by the Event.

2dly, When he adds, that *Prophecies committed to Writing, and deſignedly propagated to future Ages, muſt needs have been of a general and permanent Concernment:* I beg leave to ſay, it is ſufficient that they be of Concernment to thoſe Ages in which they are to be fulfilled; for otherwiſe Experience ſhews the *Jews* had no juſt Notions of *Ezekiel*'s *Viſions*, or of *Daniel*'s *Prophecies*, or the *Prophecies* of *Zachariah*; nor have the *Chriſtians* any certain Interpretation of many *Prophecies* contained in the *Revelations*. If indeed they be *Prophecies* deſigned for the Support and Comfort of his People under their Circumſtances, as the *Prophecy of the Return of the Jews from their Captivity in Babylon, after ſeventy Years*; or Prophecies containing any Promiſe reſpecting the coming of the *Meſſiah*, and pointing out the time when they were to expect him; as that of their *Meſſiah ſuddenly coming to his Temple*, Mal. iii. 1. and *the Deſire of all Nations filling that Houſe with Glory*, Hag. ii. 7. Theſe being *Prophecies* by which their Faith was to be ſtrengthned, and all their Hopes erected, it may reaſonably be expected that in ſuch caſes they ſhould have ſome preſent Knowledge of the Import of them, tho' much inferior to that which the Event and actual Completion of them would afford. And therefore, as many *Prophets* and *righteous Men deſired to ſee theſe things*, and therefore underſtood the Import of them, *Matth.* xiii. 17. ſo ſaith St. *Peter*, was it *revealed, that not unto themſelves, but unto us, they did miniſter theſe things*, 1 Pet. i. 11, 12. But then when the *Predictions* were of things merely *typical*, and related

not

not to the literary and primary Import of the Words, but only to a *myſtical* Senſe of them, to be accompliſhed by an Event which afterwards ſhould happen, it is ſufficient that they might know this myſtical Import of them by the Event. So *v. g.* when *Jacob* ſaith of *Simeon* and *Levi*, *I will divide them in Jacob, and ſcatter them in Iſrael*, Gen. xlix. 7. it was ſufficient that they then underſtood the Meaning of theſe Words, when it ſo fell out, that the Poſterity of *Simeon* had no ſeparate Inheritance by themſelves, but only a Portion in the midſt of the Tribe of *Judah*, Joſh. xix. 1, 9. and when the Tribe of *Levi* was diſperſed among all the Tribes; nor have we any reaſon to believe they underſtood this before.

3dly, When he adds, That *the Church concerned in theſe Prophecies cannot be only thoſe Ages which were to ſurvive the Accompliſhment, but alſo thoſe before, becauſe the only momentous Reaſon that muſt be conceived concerning theſe as well as other Revelations, muſt be ſome Duty which could not otherwiſe be known*; I deſire him to ſhew upon what Duty, which could not otherwiſe be known, depended the true Interpretation of *Ezekiel*'s *Viſions*, or *Daniel*'s *Prophecies*, or the Words of *Jacob* now cited, or many Paſſages in the *Revelations* which are yet *myſterious*; and why this *poſtnate* Knowledge might not ſerve, as to illuſtrate the Divine Preſcience, ſo to confirm the *Chriſtians* in what they did believe already, and for the Conviction both of *Jews* and *Infidels*, when the Event was, by Men ſo miraculouſly aſſiſted by the *Holy Ghoſt*, declared to be a Completion of theſe *Prophecies*; the Author of the *Revelations* having ſaid, that *the Teſtimony of Jeſus is the Spirit of Prophecy*, Rev. xix. 10. I do not underſtand.

And whereas he inſiſts much on the Word *Revelations*, which Name he thinks theſe *Prophecies* could not deſerve, unleſs they could be underſtood by ordinary Means without new *Revelations*: I anſwer, that as the Writings of *Ezekiel* and *Daniel* are never called *Revelations*, but only *Viſions*, and thoſe of the *Revelations* are ſo ſtiled, not as made known, as to their Import, to the *Churches*, but as revealed to St. *John*; ſo it is evident from the *New Teſtament*, that there was need of a new Spirit of *Prophecy* to underſtand the *Myſteries* of the *Old Teſtament*; and of a *Revelation* or extraordinary Aſſiſtance of the *Holy Spirit*, to know that ſuch Paſſages of the *Prophets* belonged to ſuch Actions of our *Lord*, and ſuch Tranſactions relating to the Propagation of the *Goſpel*; nor will any Man be able to eſtabliſh the Application made of them, to ſuch Paſſages on any other foot: And in like manner, when the Fulneſs of the *Gentiles* ſhall come in, and the Body of the *Jews* ſhall be gathered to the *Chriſtian Faith*, I know not why a new Effuſion of the Spirit may not be expected.

In a word, when I ſhall ſee this learned Perſon, by his Skill in *Oneirocriticks*, expounding either *Ezekiel*'s *Viſions*, or the *Revelations* of St. *John*, from *Chap.* vi. to the xx. then only ſhall I begin to think it not incredible, that Skill in the Art of the *Oneirocriticks* was the Means by God deſigned for the expounding thoſe *Viſions*, *Prophecies*, and *Revelations*. See *Grotius* on *Matt.* i. 22.

THE

APPENDIX

To Chapter the Fifth:

Relating to the Queſtion, *viz.*

Whether the Duties there enjoined by Chriſt, did really belong to the Scope and Intention of the moral Law, and rather were Corrections of the Miſapprehenſions of the Scribes and Phariſees about it, than Additions to it; or were indeed Precepts not contained in, but by himſelf ſuperadded to the moral Law?

In Anſwer to this Queſtion, I ſay,

1*ſt*, WHatſoever *Chriſt* doth here, it muſt be confeſſed, that elſewhere he hath added to the Law of Nature, or the *moral* Law, *viz.* when he commands Chriſtians to *love one another, as he hath loved them*, i. e. *ſo as to lay down their Lives for the Brethren*, 1 John iii. 16. For I know no Law of Nature or of *Moſes*, that required this before, nor did the Reaſon of it, *viz. Chriſt*'s laying down his Life for us, obtain before; and therefore this is ſtiled *his Commandment* by way of Excellency, *John* xv. 12, 13. yea, his *New Commandment*, John xiii. 34. 1 John ii. 8. See the Note there.

2*dly*,

2*dly*, I grant, that *Chriſt* hath added to the permiſſive Laws of *Moſes*, or rather hath reſtrained *Chriſtians* from acting ſuitably to thoſe Permiſſions; *v. g.* whereas the Law of *Moſes* permitted a Man to divorce his Wife, if ſhe *found not favour in his Eyes*, by reaſon of *ſome matter of Uncleanneſs in her*, Deut. xxiv. 1. that is, as the *Jews* interpret that Clauſe, ſomething that rendred her diſguſted by, and offenſive to him: *Chriſt* plainly hath forbidden all Divorces upon any other Cauſe than that of Fornication; but then he doth this, not by introducing a new Law, but by reviving an old one, and ſhewing, that *no Man ought to put aſunder thoſe whom God*, by his firſt Inſtitution of *Matrimony*, had joined together, and *made one*.

He hath alſo added to the Law of *Retaliation*; but then, according to the conſtant Doctrine of the *Jews*, that Law, tho' it bound the *Judge* to execute it, when by the Sufferer he was required ſo to do, yet it bound not the Sufferer to require that Execution; and therefore in reſpect of him, it only was permiſſive: And this Permiſſion, *Chriſt* ſeems to have reſtrained, not by impoſing any new Law, but by preferring to it the Laws of Charity and Mercy, and of a peaceable Diſpoſition, under leſſer, and therefore tolerable Injuries; which thing is ſuitable to the Law of *Nature:* And by reſtraining us from gratifying our Revenge, or our Diſpleaſure againſt any Perſon, or deſiring his Hurt, when we receive no Benefit or Advantage by it, and from reſiſting Force by Force to our greater Damage; or going to Law for leſſer Matters, to the ſcandal of our Profeſſion, or the impairing of Brotherly Charity and Friendſhip.

Moreover, There ſeems to be even in the Words of *Chriſt*, this ſignal Difference betwixt his manner of ſpeaking of the permiſſive Laws of *Moſes* and of the Precepts of the *Decalogue*; for treating of the latter, he ſtill ſaith, *Ye have heard it hath been ſaid to them of old*; but of the former, he only ſaith, *Ye have heard that it hath been ſaid*, ver. 31, 38, 43. which by the way ſhews, that thoſe Words, *Thou ſhalt hate thine Enemy*, are not preceptive, but permiſſive only; and that they contain a Permiſſion not given by God, but by the *Phariſees* to do ſo. See the Note on *ver.* 43.

Now this Conceſſion gives a ſufficient Anſwer to that Objection, That *Chriſt* here doth not oppoſe the Doctrine of the *Scribes* and *Phariſees*, but the Permiſſion of *Divorce*, and of *Retaliation*, allowed by the Law of *Moſes*; it being granted, that *Chriſt* hath given Precepts tranſcending theſe permiſſive Laws of *Moſes*, occaſioned by the Stubbornneſs of the *Jewiſh* Nation, and by the *Hardneſs of their Hearts*, and denied only, that he hath added any thing to the true Scope and Intention of the *moral* Law.

So alſo when 'tis added, That *Chriſt* gives ſuch Precepts of which we find no Footſteps in the Law of *Moſes*, as thoſe of *not reſiſting Evil*, but rather *turning the other Cheek*; and therefore in them, ſeems not to explain the Old, but to have given a new Law:

It is granted, that in theſe Words he gives a new Law oppoſed to the poſitive *permiſſive* Law of *Talio*; but then it is denied, that he diſcourſing of the *preceptive moral Laws*, hath added any thing to them, which was not virtually contained in them. And therefore,

3*dly*, I add, That according to all the Rules given by *Divines* for the Interpretation of the *Decalogue*, what our Lord adds unto the Letter of the *Third*, the *Sixth*, and the *Seventh* Commandments, muſt be contained under the genuine Import of thoſe Precepts. For theſe are two known Rules relating to that Subject, *viz.*

1ſt, *That where any Vice is forbidden, that muſt be conſequentially forbidden, which is a natural Means, an ordinary Occaſion of a Provocation, Inducement or Temptation to that Sin*; it being, ſay *Civilians*, the Property of a good Law, *non ſolum tollere vitia, ſed etiam occaſiones vitiorum:* and this may be confirmed from the very Nature of Means; for they receive their Name and their *Morality* from the End we aim at; and ſo, if they be ſuch as have a proper Tendency to what is good, then are they ſtiled good; but if they do thus tend to what is evil, they muſt be evil alſo.

2dly, *That when any Evil is forbidden in the Decalogue, the leaſt degree of that evil Action is forbidden*; for *gradus non mutat ſpeciem:* ſo that the leaſt degree of Sin is Sin, and Sin is the tranſgreſſion of a Law, and therefore of that Law which doth forbid that kind of Sin. Now hence it follows,

1*ſt*, That vain Swearing, or Swearing in our ordinary Diſcourſe, muſt be forbidden in the Command requiring us not to ſwear falſely, or take the Name of God in vain. For, (1.) The Reaſon of the Prohibition of Falſe-Swearing is this, becauſe it is an horrid Prophanation of the Sacred Name of God, as is apparent from thoſe Words, *Levit.* xix. 12. *Thou ſhalt not ſwear by my Name falſely, neither ſhalt thou prophane the Name of thy God.* Now by ſwearing in our common Diſcourſe, we make the ſacred Name common, and therefore do prophane it. (2.) Becauſe this Cuſtom of Swearing in our common Diſcourſe, doth naturally lead us to the Sin of Perjury: It being the Obſervation both of (a) *Hierocles* an *Heathen*, of (b) *Philo* a *Jew*, and St. *Auſtin* a *Chriſtian*, That ἐκ πολυορκίας ψευδορκία, *from the Cuſtom of Swearing, Men quickly ſlide into Perjury:* And, what can be expected from a common Swearer, but that he ſometimes ſhould ſwear falſely, and as well *violate* as prophane the Oath of God, ſince by his frequent Swearing, he ſhews that he eſteemeth not an

(a) In Carm. Pythag. p. 34.

(b) De Decal. p. 584.

Oath as ſacred, nor looks upon it with due Reverence? And he that doth not reverence an Oath, it is his Chance and not his Care is to be thanked, if he be not perjured. Moreover, not only *Chriſtians*, but even *Jews*, have always thought, that ſwearing lightly, or upon frivolous Occaſions, and without neceſſity, was here forbidden. Hence, *Thou ſhalt not take the Name of the Lord thy God in vain*, is, ſaith the *Septuagint*, Thou ſhalt not uſe it ἐπὶ τῷ ματαίῳ; ſaith *Aquila*, εἰς εἰκῆ, *vainly* or *raſhly*; thou ſhalt not ſwear ῥαδίως, *eaſily*, ſaith *Philo*; not without Cauſe, ſaith the *Targum:* Nor is it reaſonable to conceive, God ſhould permit the *Jews* to ſwear thus lightly by his Name, ſeeing the (c) *Heathens*, by the Light of Nature, did condemn this Practice; and yet we find no Precept in the Law of *Moſes*, in which this Practice is ſo likely to be forbidden, as in this.

2*dly*, Hence it doth alſo follow, That all cauſeleſs Anger, and Rancour of Spirit againſt others, and all the Expreſſions of it, by provoking Language, and reviling Cenſures, muſt be conſequentially forbidden by thoſe Words, *Thou ſhalt not kill*, becauſe they tend and do diſpoſe us to thoſe Contentions, which often end in Blood; and to that Contempt of others, which makes us not to value their Lives, and therefore not much fear the taking them away; and laſtly, to beget in us that hatred, which in divine Conſtruction is accounted Murther; for, *he that hateth his Brother, is a Murtherer*, 1 John iii. 15. And,

3*dly*, Hence it alſo follows, That all Luſtings of the Heart, after the forbidden Enjoyment of a Woman, and all ſuch Uſage of the Eye, the Hand or other Senſes, which naturally are Incentives to any Filthineſs of the Fleſh, muſt be forbidden by thoſe Words, *Thou ſhalt not commit Adultery*; the laſt, as being plain Incentives to that Uncleanneſs, which is forbidden under that Name; the firſt as being a kind of Adultery: For ſeeing *out of the Heart*, ſaith *Chriſt*, *come Fornications and Adulteries*, Matth. xv. 19. they muſt be in it firſt; and in it they cannot be, but by the luſting of the Heart towards theſe Actions.

Here then is a plain Demonſtration, That *Chriſt* in his Diſcourſe on theſe three Precepts, hath made no addition to them; for what is certainly contained in theſe Commandments, and forbidden by them, can be no addition to them.

2*dly*, Againſt theſe ſuppoſed Additions to the Moral Law contained in the *Decalogue*, I argue thus; *Chriſt* hath not added to the Duties formerly belonging to the firſt, or to the ſecond Table, therefore he hath not added to this Law: To ſuppoſe that *Chriſt* hath added to the Moral Precept of the firſt Table, is to ſuppoſe, that he hath added to Perfection; for that required the *Jew to love his God with all his Soul, Mind Heart and Strength*, Deut. vi. 5. And even the Voice of Nature will inſtruct us, that he is worthy thus to be beloved. And is not this as much as *Chriſt* requireth of the *Chriſtians?* Could the *Jew* comply with this Precept in its greateſt Latitude, without exerting his utmoſt Vigour in his Service; and doth *Chriſt* require more? Will he not accept the Engagement of our whole Heart, Mind and Spirit, in his Service? Doth he require, that our Obedience ſhould exceed our Strength?

Nor can it reaſonably be ſuppoſed, that *Chriſt* hath added to the Duties of the ſecond Table, ſince that requires us to *love our Neighbour as we do ourſelves*, Matt. xix. 18, 19. Now the Apoſtle *Paul* aſſures us, That all the Commandments of the ſecond Table, and every other Precept relating to our Duty to our Neighbour, is compriſed in that one Word or Precept, *Thou ſhalt love thy Neighbour as thy ſelf*, Rom. xiii. 9. and that *Love worketh no Evil to our Neighbour; therefore Love is the fulfilling of the Law*, ver. 10. See the Note there. But againſt this, it is objected,

1*ſt*, That if *Chriſt* had intended in this Diſcourſe to have corrected the imperfect or falſe Interpretations, which the *Scribes* and *Phariſees* had made of theſe Commandments, he would have named them, as you do in the Interpretation of his Words.

Anſw. This he ſufficiently hath done by ſaying, *ver.* 10. *Except your Righteouſneſs* (i. e.) your Obedience to the *Moral* Law, *exceed the Righteouſneſs of the Scribes and Phariſees, you ſhall in no caſe enter into the Kingdom of God*; and then proceeding forthwith to ſhew, how, and in what Particulars we muſt exceed their Righteouſneſs. And indeed, had our Lord deſigned to teach us that in order to our Entrance into his Kingdom, we muſt exceed the Righteouſneſs preſcribed in the *Moral* Law, why doth he only ſay, *Except your Righteouſneſs exceed that of the Scribes and Phariſees*, who did in many Caſes evacuate the Law, and who are branded by him with Hypocriſy for omitting *the weightier Matters of the Law?*

Object. 2. It is objected, That had our Lord deſigned not to add any thing to the *Moral* Law, but only to expound it better than the *Scribes* had done; he would not after the recital of the Law, have added, *But, I ſay unto you*; but rather would have ſaid, *The Law of Moſes farther ſaith unto you.*

Anſw. To this I anſwer, That let our Saviour's Preface to theſe Expoſitions of the Words cited by him be conſidered, and then we may diſcern ſufficient Reaſon for theſe Words; for having ſaid, *ver.* 17. *I came not to deſtroy the Law*, ἀλλὰ πληρῶσαι, *but to eſtabliſh, and confirm it*, he in the following Inſtances, may rationally be ſuppoſed

(c) Πάντως μὲν δὴ καλὸν ὀπτήδευμα θεῶν ἐνόματα μὴ χερσίνειν ῥᾳδίως. Plato de legib. l. 11. p. 966. *Nam & in totum jurare, niſi ubi neceſſe eſt, gravi viro parum convenit.* Quintil. Inſtit. Orat. l. 9. c. 2 p. 419. Hierocles in Carm. Pythag. p. 33, 34.

poſed to ſhew how he did this, *viz.* by producing firſt the Law, and then by adding for the Eſtabliſhment and Confirmation of the true Import of it, *But I ſay to you:* And when he ſaith, ℣. 19. That *he that looſeth one of the leaſt of theſe Commandments, and teacheth others ſo to do, ſhall be accounted leaſt in the Kingdom of Heaven*; he by the *leaſt* of theſe Commandments, ſeems not to underſtand any Command expreſly written in the *Decalogue*, ſince none of them can be called little, but the leſſer Degrees of Offence againſt them; and then by adding of theſe Words, *But I ſay unto you*, he ſhews how we ſhould teach Men to obſerve them.

THE

APPENDIX

To Chapter the Sixth, *Ver.* 16.

IN this *Appendix* I ſhall endeavour briefly, and I hope clearly, to ſtate theſe two Queſtions.

1ſt, *Whether Faſting be a Duty now incumbent on Chriſtians, or a thing left indifferent under the Chriſtian Inſtitution?*

2dly, *Whether it be any part of Divine Worſhip, or not?*

In anſwer to the firſt Enquiry, Whether Faſting be a Duty, or a thing indifferent under the *Chriſtian* Inſtitution, I anſwer,

1*ſt*, That as Faſting ſignifies in the *Grammatical* Import of the Word, abſtaining only for a time from the Meat we ordinarily take at other times, it is undoubtedly a thing indifferent; for in this Senſe, *if we eat not, we are not the better*, for God accounts no Man the better purely becauſe his Stomach is more empty; and if we eat ſomewhat even on our Days of Faſting, when the Impotency, or Indiſpoſition of our Bodies doth require it, *we are not the worſe*. But as it in the *Scripture* ſignifies a Day, or Time ſet apart for the *Affliction of the Soul*, and calling it to an Account for our paſt Sins, in order to our Godly Sorrow for, and Reformation of them; or a Day ſet apart for Prayer, and humbling of ourſelves, in order to the averting Divine Judgments, or the obtaining any publick or private Bleſſings from God's Hands; I think it continues a Duty ſtill, and a thing highly acceptable to God, when it ſincerely is performed in proſecution of theſe Ends.

2*dly*, 'Tis certain that under the *Old Covenant*, publick Faſts were commanded by God, and one of them with that Severity, that the Puniſhment of him who did not *then afflict his Soul*, was *Exciſion*, Lev. xvi. 16. And when any Adverſity befel them, which made this Duty proper, not only *pious Kings*, 2 Chron. xx. 3. but God alſo by his *Holy Prophets* called upon them to *ſanctify a Faſt*, Joel i. 14.—ii. 12, 15. This alſo pious Perſons voluntarily did upon extraordinary Occaſions. *I wept*, ſaith *David*, *and humbled my ſelf with Faſting*, Pſalm lxix. 10. See *Pſalm* xxxv. 13.—cix. 24. *Nehemiah* faſted when he heard of the Affliction of the People at *Jeruſalem*, Nehem. i. 4. So did *Daniel*, Chap. ix. 3. Theſe Faſts they ſanctified,

(1.) To avert the impendent Wrath of God, *Joel* i. 14, 15.—ii. 17. and to render him propitious to them in their Diſtreſs, that he might be *jealous for his Land, and pity his People*, Joel ii. 18. Thus did the People of *Iſrael* faſt, when they were twice ſmitten by the *Benjamites*, Judg. xx. 26. *Jehoſhaphat* and his People, when diſtreſſed by the *Ammonites*, 2 Chron. xx. 3. the *Jews*, when in danger of Death from the Contrivances of *Haman*, Eſther iv. 16.

(2.) To beg pardon for, and reform their Offences; as when they faſted for their Idolatry at *Mizpeh*, and did put away *Baalim* and *Aſhtaroth*, and *ſerve the Lord only*, 1 Sam. vii. 5, 6. and when they *ſeparated themſelves from their ſtrange Wives*, Nehem. ix. 1.

(3.) To beg eſpecial Mercies of God; as when *Ezra* and his Company faſted *to ſeek of God a right way*, Ezra viii. 21. And all this they did with good Succeſs, and ſo as to obtain God's Bleſſing. Theſe Faſts, when duly celebrated, are ſtiled ſuch Faſts *as God hath choſen*, Iſa. lviii. 5, 6. *an acceptable Day to the Lord*, ℣. 5. *a Sabbath, a Day holy to the Lord, and honourable*, ℣. 13. and faſting thus was indeed *faſting to the Lord*, Zech. vii. 5.

And as for voluntary and private Faſts, I have obſerved that pious Perſons ſtill uſed them as Occaſion did require. *Anna* the *Propheteſs faſted and prayed Night and Day*, and *ſerved God*, as well by faſting, as by praying, *Luke* ii. 37. And in our *Saviour*'s Time the Diſciples of *John* and of the *Phariſees* faſted often; and this was thought ſo neceſſary a piece of Devotion, that they admire and look upon it as a great Defect in *Chriſt*'s Diſciples, that they did not the like, *Matth.* ix. 14.

3*dly*, Obſerve that *Chriſt* is ſo far from diſapproving theſe Times of Faſting as unſuitable or unneceſſary under the *Chriſtian* Diſpenſation, that he declares *the Time was coming when his Diſciples ſhould faſt*, as well as others, *Matth.* ix. 15. He teacheth all *Chriſtians* after what manner they ought to faſt, that their Faſtings might be acceptabe to God,

promiſing a Reward from God, on them who do ſo, and being no leſs ſollicitous that they might faſt than that they might pray, and do their Alms, ſo as to be rewarded by God for them, *Matth.* vi. 16. and lets his *Diſciples* know, that their want of Faith in caſting out a *Devil*, proceeded from their want of ſeeking it by *Prayer and Faſting*, Mat. xvii. 21. Now ſurely he who declares that his *Diſciples ſhould faſt* after he was taken from them, he who is ſollicitous they might perform this Duty without *Hypocriſy*, and who excites them to it by the Promiſe of *a Reward from God*, and who informs them that their want of Faith proceeded from their want of *Faſting*, ſufficiently demonſtrates he looked upon this as a Duty to be performed by his *Diſciples* under the *Goſpel* Diſpenſation. And therefore,

4*thly*, That *Chriſt*'s *Apoſtles* and *Diſciples* did ſo eſteem it, we learn ſufficiently from their Practice; they being *in Faſtings often*, 2 Cor. xi. 27. and approving themſelves as the Miniſters of God, by *Faſtings*, as well as other *Chriſtian Duties*, 2 Cor. vi. 4, 5. This being alſo the uſual Preface to *the Impoſition of Hands*, they doing this *with Prayer and Faſting*, Acts xiv. 23. and in commending the Miniſters of the Goſpel to the Lord for his Aſſiſtance, *Acts* xiii. 3. And married *Chriſtians* being permitted to ſeparate from one another for a Seaſon, *that they might give themſelves to Prayer and Faſting*, 1 Cor. vii. 5. Note,

Laſtly, That Faſting is not a ceremonial Precept, there being no Command under the Law for voluntary Faſting, or publick Faſtings on extraordinary Occaſions, but only for one ſtated Faſt on the Day of *Expiation*; it therefore muſt be ranked among thoſe moral Duties or Precepts of the Law of *Nature*, which *Chriſt* came not *to diſſolve, but to fulfil.* And this appears; becauſe it was the Practice not only of the *Jews* and devout *Proſelytes*, Acts x. 30. but even of the *Heathens* alſo. Theſe Days of Faſting to avert Judgments, obtaining not only among the *Eaſtern Nations*, Jon. iii. 5. but among the *Egyptians*, the *Greeks*, and *Romans*, and being part of their *Sacred Rites*, at which times they were Ζίτων ἄμοιροι, or ἄλευς-οι, that is, *Faſting*. In a word, it is owned by them who contend Faſting is a thing indifferent, that it is an help to the Worſhip of God, and an Inſtrument of Piety. It is by *Phavorinus* defined to be the *Mother of Health to the Body, and the Preſervative of the Soul*; and ſurely that, which is an help to Devotion, and a Means of promoting Piety, muſt be as much required to thoſe good Ends as are the Helps and Means of ſober living required by the Command of Temperance.

That I may anſwer to the ſecond Queſtion, I muſt premiſe the Diſtinction ſo frequent in the *Schools*, betwixt an *imperate*, and an *elicite Act of Worſhip*. An *elicite* Act of Worſhip is an Act which hath God for its immediate Object, and ſolely is deſigned to do him Honour, or to agnize ſome Divine Excellency or Perfections. Thus an Act of Faith is an *elicite* Act of *religious Worſhip*; becauſe it doth, and is deſigned purely to acknowledge the Divine Power and Veracity; and Prayer is an *elicite* Act of *Divine Worſhip*, becauſe by it we do acknowledge the Power, Wiſdom, and the Goodneſs of God. Whereas an *imperate* Act of *Worſhip* is that which hath another Object beſides God, and only hath relation to him becauſe it is performed in obedience to his Command: thus Charity hath for its Object our indigent or our afflicted Brother, and only hath relation to God, as it is done to others in obedience to his Command; and Juſtice is an *imperate* Act of *Worſhip* only, becauſe it immediately relateth to what belongeth to our Brother, though we deal juſtly with him from the Conſideration of that God *who is the Avenger of thoſe who do defraud or over-reach their Brother.* Now to apply this Diſtinction to our preſent Purpoſe; they, who deny that Faſting is an *elicite* Act of *Worſhip*, do freely grant it to be an *imperate* Act of Worſhip, as being ſerviceable to Prayer, and that Repentance towards God, which are immediate Acts of Worſhip. Here therefore Note,

1*ſt*, That even Mr. *Dally* grants, That Faſting was a part of *Divine Worſhip under the Old Teſtament*; whence we may gather that it muſt be ſo alſo under the *New Teſtament*, ſince under both it hath the ſame Object, End, and Reaſons, and ſo muſt be as much an Act of *religious Worſhip* under the *New Teſtament*, as it was under the *Old*; where, to obſerve it, was *to ſanctify a Faſt*, to keep *a Day holy and acceptable to the Lord*, and as much λατρεύειν *to ſerve God by Faſting* as by Prayer, *Luke* ii. 37.

2*dly*, It is confeſs'd that Faſting conſidered as an help to Prayer, Repentance, or pious Meditations, is only an imperate Act of *Religion*; but as it is an Act of Revenge upon our ſelves for our Offences done againſt the *Divine Majeſty*, and an Acknowledgment that we are by them become unworthy to receive from him our daily Bread; and as it is a part of our Time conſecrated to the Service of God, I ſee not why it ſhould be leſs eſteemed an Act of *religious Worſhip*, than the Obſervation of a *Sabbath*, or a Day of *Thankſgiving*.

THE

THE

APPENDIX

To Chapter the Twelfth:

Concerning the Nature of the Sin againſt the Holy Ghoſt, *and the Reaſon why it is ſaid to be ſuch as will* never be forgiven.

1*ſt*, FOR Explication of this Subject, I do not think it proper with the learned *Grotius* to mollify the Severity of this Sentence, by ſaying, that what is *abſolutely* ſpoken by the *Lord*, muſt be *comparatively* underſtood, and only intimates, that *it is very difficult to obtain the pardon of this Sin, not that it will admit of no Forgiveneſs:* For our *Saviour* ſays expreſly of this Sin, both *negatively*, that *it ſhall never be forgiven*, and *affirmatively*, that the Perſon guilty of it *ſhall be obnoxious to eternal Judgment*, and confirms all this with an Aſſeveration, *Verily I ſay unto you, he that blaſphemeth againſt the Holy Ghoſt hath never Forgiveneſs, but* ἔνοχός ἐστιν, *is liable to eternal Judgment*, Mark iii. 29. Much leſs are we to admit of Dr. *Hammond*'s Deſcant on the Words, that *this Sin ſhall not be pardoned but upon a particular Repentance*, for that is as true of every known and wilful Sin, as of the *Blaſphemy againſt the Holy Ghoſt*; and therefore this Interpretation makes no diſcrimination of this from any other wilful Sin, which yet our *Saviour* plainly deſigned by thoſe Words to do: moreover, againſt both theſe Expoſitions it is obſervable, that our *Lord* ſaith expreſly of all manner of other Sins againſt *the Son of Man*, or the *Meſſiah*, that *they ſhall be forgiven*; and yet doubtleſs Mens Blaſphemies againſt the *Saviour of the World*, and other heinous Crimes, will not be pardoned without particular Repentance, and 'tis very difficult to bring ſuch grievous Sinners to Repentance. Let it be noted,

2*dly*, That from our *Saviour*'s Words, it plainly ſeems to follow, that this Sin conſiſts, or is compleated, not in our Thoughts, or in our Works, but in our Words, for it is *he that ſpeaketh*, ℣. 32. *He that blaſphemeth againſt the Holy Ghoſt*, that ſhall not be forgiven. *Simon* the *Magician* conceived as vilely of the *Holy Ghoſt* as we can well imagine, when he thought *he might be purchaſed by Money*, Acts viii. 18, 19. for this was to conceive the *Holy Ghoſt* was given only by ſome higher Art of Magick than he had attained to; and yet St. *Peter* exhorts him to *pray that the Thoughts of his Heart might be forgiven*, ℣. 22. and they, who by Uncleanneſs, Fornication and Adultery, deſpiſed the Commandments, which God had given them by his *Apoſtles*, *to poſſeſs their Veſſels in Sanctification and Honour*, are ſaid to have *deſpiſed not only Man, but God, who alſo had given them the Holy Ghoſt*, 1 Theſſ. iv. 8. and yet St. *Paul* ſuppoſes ſuch Perſons might *repent of the Uncleanneſs, Fornication, and Laſciviouſneſs they had committed*, 2 Cor. xii. 21. This Sin muſt therefore be committed not only by our evil Thoughts and Works, but alſo by our *blaſphemous* Words againſt the *Holy Ghoſt*.

3*dly*, Obſerve, that 'tis not any Blaſphemy againſt the *Spirit* in his miraculous Operations, ſuch as were caſting out of *Devils*, and healing of Diſeaſes, which is here ſtiled the *Blaſphemy againſt the Holy Ghoſt*, this being here done by the *Phariſees* againſt the *Son of Man*; for he declareth, *ver.* 28. that *he did caſt out Devils by the Spirit of God:* they therefore muſt *blaſpheme* that Spirit by which our *Saviour* did this, by ſaying, *He caſt out Devils by Beelzebub the Prince of the Devils*; and yet our *Saviour* ſaith, That even *this Blaſphemy againſt the Son of Man ſhould be forgiven*, but it was properly the *Blaſphemy againſt the Holy Ghoſt*. And therefore,

4*thly*, Let it be noted, that there is a plain Difference in *Scripture*, betwixt the Operations of the *Spirit*, and the *Gifts*, or *Diſtributions of the Holy Ghoſt*; all the miraculous Operations, which were done upon others, *viz.* the Caſting out of *Devils*, the Healing of Diſeaſes, the Curing of the Lame, the Blind, the Dumb, the Maimed, the Raiſing of the Dead, were the extraordinary Operations of the *Spirit*; but all the inward Gifts by which the Underſtanding was enlighten'd, and was enabled to perform Things, which by Nature it could not do without the immediate working of the *Holy Spirit*, are ſtiled the *Gifts* or Diſtributions *of the Holy Ghoſt*; as *v. g.* the Gifts of *Wiſdom*, *Knowledge*, *Faith*, *Prophecy*, *Diſcerning of Spirits*, *the Gift of Tongues*, *and the Interpretation of them*. That there is Ground for

or this Diſtinction, will appear from theſe Conſiderations:

(1.) Becauſe our *Saviour* whilſt he was upon Earth, gave to his *Apoſtles* and the *Seventy Diſciples* Power to *heal the Sick, cleanſe the Leapers, caſt out Devils, and to raiſe the Dead*, Matth. x. 8. Luke x. 9. and yet St. *John* informs us, that *the Holy Ghoſt was not yet come, becauſe that Jeſus was not glorified*, Chap. vii. 39. And *Chriſt* informed his Diſciples, that *if he did not go away, the Comforter*, that is, *the Holy Ghoſt, would not come* to them; but *when I go*, ſaith he, *I will ſend him to you*, John xvi. 17.—xiv. 16. And St. *Peter* tells the *Jews*, that our Lord being *exalted to the right Hand of God, received the Promiſe of the Holy Ghoſt, and ſent him down upon his Apoſtles*, Acts ii. 33. the *Holy Ghoſt* muſt therefore ſignify ſomething diſtinct from the Power of working Miracles.

(2.) The *Apoſtle John* producing his Witneſſes to prove that *Jeſus* is the *Son of God*, ſaith thus, *There are Three that bear Witneſs upon Earth, the Spirit, the Water*, and *the Blood*; and there be *Three that bear Witneſs from Heaven, the Father, the Word*, and *the Holy Ghoſt*, 1 John v. 7, 8. clearly diſtinguiſhing the Witneſs of the *Holy Ghoſt* from the Teſtimony of the Spirit.

(3.) Throughout the *Hiſtory* of the *Acts* of the *Apoſtles*, where St. *Luke* hath occaſion to mention the Miracles, which the *Apoſtles* and other *Chriſtians* did, he always uſeth the Words τέρατα, ζημεῖα, δυνάμεις, *Wonders, Signs*, and *Powers*; but where he ſpeaks of Perſons *propheſying*, or *ſpeaking with Tongues*, he doth as conſtantly aſcribe this to the *Holy Ghoſt* deſcending on them.

And (*Laſtly*,) Where the *Scripture* mentions theſe Things together, it puts a manifeſt Diſtinction betwixt *Signs* and *Wonders*, and the *Gifts* and Diſtributions *of the Holy Ghoſt*. Thus the *Apoſtle* ſpeaks of the Things God had wrought by him, *in the Power of Signs and Wonders*, and *in the Power of the Spirit of God*, or of the *Holy Ghoſt*, as other Copies read, *Rom.* xv. 19. And God, ſaith St. *Paul*, *bare Witneſs to the Doctrine which the Apoſtles preached by Signs and Wonders, and divers Miracles, and Gifts of the Holy Ghoſt*, Heb. ii. 4. Hence obſerve,

5*thly*, That this *Blaſphemy of the Holy Ghoſt*, neither was, nor could be then committed when our *Saviour* ſpake theſe Words, or whilſt he was on Earth, becauſe the *Holy Ghoſt was not yet come*, ſaith the *Evangeliſt*, John vii. 39. nor was he to be ſent till *Jeſus was glorified*, i. e. till he was riſen from the Dead, and was exalted to the Right Hand of the Father. And therefore after our Lord's Reſurrection, he breathes on the *Apoſtles*, and ſaith unto them, *Receive ye the Holy Ghoſt*, John xx. 22. and farther promiſes at his *Aſcenſion*, that *within a few Days* they ſhould receive *the Power of the Holy Ghoſt* deſcending down from Heaven, to render them able Witneſſes of our Lord's Reſurrection; and that after his Departure from them, *the Comforter*, thatis, *the Holy Ghoſt ſhould come*, and ſhould *convince the World of Sin, becauſe they believed not in him*, and of his *Righteouſneſs*, becauſe he *went unto the Father*, John xvi. 9, 10. Tho' therefore our *Saviour* entred upon this Diſcourſe upon Occaſion of that Saying of the *Phariſees*, *He caſts out Devils through Beelzebub*, yet his Deſign ſeems chiefly to be this, to terrify them from going on from the blaſpheming *the Son of Man*, and of that *Spirit* by which he wrought his Miracles, to the blaſpheming of the enſuing Diſpenſation of the *Holy Ghoſt*, which was the laſt he ever would vouchſafe, to call them to that Repentance, which would procure the Remiſſion of their Sins. Theſe Words may therefore be thus paraphraſed; *You have repreſented me as a Wine-Bibber, and a Friend of Publicans and Sinners, and as one who caſts out Devils by Beelzebub; and you will ſtill go on, after all the Miracles which I have done among you, to repreſent me as a falſe Prophet, and a Deceiver of the People; but notwithſtanding, all theſe grievous Sins ſhall be forgiven you, if that laſt Diſpenſation of the Holy Ghoſt, which I ſhall after my Aſcenſion ſend among you, ſhall prevail with you to believe in me: But if when I have ſent the Holy Ghoſt to teſtify the Truth of my Miſſion, and of my Reſurrection, you ſhall continue in your Unbelief, and ſhall blaſpheme the Holy Ghoſt, and repreſent him alſo as an evil Spirit your Sin ſhall never be forgiven, nor ſhall there any thing be farther done to call you to Repentance.* That this is the true Import of our *Saviour*'s Words, is evident,

1*ſt*, Becauſe they ſtill run in the Future Tenſe, reſpecting not what had been done already by the *Phariſees*, or others, but only what hereafter ſhould be done; *whoſoever ſhall blaſpheme againſt the Holy Ghoſt*, Mark iii. 28. Luke xii. 10.

2*dly*, Becauſe the Blaſphemy here mentioned in theſe Words, *He caſteth out Devils by Beelzebub*, or by Confederacy with *Satan*, was certainly a Blaſphemy againſt *the Son of Man*; and therefore ſuch to which the Promiſe of Forgiveneſs is here made, and could not be the *Blaſphemy* of the *Holy Ghoſt*, becauſe he was not yet come. And,

3*dly*, Had the *Phariſees* been guilty of this Blaſphemy againſt the *Holy Ghoſt*, by ſaying of our Lord, *he caſts out Devils by Beelzebub*, our *Saviour* could not afterwards have *prayed for their Forgiveneſs*, or offered to them any farther Terms of Mercy, or Salvation: Whereas he on the Croſs prays thus, after the *Phariſees* and *Rulers* had moved *Pilate* to crucify him, *Father, forgive them, they know not what they do*, Luke xxiii. 34. and in this very Chapter he promiſeth one farther Sign for their Conviction, even that of his Death and Reſurrection the third Day; and farther ſaith, that *he would ſend the Holy Spirit to convince them of their Sin*, in that they *believed*

lieved not on him, and of his *Righteouſneſs*. St. *Peter* alſo ſaith both of the People, and the *Rulers*, who ſo importunately ſued to *Pilate* that he might be crucified, *I know ye did it ignorantly, as did alſo your Rulers*, Acts iii. 17, 19. And then he calls upon them to *repent, and be converted, that their Sins may be blotted out*; thereby clearly inſinuating they had not yet committed that Offence, which could not be forgiven. And St. *Paul* in the 13th Chapter of the *Acts* tells them, *he preached the Goſpel, and offered Remiſſion of Sins to all among them that would believe*, ver. 32, 39, 46.

And having thus conſidered the Nature of this Sin, I proceed to ſhew the Difference betwixt it, and all the Blaſphemies, which the *Jews* vented againſt our Bleſſed Lord whilſt he was here on Earth, and why they were all pardonable, or ſuch as might be forgiven unto Men; whereas the *Blaſphemy againſt the Holy Ghoſt* is here pronounced ſuch as ſhould *never be forgiven*.

'Tis therefore to be obſerved, that tho' the *Jews* ſtill repreſented the Bleſſed *Jeſus* as a *Wine-bibber*, and a *Glutton*, becauſe he uſed not that Abſtinence, and ſevere Diet, and thoſe frequent Faſts which *John*, and his *Diſciples* did; tho' they ſtiled him a *Friend of Publicans and Sinners*, becauſe he freely did converſe with them for their Good; tho' they ſtiled him a *Blaſphemer*, becauſe he called himſelf *the Son of God*; tho' laſtly they *crucified* him, and pronounced him *worthy of Death*, as a falſe *Prophet*, and Deceiver of the People; our *Saviour* not only promiſes Pardon of theſe Things to them who ſhould believe after his Reſurrection, but even prays for them upon the *Croſs*, ſaying, *Father, forgive them, for they know not what they do*. Now this he did upon theſe two Conſiderations:

1*ſt*, Becauſe the Meanneſs of his Birth and Education, State and Condition upon Earth, cauſed many to be offended at him, and indiſpoſed them to believe ſuch high Things of him as that he was *the Son of God*, and was to be *the King of* Iſrael: Thus when they were amazed at the Divine Doctrine, which he taught; and the mighty Miracles, by which he had confirmed it, and thereupon enquire, *Whence is this Wiſdom given to him, and theſe mighty Works done by him?* the Thought that he was *the Son of a Carpenter*, and of a poor Woman called *Mary*, cauſed them to be *offended at him*: And when he repreſents himſelf as a Perſon *coming down from Heaven*, they do not believe him on the ſame account, but ſay, *Is not this Jeſus the Son of Joſeph? Know we not his Father and his Mother? How therefore ſaith he, that I came down from Heaven?* John vi. 42. This therefore being ſo ſpecious a Pretence for their rejecting of, and not believing on him, our *Saviour* promiſeth the Pardon of their Infidelity, till by his Reſurrection, and the Miſſion of the *Holy Ghoſt*, he had quite taken off the Force of the Objection, and ſhewed by his Return unto the *Father*, and his ſitting down at the Right Hand of God, and ſending of the *Holy Ghoſt* from Heaven, that he was indeed *the Son of God*. Hence is he ſaid to be declared *the Son of God with Power by the Reſurrection from the Dead*, *Rom.* i. 4. of which, ſaith the *Apoſtle Peter*, *we are Witneſſes*; *and ſo is alſo the Holy Ghoſt, which he hath given to them that believe*, Acts v. 32. and *Chriſt* himſelf declares, that when this *Holy Ghoſt* was by him ſent from Heaven, he ſhould *convince the World of their Sin, who believed not in him, and of his Righteouſneſs, becauſe he went unto the Father*, John xvi. 8, 9.

2*dly*, *Chriſt* thought their Caſe more pitiable, till after his Reſurrection and Aſcenſion, and till this Miſſion of the *Holy Ghoſt*, by reaſon of thoſe Prejudices which their whole Nation had entertained againſt his Perſon and his Doctrine, and which were not entirely removed, till he had thus aſcended: Now they were ſuch as theſe, (1.) That they were very well acquainted with his Birth and Parentage; but *when Chriſt cometh, no Man can know*, ſaith their Tradition, *whence he is*, John vii. 27. (2.) That *Elias* did not come in Perſon to uſher in his Advent, according as it was foretold by *Malachy*, Chap. iv. 5. Thus when a Voice from Heaven had declared him to be the Son of God, in the Audience of St. *Peter*, *James*, and *John*, they ſtill object againſt it, the Tradition of the *Scribes*, *that Elias muſt firſt come*, Matth. xvii. 10. And, (3.) That they had got a general Tradition that their *Meſſiah* was *to abide for ever*, John xii. 34. whereas *Chriſt* ſtill declared, he was to *be lifted up*, and die an ignominious Death; a Doctrine ſo diſtaſteful to his own *Diſciples*, that *Peter*, after his Confeſſion that he was the *Chriſt*, rebukes our *Saviour* for it, ſaying, *Far be it from thee, this ſhall not happen unto thee*, Matth. xvi. 22. And though he very frequently and plainly told them that he was to ſuffer, yet do St. *Mark* and St. *Luke* inform us, that *they underſtood not this Saying, and it was hid from them*, Luke ix. 45. yea, that *they underſtood not theſe Things, nor knew they what was ſaid*, Chap. xviii. 34. And yet *Chriſt*'s Words were plain enough, only they could not reconcile them with their *Tradition*, that the *Meſſiah was to abide for ever*, and ſet up a *temporal Kingdom* among them. For, (4.) This was the great Prejudice their whole Nation laboured under, that their *Meſſiah* was to come in a *triumphant Manner, to ſubdue Nations under them*, and make the *Jews* to lord it over all their Enemies, and to continue this his Kingdom over them for ever; their *Prophets* having ſtill repreſented him as a *great King over all Nations*: His own *Diſciples* were ſo fully

fully poſſeſſed with this Opinion, that after our Lord's Reſurrection they preſently enquire, *Wilt thou at this time reſtore the Kingdom to Iſrael?* Acts i. 6. It is not therefore to be wondered that this ſo ſtrong and pleaſing Apprehenſion ſhould prejudice their Minds, againſt a Perſon ſeemingly ſo mean and deſpicable, who ſpake ſo often of his Sufferings, declared that *his Kingdom was not of this World*, and that he came not to *be miniſtred unto, but to miniſter*. Now by our Saviour's Reſurrection, Aſcenſion, and ſending of the *Holy Ghoſt*, all theſe Objections were fully ſolved, and all theſe Prejudices were removed. For when our Lord was thus *declared to be the Son of God with Power, by his Reſurrection from the Dead*, then muſt they be convinced, that beſides that Human Nature, which he received from his Parents, he had another, according to which they *knew not whence he was*, and *neither knew him nor his Father*, John viii. 14, 19. When at his Aſcenſion *all Power in Heaven and in Earth was given to him*, and he was there to reign *till all his Enemies were made his Footſtool*; then might they eaſily perceive, how this *Meſſiah* was *to abide for ever, and to reign over the Houſe of Jacob for ever*, Luke i. 33. Hence from this Exaltation to the Right Hand of Power, St. *Peter* makes this Inference, *Therefore let all the Houſe of Iſrael know aſſuredly, that God hath made this Jeſus, whom ye crucified, both Lord and Chriſt*, Acts ii. 36. They from his Reſurrection were aſſured his former Sufferings were well conſiſtent with this *Kingdom*; and from his Aſcenſion into Heaven, that his *Kingdom* was not to be a *Temporal Kingdom* upon Earth, but a Spiritual and Heavenly Kingdom, and that he was to rule not over Mens Bodies, but their Souls and Conſciences; and when they ſaw this Kingdom ſo powerfully erected by the *Holy Ghoſt* aſſiſting the *Apoſtles* in the preaching of the Goſpel, and making numerous Converts throughout the *Heathen* World, they could not but diſcern how 'twas foretold by the *Holy Prophets*, that he ſhould *reign over all Nations*; or how *John Baptiſt*, who had pointed him out, and ſaid, *Behold the Lamb of God, the Saviour of the World*, and had foretold he ſhould *baptize them with the Holy Ghoſt*, was that *Elias*, which was to come as his Forerunner. And thus you ſee why our *Saviour* puts this Diſtinction betwixt the Blaſphemies committed againſt him in this ſtate of Humiliation, and the Blaſphemies committed againſt the *Holy Ghoſt* he promiſed to ſend down from Heaven, after his Exaltation to the Right Hand of Majeſty in the Heavens.

It remains to ſhew how the Blaſphemy againſt the *Holy Ghoſt* becomes unpardonable, and why it was ſo rather than any Sin committed againſt *Chriſt* whilſt in the State of his Humiliation: Now this it was upon ſeveral Accounts;

1*ſt*, Becauſe this was the laſt, and chiefeſt Evidence which God deſigned to make uſe of, to cure the Infidelity of that perverſe and ſtubborn Generation, or to prevail upon them, and upon other Nations to believe in *Chriſt*: In all the other Evidences, which came before to win Men to that Faith in *Chriſt*, on which the Pardon of their Sins depended, God had ſtill a Reſerve, and reſolved upon ſome further Means when they had proved ineffectual. If the Teſtimony of *John the Baptiſt* that he was the *Chriſt*, if the Innocency of our *Saviour's* Life, if the Wiſdom of his Words, the heavenly Nature of his Doctrine, and all the *Miracles* by which it was confirmed, proved ineffectual to perſuade that perverſe Generation to receive, and own him as their promiſed *Meſſiah*; God ſtill reſolveth, yea, he had promiſed to ſend this *Holy Ghoſt*, as a more powerful Evidence *to convince the World of Sin, becauſe they believed not in him*, and of the *Righteouſneſs* of him whom they had hitherto rejected. Hence, when the *Holy Ghoſt* in this miraculous Manner had fallen down on the *Apoſtles*, and enabled them *to ſpeak with Tongues, and propheſy; this is that*, ſaith St. *Peter*, *which was ſpoken by God in thoſe Words of Joel, In the latter Days I will pour my Spirit upon all Fleſh, and your Sons and your Daughters ſhall propheſy*, Acts ii. 16, 17. And again, *v.* 38, 39. *Repent and be baptized in the Name of the Lord Jeſus, for the Remiſſion of Sins, and ye ſhall receive the Holy Ghoſt; for the Promiſe is to you and to your Children.* When therefore the *Apoſtles*, being endued with this Power from on High, had been *Chriſt's* Witneſſes, *throughout Judæa and Samaria, and to the Ends of the Earth*, God had done all that he deſigned to bring Men to the Faith of *Chriſt*; ſo that when many would not be perſuaded by it, but inſtead of being convinced, and reclaimed, proceeded to ſlight, and deſpiſe, yea to revile and *blaſpheme* it; God was unalterably reſolved to ſtrive no more with them, but to let them *die in their Sins:* And therefore 'tis obſervable, that when the *Jews* had thus reſiſted the *Holy Ghoſt*, *contradicting and blaſpheming that Holy Spirit* by which they preached unto them, *Acts* xiii. 45. they give them over as deſperate, and Perſons in whom that of the *Prophet* was fulfilled, *Behold, ye Deſpiſers, and periſh*, ver. 41. and therefore *turn unto the Gentiles*, ver. 46. chap. xxviii. 28. And St. *Paul* repreſents them as Perſons *given up to a Spirit of Slumber*, and judicial Blindneſs, *Romans* xi. 8, 9. and ſo rejected from being any more God's Church and People.

And as this was the laſt, ſo was it the moſt powerful Evidence: As for the working of Miracles, and caſting out of Devils, the *Heathen Prieſts* and *Exorciſts*, and many of the *Jews* pretended to them; our *Saviour* alſo foretold of the *falſe Chriſts* and *falſe Prophets*, that they ſhould *work Signs and Miracles* ſufficient to ſeduce, *if it were poſſible, the very Elect*, Matt. xxiv. 24. and the *Apoſtle*, that *Satan* ſhould come among thoſe, who *received not the Truth in the Love of it, with ſtrong Deluſions, and with all Deceivableneſs of Unrighteouſneſs, with all Power, Signs, and lying Wonders*, 2 Theſſ. ii. 8, 9, 10. But yet none ever

ever did, or could pretend unto theſe inward Gifts, and Operations of the *Holy Ghoſt*, ſuch as enabled the Illiterate to ſpeak with all kind of unknown Tongues, and to interpret the Tongues of others, and to diſcern the Secrets of Mens Hearts, and *underſtand all Myſteries* by an internal Inſpiration and Illumination; and much leſs to confer Gifts on others by Impoſition of their Hands, as the *Apoſtles* did: When therefore *Chriſtians* ſaw thoſe Gifts exerciſed continually in their Aſſemblies, and daily conferred on Perſons at their Baptiſm, they could ſcarce have a ſtronger Evidence of the Truth of the *Chriſtian* Faith, and therefore could not blaſpheme thoſe Gifts by which it was ſo wonderfully confirmed, without the utmoſt degree of Infidelity. And therefore,

2*dly*, This Sin is repreſented as unpardonable; becauſe the Faith of ſuch perverſe and ſtubborn Perſons is impoſſible, they having rejected all the Evidence that can be offered for their Conviction, and all the Motives that can be rendered to provoke them to repent of their Infidelity. So St. *Paul* ſpeaks in caſe of thoſe, who, living under this Diſpenſation of the *Holy Ghoſt*, did yet *apoſtatize* from *Chriſtianity* to *Judaiſm*, or *Heatheniſm? Let us not go about to lay again the Foundations of Repentance, and Faith towards God*, which were the Doctrines they firſt preached to *Jew* and *Gentile*; *of Baptiſm*, by which believing they made Profeſſion of the *Chriſtian* Faith, and covenanted to perform the Duties it required of them; *of Impoſition of Hands* of the *Apoſtles*, by which they after Baptiſm received the *Holy Ghoſt*; of the *Reſurrection of the Dead*, which was the glorious Promiſe by which all *Chriſtians* were encouraged to be *ſtedfaſt, immoveable, and always abounding in the Work of the Lord*; and of *a future Judgment*, by which they were terrified and affrighted from falling off from that Obedience: *For 'tis impoſſible*, ſaith the *Apoſtle, for them who have been once enlightned*, as *Chriſtians* were in *Baptiſm*, (which therefore, from the beginning of *Chriſtianity*, was called *Illumination*, as appears from the Teſtimonies of *Juſtin Martyr*, *Irenæus*, and *Clemens of Alexandria*;) *and who have taſted of the heavenly Gift, and have been made Partakers of the Holy Ghoſt*, which they received by the Impoſition of Hands, *and who have taſted of the Good Word of God*, i. e. have been acquainted with that Goſpel, which affords the Promiſe of Remiſſion of Sins, and of Juſtification here, and of a Reſurrection to eternal Life hereafter, *and have felt the Powers of the World to come*, i. e. the powerful Perſuaſions which the Doctrine of a future Judgment adminiſters to Repentance, a new Life, and ſtedfaſt Perſeverance in the *Chriſtian* Faith; and after all theſe Engagements to perſevere in the Profeſſion of it, fall away from it by *Apoſtacy* to *Judaiſm*, or to *Heatheniſm*; *to renew them to Repentance*, Heb. vi. 2, 3, 4, 5, 6, 7. Becauſe you cannot lay again any other Motive or Foundation to it, than hath been already laid; you cannot call upon them to *Repentance*, and to Faith in God by any other Arguments, than by thoſe Miracles by which they were at firſt induced to believe; you cannot incite them to be true to their Profeſſion by any other Engagements than thoſe which they had made in *Baptiſm*; you cannot give them any higher Evidence of the Truth of *Chriſtianity*, than that of their Participation of the *Holy Ghoſt*; no greater Motive to continue ſtedfaſt in the *Chriſtian* Faith than is the Promiſe of an happy Reſurrection to eternal Life; nor propoſe any thing more dreadful to affright them from *Apoſtacy*, than are *the Terrors of a future Judgment*; and ſo you can do nothing to renew them to Repentance, which hath not been already ineffectually performed in order to that End.

THE FIRST

APPENDIX

To Chapter the Twenty-fourth.

GROTIUS, in his Notes on the third Verſe of this Chapter, makes theſe three Queſtions to refer to three ſeveral Epochas, *viz.*

1. The Queſtion, *When ſhall theſe things be?* to the Time of the Deſtruction of the Temple: And this, ſaith he, our Saviour anſwers to, *ver.* 23.

2. The Queſtion concerning his παρουσία, or *Advent*, to ſet up his Kingdom, he refers to the Time of *Conſtantine*; but others, to the Time of the general Converſion of the *Jews*, and the *Millennium*; and of this Time, ſay they, Chriſt ſpeaks from the 23d to the 30th Verſe.

3. The Queſtion concerning *the End of the World*; and of this, ſaith he, Chriſt ſpeaks from the 30th Verſe to the End of the Chapter.

I on the contrary do aſſert, That at leaſt to the 34th Verſe, *Chriſt* ſpeaks only of the Deſtruction of the Temple, the City, and People of *Jeruſalem*, and of the *Jewiſh* Nation.

Now that the παρουσία, or *Advent of the Son of Man*, belongs not to his Coming to deſtroy *Jeruſalem*, but to another Coming of this Son of Man to ſet up his Kingdom, he proves; becauſe the Words here, from ℣. 22. to the 27th, are like thoſe in which our Lord ſpeaks of his Kingdom, *Luke* xvii. 22. to the End: but that *Chriſt* there, from *ver*, 22. to the End, is ſpeaking of the Time when the *Jews* ſhould be in *great Diſtreſs* by the *Roman* Army, and ſhould periſh by it, and when *Chriſt* ſhould come to execute his Vengeance on them, is exceeding evident from the Words, and is there alſo confeſs'd by *Grotius:* For, ſay St. *Matthew*, *Mark* and *Luke*, *When you ſhall ſee Jeruſalem compaſſed about with Armies, let him that is on the Houſe-top, not come down to take any thing out of his Houſe; nor let him that is in the Field*, &c. *for theſe are the Days of Vengeance.* And the Words of the ſame St. *Luke*, chap. xvii. 31. run thus; *On that Day, he that is on the Houſe-top, and his Stuff in the Houſe, let him not come down to take it away; and likewiſe he that is in the Field.* Who ſees not now, that *that Day*, Luke xvii. is the ſame with *the Days of Vengeance?* chap. xxi. Now this one Obſervation confounds all theſe ſeveral *Epochas*, into which ſome have divided this Chapter. For,

1*ſt*, Hence it appears, That the Time when they ſhould ſay, *See here, and ſee there is the Son of Man*, Luke xvii. 22, 23. *viz.* he that is *to deliver Iſrael*, Luke xxiv. 21. *to ſave them from their Enemies*, Luke i. 71, 74. is the very Time preceeding the Deſtruction of the *Jewiſh* Nation. For, when thoſe Days of Tribulation come upon them, ſaith St. *Mark*, chap. xiii. 19, 21. St. *Matthew*, chap. xxiv. 21, 23, 26. then ſhall they ſay to you, *Lo here is Chriſt, and there is Chriſt.* And this is ſtill more evident from *Matth.* xxiv. 26. *when they ſhall ſay, Behold, he is in the Deſart, go not forth*, for this they often ſaid before their Deſtruction. See the Note there.

2*dly*, Hence it muſt follow, That the *falſe Chriſts* and *falſe Prophets* mentioned *Matth.* xxiv. 24. muſt alſo be contemporary with the Times *of Tribulation* preceeding that Deſtruction, and that they muſt riſe up as *falſe Chriſts*, by pretending to deliver *Iſrael*; and as *falſe Prophets*, by declaring to them Salvation as from God; for the Appearance of theſe very Perſons to deceive, is given as the Reaſon why *they ſhould not follow, or believe them*, who ſaid, *Lo, Chriſt is here*; or, *lo, he is there.* Matth. xxiv. 23, 24. Mark xiii. 21, 22.

3*dly*, Hence it appears, That the παρουσία, *Coming of the Son of Man* like Lightning, muſt be at the ſame time; not only, becauſe it is given in St. *Matthew* as a Reaſon, why *Chriſt* was not then to be looked for in Deſarts, or in ſecret Chambers; and, *Luke* xvii. 24. as a Reaſon *why they ſhould not follow them, who would then ſay, See, he is here?* or, *ſee, he is there*; but alſo, becauſe St. *Matthew* aſſigns this as the Reaſon of that conſpicuous Appearance, that *wherever the Body* (of the *Jews*, the *Carcaſs*) *is, there would the Eagles* (i. e. the *Roman* Army) *be gathered together*, to prey upon and to deſtroy them.

4*thly*, Hence it appears, That when it is ſaid, *Matth.* xxiv. 37, 38, 39. *As it was in the Days of Noah, ſo alſo ſhall the coming of the Son of Man be:* This alſo muſt refer to the ſame Time, tho' theſe Words may alſo refer to the Day of Judgment, and be then accompliſhed; for the ſame Words, *Luke* xvii. 26, 27. are mentioned by *Chriſt*; and then it follows, *In that Day*, (*viz.* of his Coming) *he that is on the Houſe-top, and his Stuff in the Houſe, let him not come down to take it away*; which, as we have proved, reſpects the Time preceeding the Deſtruction of *Jeruſalem.*

5*thly*, Hence it appears, That the Words following in St *Matthew*, ver. 40, 41. *Then ſhall two be in the Field, two grinding in the Mill, the one ſhall be taken, and the other left*, refer to the ſame Time alſo, as well as to the Day of Judgment: for when *Chriſt* had ſaid theſe Words to his Diſciples, *Luke* xvii. 35, 36. they enquire, *Where, Lord, ſhall this be?* And he anſwers, *That wherever the Body is, thither ſhall the Eagles be gathered together*; which, as is proved already, refers to the ſame Time.

Hence then 'tis manifeſt, there can be no ſuch Interval in this Prophecy as ſome imagine, *viz.* an Interval of above Seventeen Hundred Years betwixt what is ſpoken of the Deſtruction of *Jeruſalem*, to *ver.* 23. and what is ſpoken of the *Millennium*, from thence to *ver.* 30.

Arg. 2. Moreover, That what is aſſigned as a ſecond *Epocha* to follow the firſt, according to *Grotius*, three or four hundred Years after; and, according to others, almoſt ſeventeen hundred Years after, was indeed to happen in, or about the firſt Period, is evident from moſt Paſſages recorded from *ver.* 23d to the 34th. Of the 23d, 26th, 27th, 28th Verſes, this hath been proved already.

That theſe Words, *ver.* 24. *For there ſhall ariſe falſe Chriſts, and falſe Prophets*, belong to the ſame Period, as it hath been proved already from the connective Particle, *for*; which ſhews this verſe is introduced as a Reaſon of what was ſaid in the foregoing Verſe; ſo alſo is it proved from the Words following, *ver.* 25. *Behold, I have told you before*, viz. *ver.* 5. by ſaying, *Many ſhall come in my Name*, (i. e. as falſe Pretenders to be the *Chriſt*, and that *Prophet* which ſhould come into the World,) *and ſhall deceive many*; which Words undoubtedly belong to the firſt Interval. So when St. *Mark* had introduced *Chriſt* ſpeaking the ſame Words, *ver.* 22. he adds, *ver.* 23. *See to it*; *Behold, I have foretold you all things*, viz. all that related to theſe Perſons, *ver.* 6. and therefore St. *Luke* having given us *Chriſt*'s Words thus, *Chap.* xxi. 8. *Many ſhall come in my Name, ſaying, I am Chriſt, and the Time draweth near*; he adds thoſe Words, *Go not after them:* which are the

the ſame in Senſe with thoſe that go before, and follow in St. *Matthew*, *Believe them not*? and upon that account, he doth not at all repeat thoſe Words, as do St. *Matthew* and St. *Mark*.

2*dly*, St. *Mark* ſaith, *ver.* 24. In thoſe Days, after this Tribulation, (mentioned ver. 19.) *the Sun ſhall be darkned*; it ſhall be thus immediately after this Tribulation, ſaith St. *Matthew*, ver. 29. Now, can that which was not to happen till ſeventeen hundred Years *after this Tribulation*, be ſaid to happen, either *immediately after* that Tribulation, or *in thoſe Days?*

3*dly*, They both go on, and ſay, *And then ſhall appear the Sign of the Son of Man coming in the Clouds*, viz. *in thoſe Days, and immediately after that Tribulation*, Matt. xxiv. 30. *then ſhall they ſee the Son of Man coming in Clouds with Power and great Glory*, ſurely not ſeventeen hundred Years after the Deſtruction of *Jeruſalem*: for, why then did our Saviour ſay to them that crucified him ἀφ' ἄρτι, *Within a little while ſhall ye ſee the Son of Man coming in the Clouds?* Matth. xxvi. 64.

4*thly*, The 31ſt Verſe following thus in St. *Matthew*, *And he ſhall ſend*; and in St. *Mark* thus, καὶ τότε, *And then he ſhall ſend his Angels, and ſhall gather his Elect*, ſhew evidently, That *the gathering of the Elect* there mentioned muſt happen then.

5*thly*, The 33d Verſe follows thus, *When all theſe things ſhall come to paſs, then know ye* ὅτι ἐγγύς ἐστι, *that it is near:* Now theſe Words, if they be rightly rendered by our Tranſlation, *it is near*, do neceſſarily refer to the Deſtruction of *Jeruſalem*, mention'd *Luke* xxi. If they refer to the Coming of the Son of Man, as is more probable from the Words of St. *Paul*, Phil. iv. 5. ὁ κύριος ἐγγύς, *The Lord is at hand*; and of St. *James*, Chap. v. 7, 8, 9. *The coming of the Lord* ἤγγικε, *is at hand, and the Judge ſtandeth at the door*; they alſo muſt refer to the Coming of the Son of Man to the Deſtruction of *Jeruſalem*, as they do in St. *James*, Chap. v. 7. ſee the Note there; and as we have proved the Coming of the Son of Man doth in the foregoing Places of this Chapter, and in St. *Luke* xvii. And this is ſtill more evident from the Variation of the Phraſe in St. *Luke*, *Lift up your Heads, for the Kingdom of God draweth nigh*; for as this being given as an Encouragement to *Chriſt*'s Diſciples then to perſevere under theſe Tribulations, and to *poſſeſs their Souls in Patience*, muſt reſpect thoſe of that Generation, and not thoſe *Chriſtians* which were to live above ſeventeen hundred Years after; ſo *the Kingdom of God*, mentioned by St. *Luke*, enforceth the ſame Senſe, ſince *Chriſt* in all theſe three *Evangeliſts*, had told them, *There were ſome then alive that ſhould not taſte of Death till they ſaw the Son of Man coming in his Kingdom*, Matth. xvi. 28. or, *till they ſaw the Kingdom of God coming in Power*, Mark ix. 1. Luke ix. 27.

Laſtly, Our *Saviour* adds, *ver.* 34. *This Generation ſhall not paſs away till all theſe things be fulfilled*; which ſhews, that this relates to that which was to be done in that Age: For this Generation, ſaith *Grotius*, is ejus ætatis homines, *the Men of his Age*, as hath been fully proved there; and this, ſaith he, *Chriſt* ſpake, Templum oſtendens, *ſhewing them the Temple*; and ſurely then, he ſpake this of the Deſtruction of the *Temple*.

Object. 1. But againſt this Opinion it is objected, 1*ſt*, That theſe Words of St. *Matthew*, *Then ſhall all the Tribes of the Earth* (or Land) *mourn, and then ſhall they ſee the Son of Man coming in the Clouds of Heaven with Power and great Glory*, cannot relate to the Deſtruction of *Jeruſalem*, becauſe St. *John*, who writ his Prophecy long after the Deſtruction of *Jeruſalem*, ſaith thus, *Rev.* i. 7. *Behold he comes with Clouds, and every Eye ſhall ſee him, and they who pierced him, and all the Tribes of the Earth ſhall weep becauſe of him.*

Anſw. But to this Objection *Grotius* himſelf gives a ſufficient Anſwer, by ſaying, Novum non eſt eadem verba, præſertim ex Prophetis petita, diverſis rebus aptari, *It is no unuſual thing to adapt the ſame Words taken from the Prophets*, as theſe are from *Zach.* xii. 12. to divers Events, eſpecially when they reſpect the ſame Subject, and relate to the ſame People. Now, after the Deſtruction of *Jeruſalem*, in the 18th of *Trajan*, the *Jews* became ſeditious again in *Libya*, *Cyrene*, *Egypt*, *Alexandria*, *Meſopotamia*, and that War extinguiſh'd πολλὰς μυριάδας Ἰουδαίων, *many Myriads of Jews*, Euſeb. H. Eccl. l. 4. c. 12. And after that, from the 16th to the 18th of *Hadrian*, they rebel again; and then an innumerable Multitude of Men, Women, and Children, periſhed with *Barchochebas* their Leader; and they are utterly ſuppreſſed, and from thenceforth not permitted to ſee *Jeruſalem*, Chap. vi. And had not St. *John*, ſeeing theſe things by the Spirit of Prophecy, ſufficient occaſion upon theſe Accounts, to adapt theſe Words of *Zachary* to the like Calamities befalling the ſame Perſons?

Object. 2. St. *Matthew* and St. *Mark* ſay, *Of that Day and Hour knoweth no Man, no, not the Angels of Heaven, nor the Son, but the Father only*, Matt. xxiv. 36. Mark xiii. 32. which ſeems not to be true of the Deſtruction of *Jeruſalem*, foretold ſo punctually by *Daniel*, but only of the Day of Judgment, of which the *Ancients* did generally interpret theſe Words.

Anſw. About the Time to which theſe words refer, I ſhall not much contend; for the preceeding words being theſe, *Heaven and Earth ſhall paſs away*, theſe Words may bear this Senſe, *But of the time when Heaven and Earth ſhall paſs away, knoweth no Man:* and therefore in the *Paraphraſe*, I have ſo interpreted the following Words, as to relate to both theſe Times; the Deſtruction of the *Jewiſh* Nation being an Argument and a Symbol of the *general Judgment*.

AN

APPENDIX,

In Anſwer to Mr. Whiſton's DISSERTATION *on* Matthew xxiv.

MY Notes upon the 24th Chapter of St. *Matthew*, and my Appendix to that Chapter, ſeem to me to depend upon ſuch ſolid and ſtrong Reaſons, that Mr. *Whiſton* durſt not formally attack, and ſo they need no Defence againſt his Diſſertation on that Subject; yet, becauſe he ſeems to have made a ſhift to evade ſome few things there ſaid, I ſhall firſt propound the Difference in this Matter betwixt his Sentiments and mine, and then conſider his ſeveral Obſervations, and ſhew there is no Strength in them, either to confirm his own Opinion, or to invalidate the Arguments which I and Dr. *Hammond* have produced againſt it. And,

1ſt, He delivers his Opinion thus: "That "the Queſtion which gave occaſion to this "Diſcourſe is double, or really two diſtinct "Queſtions, *viz.* the one, *When theſe brave* "*Buildings of the Temple were to be deſtroyed?* "the ſecond, *What ſhould be the Sign of his* "*coming to Judgment*, and of the End of *the* "*World?*" I, on the contrary, have aſſerted, and proved by three Arguments, that the Queſtion is indeed but one, and concerns only the Deſtruction of the People, and the Temple, and the Polity of the *Jews*, and the Signs when this was to happen.

That two diſtinct Queſtions are offered to our *Saviour*, he proves from the Account given of them by St. *Matthew*, whoſe firſt Queſtion, *Tell us when theſe Things ſhall be?* relates to the Deſtruction of the Buildings of the Temple; his ſecond, *What ſhall be the Sign of thy coming, and of the End of the Age?* relates, as Mr. *Whiſton* thinks, to the Signs and Tokens of *Chriſt*'s coming to Judgment, and of the End of the World. To which I anſwer, That there be indeed two Queſtions in St. *Matthew*, but then they both relate to the ſame thing, *viz.* when theſe things ſhould happen to the People and Temple of the *Jews*, Luke xiii. 34, 35. xix. 43, 44. and what Signs ſhould precede, or accompany that Deſolation. For,

Argum. 1ſt. Firſt, though the Words of St. *Matthew* are larger than the Words of the other *Evangeliſts*; yet, being all inſpired Perſons, they cannot contradict, or thwart each other. Now St. *Luke* ſaith expreſly, *Chap.* xxi. 7. That the Queſtion of the *Diſciples* were theſe two; *When ſhall theſe things be, and what is the Sign when they ſhall come to paſs?* St. *Mark*, Chap. xiv. 4. ſaith as expreſly they were theſe; *Tell us when theſe things ſhall be,* καὶ τι τὸ σημεῖον ὅταν μέλλη πάντα ταῦτα συντελεῖσθαι, *and what is the Sign when all theſe things ſhall come to paſs?* Seeing then that (c) Mr. *Whiſton* grants, that ταῦτα, ταῦτα πάντα, *theſe things*, and *all theſe things*, refer particularly to the Buildings of the Temple, which are to be deſtroyed in that Age, without any relation to the Day of Judgment, and the Signs thereof: And ſeeing both St. *Mark* and St. *Luke* expreſly ſay, that the ſecond Enquiry was when πάντα ταῦτα, *all theſe things* were to come to paſs, or συντελεῖσθαι, to be conſummated, 'tis evident they muſt either contradict St. *Matthew*, in ſaying this was the ſecond Enquiry of the Diſciples, or elſe their ſecond Enquiry in St. *Matthew* muſt relate to the ſame thing, to wit, to the Deſtruction of the People and the Temple of the *Jews*.

Argum. 2. My ſecond Argument, for Confirmation of my Opinion, is this: *Chriſt* ſo anſwers to the Queſtions, touching the Signs of his coming, as manifeſtly to ſhew they were contemporary with the Deſolation of the People, Polity, and Temple of *Jeruſalem*, ſaying, *Ver.* 27. *As the Lightning cometh from the Eaſt, and ſhineth to the Weſt, ſo ſhall* ἡ παρουσία *the coming of the Son of Man be*, Matth. xxiv. 27. for *ver.* 28. *where the Carcaſs* (i. e. the *Jewiſh* People) *is, there ſhall the Eagles be gathered together*, i. e. the *Roman* Army, whoſe Enſign is the *Eagle*; ſo that the coming of that Army to deſtroy them, and *the coming of the Son of Man*, muſt be contemporary. And again, *ver.* 37, 39. *As it was in the Days of Noah, ſo ſhall* ἡ παρουσία *the coming of the Son of Man be*; *for two ſhall be in the Field, two grinding in the Mill, the one ſhall be taken, and the other left*, ver. 40, 41. which Words are followed in St. *Luke* with theſe, *Where the Carcaſs is, there ſhall the Eagles be gathered together*, Chap. xvii. 34.

Now to this Mr. *Whiſton* replies only by this ſorry Shift, that the 27th and 28th Verſes in St. *Matthew* are miſplaced, and belong to their Fellows, *ver.* 37. of the ſame Chapter. Which if Men may ſay at pleaſure, all Certainty from the Connexion of the Words in *Scripture* is deſtroyed.

2*dly*,

(c) P. 292.

2*dly*, Why doth he ſay that they are placed here *without any viſible Connexion?* when the Connexion runs ſo clearly thus, Hearken not to them who ſay that *Chriſt is in the ſecret Chambers*, for the coming of the Son of Man will not be ſecret and obſcure, but bright as the Lightning, &c.

3*dly*, The ſame Words in St. *Matthew* follow the ſame Words, *Luke* xvii. 27. as will be evident, by comparing *Matth.* xxiv. 23. with *Luke* xvii. 23. and μὴ ἐξέλθητε, *Matth.* xxiv. 26. with μὴ ἀπέλθητε, *Luke* xvii. 23. ſo that if the Words of *Chriſt* be not miſplaced there, they cannot be miſplaced here.

And, 4*thly*, place them where you will, the Argument hath ſtill the ſame Force to prove that the *coming of the Son of Man* muſt be contemporary with the coming of the *Roman* Army to deſtroy the People of *Jeruſalem*; this being given as the Reaſon why the coming of the Son of Man ſhould be ſo conſpicuous, that where the *Jews* were, there ſhould the *Roman* Army be gathered together to deſtroy them.

Argum. 3. My third Argument is this, by comparing the Words of *Chriſt* elſewhere, with thoſe contained in theſe three *Evangeliſts*, this will be farther evident; for *Chriſt* ſaith, *Mark* ix. 7 *There be ſome ſtanding here, who ſhall not taſte of Death, till they ſee the Son of Man coming in his Kingdom*; and *Matt.* xxvi. 62. *Within a while ye ſhall ſee the Son of Man ſitting at the Right Hand of Power, and coming in the Clouds of Heaven.* When therefore it is ſaid, *Matt.* xxiv. 30. *Mark* xiii. 26. *Luke* xxi. 27. *Ye ſhall ſee the Son of Man coming in the Clouds of Heaven with great Power and Glory*; this Advent muſt be whilſt ſome were living that then ſtood by Chriſt, and *within a while*, and ſo not at the End of the World.

Now in reply to this, behold a notable *Criticiſm*, viz. the Word in all theſe Places is not παρὼν, but ἐρχόμενος, not *preſent*, but *coming*; and what then? Will he not be παρὼν preſent, when he is come in his Kingdom? Will not his παρέλευτις be παρουσία, his Advent be his Coming? But ſaith Mr. *Whiſton*, no Example can be given out of this Diſcourſe, of the uſing the Word παρουσία in any other Senſe, but of the Preſence and Appearance of *Chriſt* at the laſt day. I anſwer,

1*ſt*, Let him produce Examples of *Chriſt*'s *coming in the Clouds of Heaven, in Power and great Glory*; and I will undertake to prove his παρουσία uſed in another Senſe elſewhere.

2*dly*, I have proved already, that it is uſed of *Chriſt*'s coming to deſtroy the People of the *Jews*, Matth. xxiv. 27. Luke xvii. 24. I have proved alſo, that it muſt bear this Senſe, when (a) St. *James* ſpeaks twice of the παρουσία τοῦ κυρίου, coming of the Lord, *Chap.* v. 7, 8. And when I come to vindicate my Interpretation of 2 *Theſſ.* ii. I ſhall prove that it bears the ſame Senſe there, *ver.* 8. And,

3*dly*, St. *Mark*, Chap. ix. 1. brings in Chriſt ſpeaking thus: *Verily, I ſay unto you, there be ſome ſtanding here, who ſhall not taſte of Death, till they ſee the Kingdom of God come in Power*; and St. *Luke*, Chap. ix. 27. *I ſay to you of a truth, there be ſome ſtanding here who ſhall not taſte of Death till they ſee the Kingdom of God come.* Whence it is evident, that Kingdom muſt come, while ſome of that Age were living: When then the ſame St. *Luke* ſaith, Chap. xxi. 34. *When you ſee theſe things come to paſs, know that the Kingdom of God is near*; if he ſpeaks of the ſame Kingdom of God, then muſt that alſo come in the ſame Age; if of the Day of Judgment, why doth he immediately add, *Verily I ſay unto you, this Generation ſhall not paſs away, till all theſe things be fulfilled?* which Words, ſaith Mr. *Whiſton*, have no relation to the Day of Judgment, *Page* 292.

That συντέλεια τοῦ αἰῶνος, ſignifies *the End of the World*, he attempts to prove from the Signification of the Word. But,

1*ſt*, It appears from St. *Mark*, that what in St. *Matthew* is σημεῖον συντελείας τοῦ αἰῶνος, *the Sign of the End of the Age*, is the ſame with what is the Sign, ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι, *when all theſe things ſhall be accompliſhed.* And that it is the ſame with the End of the *Jewiſh* State, appears from the whole Thread of our Lord's Anſwer. For to this Enquiry he anſwers, *Matth.* xxiv. 6. *Mark* xiii. 7. *Luke* xxi. 9. *You ſhall hear of Wars and Rumours of Wars*, ἀλλ' οὔπω ἐστὶ τὸ τέλος, *but the End* (you enquire after) *is not yet*; and *ver.* 13. *He that endureth*, εἰς τέλος, *to the End, ſhall be ſaved*; and *ver.* 14. *the Goſpel ſhall be preached*, ἐν ὅλῃ τῇ οἰκουμένῃ, *thro' the whole Roman Empire*, καὶ τότε ἥξει τὸ τέλος, *and then ſhall the End come*; that is, ἡ ἐρήμωσις αὐτῆς, *the Deſolation of Jeruſalem*, Luke xxi. 20. Now the Goſpel was preached thus throughout the World, ſaith St. *Paul*, Col. i. 6, 23. about eight Years before the Deſtruction of *Jeruſalem.* Till, then, Mr. *Whiſton* can find any other End mentioned by the *Apoſtles*, to which our Lord returns this Anſwer, he muſt be forced to grant, that this is an Anſwer to their Queſtion, περὶ τῆς συντελείας τοῦ αἰῶνος, i. e. *concerning the End of the Age* they enquired after. Moreover, when the *Apoſtle* ſays, that *Chriſt* appeared, ἐπὶ τῇ συντελείᾳ τῶν αἰώνων, *at the Conſummation of Ages, to take away Sin by the Sacrifice of himſelf*, Heb. ix. 26. and then adds, that he ſhall come, ἐκ δευτέρου, *a ſecond time without* a Sacrifice for Sin, *for the Salvation of them that expect him:* Muſt not the συντελείᾳ τῶν αἰώνων, *at the End of Ages*, ſignify a time as diſtinct from the Day of Judgment, as was our Lord's Paſſion from that Day which is yet to come? And, *Laſtly*, Why is he thus confident, when he hath not returned one Word of Anſwer, either to Dr. *Hammond*, on this Chapter, Note (b), or to Dr. *Lightfoot* on the Place.

2*dly*,

(a) *See the Note there.* (b) *See above, Chap.* xxiv. 40.

2*dly*, Moreover, "Mr. *Whiſton* owns that "the *Apoſtles* looked upon theſe two Que- "ſtions, as belonging to the ſame time; and "imagined that our Saviour would not de- "ſtroy *Jeruſalem*, and its Temple, till he "came to put an end to the preſent State "of the World, at the Day of Judgment: "And this, ſaith he, appears by the Words "of the Queſtion, ſet down in St. *Mark* "and St. *Luke*, which evidently ſhew, that "they did not diſtinguiſh them in their own "Thoughts, but looked upon them as co- "incident." Now tho' it doth not follow hence, that theſe things really were coincident; yet it doth follow that, to inform them of the Time and Signs of the Deſtruction of *Jeruſalem*, was all our *Saviour* had to ſay, in ſatisfaction to their Queſtion; for ſurely he anſwers fully, who anſwers to all that they intended to enquire after. Add to this, that it neither is, nor can be proved, that *Chriſt* in theſe three Chapters gives any one Sign of the coming of the Day of Judgment; for the Signs he mentions, evidently relate to the θλίψις, or Affliction of the *Jews*, and are immediately connected with them, as will inſtantly be proved: 'Tis therefore certain, that in theſe Chapters *Chriſt* doth not anſwer to this Queſtion, *What is the Sign of thy Coming*, and *of the End of the Age*, in Mr. *Whiſton*'s Senſe.

3*dly*, Though he is very confident that the *Jews* had no Notion of any Age to ſucceed after that of the Deſtruction of *Jeruſalem*; yet ſeeing their Evangelical Prophet ſpeaketh of *Chriſt* as of the *Father*, τῦ μέλλοντος αἰῶνος, *of the Age to come*, Iſa. ix. 7. Seeing St. *Paul*, in his *Epiſtle* to them, ſpeaketh of an οἰκυμένη μέλλυσα, *a World to come*, Chap. ii. 5. Seeing the Prediction of their renowned *Elias* runneth thus, That as there was *two Thouſand Years To-hu*, or before the Law, ſo ſhould there be two Thouſand Years of Continuance of the Law, and two Thouſand Years of the *Meſſiah*: and St. *Paul* ſaith in alluſion to theſe three Ages, That upon the *Chriſtians* of his Time were come, τὰ τέλη τῶν αἰώνων, *the End of the Ages*, 1 Cor. x. 11. And that *Chriſt* had appeared ἐπὶ συντελείᾳ τῶν αἰώνων, *at the End of the Ages, to take away Sin by the Sacrifice of himſelf*, Heb. ix. 26. And ſeeing the *Jewiſh* Writers ſpake ſo frequently of an *Holam Habba*, and *Vetter*, or *an Age future and to come* in the Days of the *Meſſiah*; why might not the *Apoſtles* ſpeak in their own Phraſe of the Conſummation of the *Jewiſh* Age?

The ſecond Thing in which we differ is this, That he aſſerts that only what occurs in this Chapter, from the 4*th* to the 28*th Verſe*, is to be expounded of the Deſtruction of *Jeruſalem*; whereas I aſſert, That from thence to the 35*th*, and probably to the 43*d Verſe*, all is to be expounded of the Deſtruction of the Temple, Polity, and People of the *Jews*, and of the Signs and Occurrences relating to that Deſtruction.

Now here let it be noted, that if the Diſcourſe in St. *Matthew* concerning the Deſtruction of *Jeruſalem* ends at the 28*th Verſe*, it muſt end in St. *Mark* at the 23*d*, and in St. *Luke* at the 24*th Verſe*; becauſe the 25*th Verſe* in St. *Luke*, and the 24th in St. *Mark*, anſwer directly to the 29*th* in St. *Matthew*. Now againſt this I have made a particular Diſſertation in my Appendix to *Matth.* xxiv. to which Mr. *Whiſton* hath not returned one Word of Anſwer: To which I add, That the Arguments produced againſt his Opinion in the Notes on that Chapter, ſeem to be demonſtrative, eſpecially theſe two.

1*ſt*, The Argument taken from the plain Connection of the Words following, ℣. 29. with the Words preceeding, which, ſaith Mr. *Whiſton*, every body will allow are to be expounded of the Deſtruction of *Jeruſalem*: For St. *Matthew* having ſaid, *ver.* 21. That *then there ſhall be* θλῖψις μεγάλη, *great Tribulation*; adds ℣. 39. That εὐθέως μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων, *immediately after the Tribulation of thoſe Days, the Sun ſhall be darkned*, &c. And St. *Mark* having ſpoken of this θλῖψις, *Tribulation* that ſhould happen in thoſe Days, *ver.* 19. ſaith *ver.* 24. That ἐν ἐκείναις ταῖς ἡμέραις, *in thoſe Days, after this Tribulation, the Sun ſhall be darkned*, &c. St. *Luke* ſaith, *ver.* 23. *Woe to them that are with Child, and give Suck in thoſe Days*; for (in thoſe Days) *there ſhall be great Affliction and Wrath upon that People; and they ſhall fall by the Edge of the Sword.* And *ver.* 25. (in thoſe Days) *there ſhall be Signs in the Sun, and in the Moon*, &c. St. *Matthew* goes on, and ſays *ver.* 30. καὶ τότε, *and then* (*i. e.* immediately after that Affliction) *the Son of Man ſhall appear in the Heavens.* St. *Mark* ſays, *ver.* 26. καὶ τότε, *and then* (in thoſe Days of Tribulation) *ſhall they ſee the Son of Man coming in the Clouds with Power and great Glory.* St. *Luke*, ver. 27. ſaith, that τότε *then ſhall they ſee the Son of Man coming*, &c. Is it not therefore evident to a Demonſtration, that all theſe things which Mr. *Whiſton* refers to the Day of Judgment, were to happen immediately after that Tribulation, and not almoſt two Thouſand Years after it? St. *Mark* adds, *ver.* 27. τότε ἀποστελεῖ, *then ſhall he ſend his Angels to gather his Elect*, &c. Plainly connecting the ſending of them with that time, and ſo demonſtrating that the ſame Words, *Matth.* xxiv. 31. muſt belong alſo to that time. Moreover, our Bleſſed *Saviour* ſaith to the *Jewiſh Sanhedrim*, Matth. xxvi. 64. ἀπ' ἄρτι, *within a while.* And in St. *Luke*, Chap. xxii. 69. ἀπὸ τῦ νῦν, *from this Time ſhall ye ſee the Son of Man ſitting at the Right Hand of Power, and coming in the Clouds of Heaven*; which aſſures us that the like Words mentioned in all theſe Chapters of the three *Evangeliſts*, cannot relate to his Coming at the Day of Judgment, but only to his Coming at or about the time of the Deſtruction of *Jeruſalem.* Now from theſe things we may eaſily diſcern the Inconſiſtency of Mr. *Whiſton*'s Senſe of the Words of St. *Luke*, Chap. xxi. 24. *Jeruſalem ſhall be trodden down till the times of the Gentiles be fulfilled*, καὶ ἔσται σημεῖα, *and there ſhall be Signs in the Sun*, viz. That the

the Fulneſs of the *Gentiles* was to come in before theſe things ſhould happen: For he doth not ſay, that μὲν τὴν πλήρωσιν τῶν ἐθνῶν, *after the Fulneſs of the Gentiles is come in*, there ſhall be Signs; but that there ſhall be in thoſe Days Signs; and that *then ſhall they ſee the coming of the Son of Man in the Clouds*; which, as it is proved, cannot relate unto *Chriſt*'s ſecond Coming.

2*dly*, My ſecond Argument is this, That after our Lord had ſpoken of all thoſe things, which, Mr. *Whiſton* ſaith, relate unto the Day of Judgment, he adds theſe Words, ℣. 34. *Verily I ſay unto you, this Generation ſhall not paſs away, till all theſe things* (before mentioned) *be fulfilled.* Where it is obſervable that theſe Words, in all the three *Evangeliſts*, follow the Words, which, Mr. *Whiſton* ſaith, are ſpoken of the Day of Judgment: whence it is evident, that they cannot relate only to the Deſtruction of *Jeruſalem*, unleſs all the things mentioned before relate to that Period, or to ſome Seaſon, which was to follow in that very Age; for otherwiſe to make our Saviour, after he had ſaid ſo many things relating to the Day of Judgment, add with an Aſſeveration, *Verily I ſay unto you, this Generation ſhall not paſs away till all theſe things are fulfilled*, is to make him aver, with an Aſſeveration, a manifeſt Untruth; and ſurely that Interpretation muſt be falſe, which gives the Lye unto our Saviour. And indeed his Paraphraſe on theſe Words, (b) " I " have given you the Signs of the Deſola- " tion of *Jeruſalem*; but as for your other " Queſtion about the Time and Signs of " the great and general Judgement, do not " think to confound them with the other:" That I confidently ſay is not a Paraphraſe upon any Words of the *Evangeliſts*, but a plain Addition to the Text, and the pure Invention of the Brain. I proceed now to anſwer what Mr. *Whiſton* offers to the contrary. And,

1*ſt*, Whereas he obſerves, " That (c) in " that part of the Diſcourſe which belongs " to the Deſtruction of *Jeruſalem*, our Lord " ſtill ſpeaks in the Plural; but in that part " of it which directly belongs to the Day of " Judgment, the ſecond Perſon Plural is not " once uſed:

The Falſhood of this Obſervation appears from *Matt.* xxiv. 32. ἀπὸ δὲ συκῆς μάθετε, *learn a Parable from the Fig-tree.* And *ver.* 33. οὕτω καὶ ὑμεῖς, *even ſo ye.* So *Mark* xiii. 28, 29. and *Luke* xxi. After the *Evangeliſt* had ſaid ℣. 27. *Then ſhall they ſee the Son of Man coming in the Clouds*; he adds, And *when theſe things come to paſs*, ἀνακύψατε, καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, *look up, and lift up your Heads, becauſe your Redemption draweth nigh:* And then follows the Parable of the Fig-tree in the Plural Number. But, ſaith Mr. *Whiſton* here, our *Saviour* returns to caution them about the Obſervation of the Signs before the Deſtruction of *Jeruſalem*; ſo apparently doth he beg the Queſtion, that between him and us being only this, Whether our Lord, in the intermediate Words, from *ver.* 28. to *ver.* 33. ſpeaks of the Day of Judgment, or of the Deſtruction of *Jeruſalem*; and ſo indecently doth he make our *Saviour*, without any Intimation, leap from one Thing to another. In fine, if the preceeding Words relate to the Day of Judgment, the Parable of the Fig-tree muſt relate to the ſame Time, as the Connection ſhews: for both in St. *Matthew* and St. *Mark*, after theſe Words, *Then ſhall he ſend his Angels, and gather his Eelct from the four Winds*, which are the Words moſt likely to refer to the Day of Judgment; immediately follow theſe Words, ἀπὸ δὲ συκῆς, *therefore from the Fig-tree learn a Parable.* Indeed the whole of this doughty Obſervation comes at laſt only to this; That there be three Verſes in which *Chriſt* ſpeaks not in the Plural Number, from *ver.* 28. to *ver.* 32. excluſively. And for this rare Invention, I return him this; that there be five Verſes, *viz.* from the 9th to the 15th, in which he doth the like: Mr. *Whiſton*, therefore, hath only the Glory of being an Inventor of an Obſervation manifeſtly falſe, and not worth a ruſh, were it as true as the Goſpel.

His ſecond Obſervation is like unto the firſt; *viz.* " That in all this Diſcourſe our " Saviour uſeth different Numbers of the " Nouns, when he ſpeaks of the Deſolation " of *Jeruſalem*, and of the Miſeries of the " *Jews*, either antecedent or conſequent, " and when he ſpeaketh of the Day of Judg- " ment. In the former Caſe, he always " ſtiles them the Days of Vengeance, in " the Plural; but in the latter, he ſpeaks " only of one great Day, and one great " Hour, which in the Phraſe of the *Jews*, " and ours ever ſince, have been confined " to the End of the World, and the Day " of Judgment."

Anſw. I am not willing to ſpoil the good Man's Obſervations; yet, 1*ſt*, I muſt tell him, that I doubt the Truth of his firſt Obſervation, that the great Day and Hour, both in the Phraſe of the *Jews*, and of us *Chriſtians*, have been ſtill confined to the End of the World and the Day of Judgment. For, *Joel* ii. 31. ἡμέρα τοῦ κυρίου ἡ μεγάλη καὶ ἐπιφανὴς, *the great and terrible Day of the Lord* is mentioned; and this St. *Peter* plainly interprets of the Day of *Chriſt*'s firſt Coming; *Acts* ii. 20. The Prophet *Malachi*, Chap. iii. 1. ſpeaks of a Meſſenger to be ſent to prepare the Way of the Lord, and of the Lord's coming after him to his Temple; and then enquires, *ver.* 2. *Who ſhall abide the Day of his coming? And who ſhall ſtand, when he appeareth?* Which Verſe, ſaith Dr. *Pocock*, relates to the Deſtruction of the Country, City, and Temple of *Jeruſalem*, by the *Romans*, about the 70th Year of *Chriſt*. And Chapter iv. ℣. 5. he adds, *Behold I will ſend you Elijah the Prophet*,

(b) Page 300. (c) Page 296

phet, πρὶν ἐλθεῖν τὴν ἡμέραν κυρίε τὴν μεγάλην καὶ ἐπιφανῆ, *before the great and terrible Day of the Lord cometh:* Which, again, the *Doctor* underſtands of that Coming of *Chriſt* againſt the Nation of the *Jews*, which ended in the Deſtruction of the Unbelievers among them. And ver. 1. *Behold*, ſaith he, *the Day cometh that ſhall burn as an Oven; and all the proud, and all that do wickedly, ſhall be as the Stubble; and the Day that cometh ſhall burn them up:* Which, ſaith Dr. *Pocock*, is a Deſcription of the final Judgment of the *Jews*, and can be applied to the Day of Judgment only by way of Accommodation. For, to the Nation of the *Jews* did *Malachi* then ſpeak, as a Meſſenger peculiarly ſent to them, to reprove them for their Sins, and to declare to them ſuch Things as concerned them, and not immediately ſuch things as were common to the whole World.

And this, I hope, may be ſufficient to ſhew him that, in the Phraſe of the *Jews*, one Day, even of the Lord's Coming, is not confined to the End of the World, and the Day of Judgment. Nor,

2*dly*, Is it ſo in the *New Teſtament:* For thus our *Saviour* ſpeaks; *Verily I ſay unto you, that the Hour is coming, and now is, when the Dead ſhall hear the Voice of the Son of God, and they that hear ſhall live:* for that thoſe Words cannot be meant of the Day of Judgment, is proved in the Note there. So *Rom.* xiii. 11. this do, εἰδότες ὅτι ὥρα, *knowing that now is the Hour to awake out of our Sleep*; which I ſuppoſe Mr. *Whiſton* does not interpret thus, *knowing now is the Day of Judgment.*

Again; it is not true, that when *Chriſt* ſpeaks of the Deſtruction of *Jeruſalem*, he always ſpeaks of it in the Plural Number; for he ſpeaks twice of it in the Singular Number, *Luke* xvii. 24. *So alſo ſhall be the coming of the Son of Man in his Day*, ver. 30. ſo ſhall it be, ἐν ᾗ ἡμέρᾳ, *in that Day, when the Son of Man is revealed*; and ver. 31. ἐν ἐκείνῃ τῇ ἡμέρᾳ, *In that Day, he that is upon the Houſe, and hath his Stuff in his Houſe, let him not deſcend to take it away:* Which Words anſwer to *Matth.* xxiv. 17, 18. and therefore by Mr. *Whiſton*'s Confeſſion muſt relate to the Deſtruction of *Jeruſalem.*

Laſtly, It is not true, according to Mr. *Whiſton*'s Opinion, that our Lord always ſpeaks of the Day of Judgment in the ſingular Number. For St. *Luke* ſaith, *Chap.* xvii. 26. *As it was in the Days of Noah, ſo ſhall it be*, ἐν ταῖς ἡμέραις, *in the Days of the Son of Man*; which Words exactly anſwer to thoſe in *Matthew* xxiv. 37. *as it was in the Days of Noah*, οὕτως ἔσται ἡ παρουσία, *ſo ſhall be the coming of the Son of Man*; which, ſaith Mr. *Whiſton*, *muſt be ſpoken of the Day of Judgment:* and *Mark* xiii. 24. ἐν ἐκείναις ταῖς ἡμέραις, *In thoſe Days ſhall the Sun be darkned*, &c. which Words, ſaith he, (a) *I do interpret of the Day of Judgment*; tho' indeed he doth it without the leaſt Shadow of Reaſon: For the ſame or more tragical Expreſſions being uſed of the Deſtruction of the Land of *Babylon*, *Iſa.* xiii. 9, 10. of the *Idumeans*, Iſa. xxxiv. 3, 4. of *Sennacherib* and his People, *Iſa.* li. 6. of the Deſtruction of *Egypt*, Ezek. xxxvii. 7. and that in Words as plain, and free from myſtical Expreſſions, as the Words of *Chriſt*; and this very Deſtruction being foretold by *Joel*, in the very Words of *Chriſt*, Chap. ii. 31. iii. 15. why ſhould not that Tribulation, which, ſaith our Lord, was ſuch as *was not from the beginning of the World to that time, nor ever ſhould be after*, Matth. xxiv. 21. be repreſented in the like tragical Expreſſions? In fine, his Obſervation is alſo on this account impertinent; that where that *Day* and *Hour* occurs, we allow that the Words may be interpreted of the Day of Judgment; tho' whoſoever ſeriouſly conſiders *Matth.* xxiv. from *ver.* 37, to the 42d, and *Luke* xxi. 34, 35, 36. will ſee cauſe to think, that they primarily refer to the Deſolation of the *Jewiſh Nation.*

We alſo grant, that the latter part of the xxivth *Chapter* of St. *Matthew*, and the whole xxvth, belong to the Day of Judgment. But then note,

1*ſt*, That Dr. *Lightfoot* very probably conjectures, that the Diſcourſe of *Chriſt* upon this Subject, ended at *Verſe* 42, or 44. as in St. *Mark* and St. *Luke* it doth; and that the Words following were, as St. *Luke* places them, *Chap.* xii. 29. ſpoken at another Time, and upon another Occaſion, tho' becauſe they alſo well accord with this Place, and this Occaſion, and do there, as well as here, follow the Exhortation given *Verſe* 43; St *Matthew* hath added them to this Chapter.

2*dly*, This dreadful Judgment of God upon the wicked, unbelieving, and impenitent *Jews*, being the moſt ſignal Preludium to, and lively Emblem and Example of God's dealing with the like Sinners at the great Day, and a full Proof of that final Judgment, which ſhall be upon all the Enemies of *Chriſt*'s Kingdom; it is no wonder, that our Lord immediately paſſes from it, to a Diſcourſe on that Day; it being his uſual manner, upon Occaſion offered, to advance to a Diſcourſe on Matters of the higheſt Moment.

(a) Page 295.

THE

APPENDIX

To Chapter the Twenty Sixth.

In Anſwer to an Objection of Crellius *againſt* Chriſt's *Satisfaction.*

THE great Objection which *Crellius* makes againſt Chriſt's Satisfaction, is to this effect, That the Death *Chriſt* ſuffered for our Sins, was only Temporal; the Puniſhment we deſerved, and therefore ſhould have ſuffered in our Perſons for them, was eternal Death: *Chriſt* therefore did not ſuffer the Puniſhment of our Iniquities, becauſe he did not ſuffer an eternal Puniſhment. To this I anſwer,

Anſw. 1*ſt*, By Confeſſion, that our Lord did not ſuffer the *Torments* which the Damned ſhall hereafter ſuffer; for that in the midſt of all his Agonies, he lay not under any Deſperation, or under any Senſe of the Anger or Indignation of God againſt him, is evident from what hath been diſcourſed on *ver.* 38. of this Chapter.

2*dly*, It alſo is confeſſed, That he could not ſuffer *Death eternal*, or eternal Puniſhments; for his Sufferings and Death laſted not three Days: To ſay, he ſuffered theſe Puniſhments *intenſively*, is, (1.) To ſpeak improperly, ſeeing Eternity applied to Puniſhment, plainly reſpecteth the Duration, not the Intention of them. (2.) 'Tis certain, our Lord ſuffered only in his human Nature; now that was not capable of ſuch intenſive Puniſhments as could be equal to the eternal Puniſhment of the whole World, for which he died: nor can the Dignity of the Perſon be conſidered here; for tho' that makes the Sufferings more valuable, it doth not make them either more durable, or more intenſe; ſeeing a *Peaſant* ſuffers as much, and as long, by hanging on a Croſs, as doth a *Prince*. And, (3.) Wherein did he ſuffer ſuch intenſive Puniſhments as could be any way equivalent to the Eternal Torments of the Damned? Not in his Soul; for, could that Soul which knew no Sin, lie under remorſe of Conſcience for any thing that he had done? Could *the Worm that never dies*, lodge in his ſacred Breaſt? Could he, who, *for the Joy that was ſet before him, endured the Croſs*, lie under any Senſe of God's unchangeable Diſpleaſure? Under an abſolute Deſpair of any better State? Could he, who knew *his Soul ſhould not be left in Hades, nor ſhould his Body ſee Corruption*, lie under any Apprehenſion of an unavoidable Pain, or of no Releaſe from what he was to ſuffer? Now in theſe Things conſiſt the Miſeries and Torments of the damned Spirits; and, ſince it was impoſſible the Holy *Jeſus* ſhould thus ſuffer in his innocent and ſpotleſs Soul, it was impoſſible that he ſhould ſuffer in his Soul thoſe Puniſhments, which are equivalent to the Puniſhments of damned Spirits; nor could he ſuffer theſe eternal Puniſhments in his Body, for that could only die, by what he ſuffered on the Croſs.

Again, As 'twas impoſſible that *Chriſt* ſhould ſuffer Death eternal, ſo was it unneceſſary that he ſhould do it. It was unneceſſary that he ſhould do it for the ſake of the Impenitent, and Unbelievers; for they in their own Perſons are, by the Order and Decree of God, to ſuffer an eternal Death; and why ſhould our Lord ſuffer that for them, which, notwithſtanding all that he had ſuffered, they muſt in their own Perſons actually ſuffer? No Sacrifice for Sin, not even that of our Bleſſed Lord, can avail any thing for the Impenitent and the Ungodly; becauſe it cannot, merely as being offered, render them pure from habitual Sin, it cannot *create in them the clean Heart*, it cannot give them *a Divine Nature*, or a Likeneſs to God, and ſo it cannot fit them for a ſtate of Happineſs, or exempt them from being everlaſtingly excluded from the Face of God, and ſo for ever miſerable. Why therefore ſhould our *Saviour* ſuffer ſuch direful Puniſhments for them, who could receive no Benefit from what he ſuffered? As for true penitent Believers, *Chriſt* came to ſave them from the Wrath to come, by ſuffering, to obtain Grace and Mercy for them in the Pardon of their Sins, and to eſtabliſh that new Covenant in his Blood, in which God promiſed *to be merciful to their Iniquities, and to remember their Sins no more, and to juſtify them freely by his Grace, thro' the Redemption that is in Jeſus.* Now, had Chriſt ſuffered for them Death eternal, or all that Juſtice could demand by way of Puniſhment, for them in whoſe ſtead he ſuffered, what need had he to ſuffer to procure this rich Grace and Mercy, in the pardon of thoſe Sins for which he had already paid the utmoſt Farthing? Or, how then did he eſtabliſh a new and better Covenant of his Blood, ſeeing no Covenant did or could require more than the full Puniſhment, which our Sins deſerved? Or, how was this a Covenant, *to be merciful to our Iniquities?* Where, *Laſtly*, is the Grace and Freeneſs of that Juſtification, which after a full Payment, imputeth

puteth only to me nothing of that Debt, which is intirely discharged?

Answ. 2. I shall not insist upon it, tho' it be very true, That the words, *Death eternal*, are never mentioned in the *Old* or the *New Testament*; but only shall observe from *Covarruvias*, and others, that to a *Surrogation* in the Case of Punishment, it is not requisite the *Substitute should suffer what is accidental*, but only that which is *essential to the Punishment*. Now to apply this to our purpose, let it be noted,

1*st*, That Death is *accidentally* to us eternal, because we have no Power, being dead, to raise our Bodies unto Life; nor have we any Promise, that our dying Bodies *shall not see Corruption*; or because Sin had given *Satan* a Power to detain us in that state till Christ had made Satisfaction for it, Death neither was, nor could be so to Christ, who knew no Sin, because he had this Power to re-assume his Life, and had a Promise that *his Body should not see Corruption*; but still his Death was both as truly, and as much Death, as that which Sinners suffer in the Body; because it was as much the Dissolution of the Soul and Body, and the Cessation of the Functions of Human Life in Christ, as it is in them: that therefore our Lord *Jesus* should redeem us from eternal Death, it was not necessary that he should suffer the same Death, but only that he should atone for that Sin which made us subject to Death, and procure for us a blessed Resurrection by his Death, which he hath done: *For as by Man came Death, by Man came also the Resurrection of the Dead*; *and as in* Adam *all Men die, so in* Christ *shall all be made alive*, 1 Cor. xv. 21, 22.

2*dly*, Most of the Evils which the Soul suffers after Death, are also accidental, and may more properly be stiled the necessary Consequents, than the formal and positive Punishments of Sin: For instance, that Souls departed are deprived of the Love of God, are Objects of his Wrath, and are excluded from his Presence, is not merely because they are Souls separated from the Body; for pious Souls, when separated from the Body, are entirely exempted from these Evils; but this ariseth from the natural Purity and Holiness of God, and the Defilement and Impurity which these unhappy Souls lie under; it is, because *God is of purer Eyes than to behold Iniquity*, *neither shall Evil dwell with him*; there being *no Communion betwixt Light and Darkness*; and because nothing *which is defiled or unclean*, *can enter into the New Jerusalem*, or be capable of enjoying Happiness from God. The Worm of Conscience, the Despair, and direful Expectations, which follow this Sense of Loss, and the Exclusion from God's Presence, are also natural Results of the Soul's Separation in an impenitent State, and an unsanctified Condition, and of its being conscious of its own Doom, and of those wilful Follies, which did subject it to that Doom: Christ being then the Lamb of God, not having *Spot or Blemish*, he being such an *High Priest who was holy*, *harmless*, *separate from Sinners*, he could not be exposed to the Evils consequent to the Separation of unholy Souls. And that his Members might also be exempted from them, he was not only to suffer for them, since, as I have observed, the Sufferings of another for us, can never of themselves render us holy, renew our Natures, and make us like to God; but he was also to make them holy by his Word and Spirit, *by the washing of Regeneration, and renewing of the Holy Ghost*; whence we are said to be *justified by the Name of the Lord Jesus*, but to be *sanctified by the Holy Spirit of God*, 1 Cor. vi. 11. And upon this Sanctification depends our Interest in the Blood of Christ; for *if we walk in the Light*, *as God is in the Light*, *we have Communion with him*, *and the Blood of Christ cleanseth us from all Sin*, 1 John i. 7. And tho' Christ doubtless suffered *to redeem us from all Iniquity*, *and purify to himself a peculiar People zealous of good Works*; yet is it said, that he gave himself to the Death for us, that he *might cleanse us by the Washing of Water and the Word*, Eph. v. 26. His Death is indeed a most powerful Motive to Holiness of Life, but yet 'tis the immediate Fruit of his Holy Spirit, and his Word. 'Twas also necessary for this End, that he should purchase for us an Entrance into the Holy of Holies, that he should there appear before God with it: for by this, saith the *Apostle*, we obtain a Liberty of Entrance into the Holy Place, *Heb.* x. 19.

3*dly*, The Resurrection of the Bodies, and Union of the Souls of wicked Men to them, is the natural Result of that impartial Justice, which will *render to every Man according to what he hath done in the Flesh*: That being raised, and sentenced to Condemnation, and punished with everlasting Separation from the Presence of the Lord, they are tormented in the Flames, which will then seize upon that World which is *reserved unto Fire against the Day of Judgment*, *and Perdition of ungodly Men*, 2 Pet. iii. 5. hapneth, because they are not able to convey themselves out of those Flames, and are not worthy to be snatched up to Heaven, and *live for ever with the Lord*. That then Christ might exempt the Members of his Body from these Punishments, it was not necessary that he should descend to Hell, or be cast into those Flames; but only that he should free them from Condemnation at that Day, as he most certainly hath done, *there being no Condemnation to them that are in Christ Jesus*; and that they should be *caught up by him into the Clouds*, *to meet the Lord in the Air*, *and so to be for ever with him*, as the *Apostle* saith they will, 1 *Thess.* iv. 17.

Answ. 3. I add, that tho' Christ did not undergo eternal Punishments, yet he did suffer such Evils as contained some Analogy, and bore some Resemblance to those which Sinners do, or are to suffer; and which he would

would not otherwiſe have ſuffered, had he not been puniſhed for our Sins. For,

1*ſt*, As the Sinner lieth under the Sentence of Condemnation, and is ſure to find a publick exemplary Judgment; ſo was our *Saviour* ſolemnly condemned, and ſentenced as a *Malefactor*, not without ſemblance of Juſtice, and of Law, to warrant their Proceedings: for we, ſay the *Jewiſh Doctors*, would not deliver up this *Jeſus*, *were he not a* notorious *Malefactor*. They lay upon him the Imputations of an *Impoſtor*, *a ſeditious Perſon*, *a Perverter of the Nation*, a Rebel unto *Cæſar*, and a *Blaſphemer* againſt God, pretending to deſire his Execution out of pure Zeal unto their Law; *for by our Law*, ſay they, *he ought to die*, *becauſe he maketh himſelf the Son of God:* thus was he *numbred with the Tranſgreſſors*.

2*dly*, As Sinners will be expoſed to Shame and Ignominy at the Great Day of Judgment, before Men and Angels, ſo did *Chriſt* ſuffer a very ignominious and ſhameful Death; the Puniſhment he endured, was *ſervile ſupplicium*, that Puniſhment which only *Slaves* did ſuffer by the (a) *Roman* Law; it was attended with all the Mockeries, and Flouts, Affronts, and Obloquies, his Enemies could caſt upon him; as for the *Rulers*, ἐξεμυκτήρισον, *they reviled*, *and ſnuffed up their Noſes at him*, and they that went by, ἐβλασφήμων, *wagged their Heads*, *and* with their Tongues *vented their Blaſphemies* againſt him, *Luke* xxiii. 35, 36. He himſelf declares to his *Diſciples*, that he ought to ſuffer theſe Indignities, that he ought ἀποδοκιμασθῆναι, to be *reprobated* by the *Chief Prieſts and Elders of the Jews*, Luke ix. 22. ἐξουδενωθῆναι, *to be vilified*, *and ſet at nought by them*, Mark ix. 12. This Condemnation, and this Shame, was therefore part of what he was deſigned to ſuffer for us. And,

3*dly*, Whereas Sinners are obnoxious to Sufferings in their Bodies, he ſuffered in his Body a Death ſo painful, that the moſt exquiſite afflicting Torments are ſtiled *Cruciatus*, from the Croſs. And ſurely, he muſt ſuffer ſharp and pungent Grief, when his Hands were pierced and nailed to the Croſs, ſuſtaining thus the weight of his whole Body; and by that Burthen, ſuffering a continual Rack and Torture, *when all his Bones were out of joint*, by being ſtretched upon the Croſs; when he being ſtretched out thus, was nailed to it, and left to die no other Death, but what the Sharpneſs of his Pains and the Exceſs of Torments would produce.

4*thly*, He ſuffered in his Soul moſt dreadful Agonies; for he himſelf declares, That he was *troubled in Spirit*, John xii. 27. —xiii. 21. at what he was to ſuffer; and that his *Soul was full of deadly Sorrow*, Matth. xxvi. 38. See the Note there. This we may learn from thoſe ſtrong, earneſt, and repeated Cries he uttered, to be delivered from this bitter Cup; for *being heard in what he fear'd*, Heb. v. 7. and yet not freed from ſuffering Death, we may imagine, that his Fears were greater than the Impreſſions of mere Death could make upon him.

Laſtly, Are Sinners then to ſuffer from the Hand of God? So do the *Scriptures* teach us, that our *Saviour* ſuffered from his Hand, that *he delivered him up for us all*, Rom. viii. 32. and that *he made him ſin for us*, *who knew no Sin*, 2 Cor. v. 21. that is, he in his Providence ordered, that he ſhould be dealt with as a *Criminal*, or ſinful Perſon, for our ſakes, who in himſelf was wholly innocent: It was by Men who acted in his Name, and claimed his Authority, that he was ſentenced to death; it was by them who ſat in *Moſes*'s *Chair*, that he was judged worthy of Death, and by his *Vicegerents* that he was delivered up to be crucified; and therefore he tells *Pilate*, *He could have no Power over him*, *had it not been given him from above*, John xix. 11. *It pleaſed the Lord to bruiſe him*, ſaith the *Prophet*, *and to put him to Grief*, *and to make our Sins to meet upon him*; and what Men did againſt him, was only that which *God's Hand and Council determined before to be done*, Acts iv. 28. So that, altho' I dare not ſay, that he was ſmitten by the immediate Hand of God, yet do theſe *Scriptures* ſeem to teach, that what he ſuffered from the Hand of Man, befel him by the over-ruling Providence of him *who orders all things according to the Counſel of his Will*. Now from this fair Reſemblance betwixt what our Lord actually ſuffered, and what Sinners had deſerved to ſuffer, there ſeems ſufficient ground to ſay, He bore the Puniſhment of our Iniquities, and ſuffered in our ſtead, altho' he did not undergo what accidentally the Sinner was to ſuffer, and what it was impoſſible for him to ſuffer, being Innocent and perfectly Holy: Had not our Lord been holy in Perfection, and ſeparate from Sinners, he muſt have ſuffered for his own Sins; and ſo he could have been no *Saviour* to us, by his Sufferings; and being thus Holy, he could not be obnoxious to the Puniſhments I ſay he did not ſuffer. Now, is it not unreaſonable to ſay, *Chriſt* could not ſuffer in our ſtead, or for our Sins, unleſs he ſuffered that eternal Death we had deſerved? ſince, this is plainly to affirm, he could not ſuffer in our ſtead, had he not been a Sinner as we were, *i. e.* had he not been incapable of ſuffering for us, and liable to ſuffer for his own Offences.

(a) Dr. *Pearſon* on the Creed. *p.* 206.

THE

PREFACE

TO THE

Goſpel of St. Mark.

IN Confirmation of the *Authority* of theſe two enſuing *Goſpels*, let it be conſidered, 1*ſt*, That two things have been already proved in the General Preface to the *Goſpels*, viz. (1.) That all the *four Goſpels* were received from the beginning, by the whole Church of Chriſt, as genuine, and never queſtioned by any beſides *Hereticks*.. (2.) That they were owned as their Rule of Faith, and Writings of Divine Inſpiration: and that therefore (a) Copies of theſe *Goſpels* were carried by the Diſciples of the *Apoſtles*, or *Apoſtolick* Men, into all Countries whither they went to build up the Churches planted by their Hands.

2*dly*, (b) *Euſebius* farther adds, that it was related, That the three other *Goſpels* being come to the knowledge of all Men, and ſo to St. *John*'s knowledge, he approved of them, and gave in his Teſtimony to the Truth of them.

3*dly*, Concerning this Goſpel of St. *Mark* in particular, (c) *Euſebius* informs us from *Clemens* of *Alexandria*, and *Papias*, That when it was indited by him, St. *Peter* being informed of the writing it by the Revelation of the *Holy Ghoſt*, confirmed it as a Writing to be read in the Churches; which ſure he would not have done, had he not found it an exactly true and authentick Record of the things related in it. And as for the Goſpel of St. *Luke*, (d) *Origen* declares, That it was τὸ ὑπὸ Παύλε ἐπαινεθμενον εὐαγγέλιον, the Goſpel praiſed by St. *Paul*; plainly referring to thoſe Words of the *Apoſtle*, 2 Cor. viii. 18. *The Brother*, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν, *whoſe Praiſe is in the Goſpel throughout all the Churches.*

Now if theſe things be true, we muſt allow the Truth of what (e) *Tertullian* ſaith, That theſe *Apoſtolical* Men writ theſe *Goſpels*, *ſed non ſoli*, *ſed cum Apoſtolis*; but this they did not alone, but with the *Apoſtles*; and that the Goſpel of St. *Mark*, *Petri affirmetur*, might be ſtiled the Goſpel of St. *Peter*; and that of St. *Luke*, *quod Paulo adſcriberè ſolent*, which the *Ancients* aſcribed to St. *Paul*, might truly bear thoſe Titles; not as being dictated by, or being any Extract or Compendium of the Doctrine, which they preached to the Churches, but as being approved by them; and then the Authority of St. *Mark*'s *Goſpel* depends on the Authority of St. *Peter*, and the Authentickneſs of St. *Luke*'s on the Authority of St. *Paul*, and both upon the Approbation of the Apoſtle *John*. As then this *Axiom* obtained among *the Jews* as an unqueſtionable Rule, that *he is to be admitted as a Prophet whoſe Prophecy is confirmed by the Teſtimony of an undoubted Prophet*; ſo by Parity of Reaſon, he muſt be admitted as a true *Evangeliſt*, whoſe *Goſpel* is approved by an *Apoſtle*, of whoſe Authority to indite a *Goſpel* there is no doubt; which is, according to theſe Teſtimonies, the Caſe as to the Goſpels of St. *Mark* and *Luke*. But I confeſs, I cannot fully acquieſce in this laſt Ground of the *Canonical Authority* of theſe two *Evangeliſts*, for Reaſons which will do no body any good, therefore ſhall do no body any hurt; and upon this Account, I ſhall endeavour, in the Preface to St. *Luke*'s Goſpel, to found the Authority of theſe two *Evangeliſts*, on Principles which to me ſeem more certain.

As for the Time and Place, when and where this Goſpel was indited, we are wholly in the dark: For all that *Theophylact* ſaith of this Goſpel, that it was written ἐν Ῥώμῃ μετὰ δέκα ἔτε τῆς τῦ Χριςῦ ἀναλήψεως, *in* Rome *ten Years after our Lord's Aſcenſion*, is certainly a Miſtake, and inconſiſtent with all the Accounts the Church *Hiſtorians* give us, That it was written at the Deſire of the *Roman* Converts, as an Extract of what St. *Peter* had preached there; it being certain, that St. *Peter* never came to *Rome* till ſome Years after. See the Preface to the Epiſtle to the *Romans*, and Note on *ch.* i. 15. If he died in the 8th of *Nero*, as St. *Jerom*, *Dorotheus*, and *Theophylact* affirm, (f) *Irenæus* muſt miſtake in ſaying, that he writ his Goſpel after the Death of *Peter*, who ſuffered only in the 13th or 14th Year

(a) Euſeb. H. Eccl. l. 3. c. 37.
(b) L. 3. c. 24. p. 95.
(c) Κ. ῥῶσαι τ γραφὴν εἰς ἔνδευξιν τ ἐκκλησίαις. Hiſt. Eccl. l. 2. c. 5.
(d) Apud Euſeb. H. Eccl. l. 6. c. 25.
(e) Contr. Marcion. l. 4. c. 2, & 5.
(f) L. 3. c. 1.

Year of that *Emperor*; or μετὰ τὴν ἔξοδον, after the Departure of St. *Peter* and St. *Paul* from *Rome*, ſeeing St. *Paul* went not thence till the 9th of *Nero*; I therefore leave this Matter uncertain, as I find it, inclining to the Opinion of (g) *Valeſius*, That we have nothing certain touching the *Goſpels* from the *Ancients*, but that they were four, and were written by thoſe Authors whoſe Names they bear, *quo autem tempore, & quam ob cauſam ſcripta ſunt, parum conſtat*; but at what Time, and upon what Occaſion they were written, it doth not appear.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

Goſpel of St. Mark.

CHAP. I.

a THE [a] beginning of the Goſpel of Jeſus Chriſt the Son of God, (*was from the Preaching of John the Baptiſt*, Luke xvi. 16.)

b 2. As it is written in the [b] Prophets, (*Malachy, ſaying*, Chap. iii. 1.) Behold I ſend my Meſſenger before thy Face, who ſhall prepare thy way before thee; (*And Iſaiah ſaying*, Chap. xl. 2, 3. *that when the Meſſiah was about to come to ſave his People from their Sins, there ſhould be*)

3. The Voice of one crying in the Wil-
c derneſs, [c] Prepare ye the Way of the Lord, make his Paths ſtraight: (*and accordingly*)

4. John (*who was the very Perſon ſpoken of by thoſe Prophets, being ſent of God for that end,*) did baptize in the Wilderneſs,
d and preach the [d] Baptiſm of Repentance, for the Remiſſion of Sins; (*and ſo endeavoured to prepare Men for the Coming of that Meſſiah, who was to ſave his People from their Sins.*)

5. And (*ſo diſpoſed were the People to receive his Baptiſm, that*) there went out to him all the Land of Judea, and they of Jeruſalem (*and all the Region round about Jordan*, Matth. iii. 5.) and were all baptized of him in the River of Jordan, confeſſing their Sins.

6. And (*this*) John (*being a Preacher of Repentance, and coming in the Power and Spirit of Elias*, Luke i. 17. *reſembled him in Habit*, 2 Kings i. 8. *for he*) was cloathed with (*a Garment of*) Camel's Hair, and with a Girdle of a (*leathern*) Skin about his Loins, and he did eat Locuſts and wild Honey:

7. And (*he*) preached, ſaying, There cometh one mightier than I after me, the Latchet of whoſe Shoes I am not worthy to ſtoop down and unlooſe, (i. e. *whoſe Servant I am not worthy to be.*)

8. I indeed have baptized you with Water, but he ſhall baptize you with the [e] Ho- e
ly Ghoſt (*ſent down from Heaven, the Promiſe of him being made to you and to your Children*, Acts ii. 39.)

9. And it came to paſs in thoſe Days (*of John's Baptiſm at the River of Jordan,*) that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

10. And ſtraightway coming up out of the Water, he ſaw the Heavens opened, and the (*holy*) Spirit deſcending upon him like a Dove; (i. e. *in that hovering manner which a Dove uſeth when ſhe deſcends or reſts upon any thing.*)

11. And (*then*) there came a Voice from Heaven, ſaying, Thou art my beloved Son, in whom I am well pleaſed.

12. And immediately the Spirit [f] driveth f
(*leadeth*, Luke iv. 1.) him into the Wilderneſs.

13. And

(g) Annot. in Euſeb. l. 5. c. 6.

13. And he was there in the Wilderneſs
g [g] forty Days, (*which being ended, he was viſibly*) tempted of Satan, and was with the wild Beaſts; and (*when Satan had ended his Temptation*, Matt. iv. 3, 11.) the Angels miniſtred to him.

14. Now after that John was put in Priſon (*by Herod,*) Jeſus came into Galilee, preaching the Goſpel of the Kingdom of God,

15. And ſaying, The time (*foretold for the coming of the Meſſiah*) is fulfilled, and the Kingdom of God is at Hand, repent ye (*therefore*) and believe the Goſpel.

16. Now as he walked by the Sea of Galilee, he ſaw Simon, and Andrew his Brother (*gone out of their Ship, and*) caſting a Net into the Sea (*to waſh it*, Luke v. 2.) for they were Fiſhers.

17. And Jeſus ſaid unto them, Come ye after me, and I will make you to become Fiſhers of Men; (i. e. *I will enable you to draw them into the Net of the Goſpel.*)

18. And ſtraightway (*upon his call*) they forſook their Nets, and followed him.

19. And when he had gone a little farther thence, he ſaw James the Son of Zebedee, and John his Brother, who alſo were (*now*) in the Ship mending their Nets (*which they had waſhed.* See Luke v. 2.)

20. And ſtraightway he called them, and they (*upon his Call*) left their Father Zebedee in the Ship with the hired Servants, and went after him.

21. And they went into Capernaum, and ſtraightway on the Sabbath-day he entered into the Synagogue, and taught (*them.*)

22. And they were aſtoniſhed at his Doctrine, for he taught them as one who had Authority (*from God to do ſo*) and not as the Scribes (*who only told them what were the Traditions of their Fathers.*)

23. And there was in their Synagogue a Man (*poſſeſs'd*) with an unclean Spirit, and he (*the evil Spirit*) cried out,

24. Saying, Let us alone, what have we to do with thee, thou Jeſus of Nazareth? Art thou come to deſtroy us (*before the time appointed for our Puniſhment?*) I know thee, who thou art, (*to wit*) the Holy One of God.

25. And Jeſus (*being not willing to receive Teſtimony from Satan, ℣. 34.*) rebuked him, ſaying, Hold thy Peace, and come out of him.

26. And when the unclean Spirit had torn (Gr. *and the unclean Spirit ſhaking or moving*) him, (*ſee Note on* chap. ix. 18. *ſo that he fell down*, Luke iv. 35.) and cried with a loud Voice, he came out of him.

27. And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What (*ſtrange*) Thing is this? What new Doctrine is this? For with Authority commandeth he even the unclean Spirits, and they obey him; (*which is an Indication that his Doctrine is attended with a more than ordinary Power.*)

28. And immediately his Fame ſpread abroad throughout all the Region round about Galilee.

29. And forthwith when they were come out of the Synagogue, they entered into the Houſe of Simon, and Andrew, with James and John.

30. But (Gr. *and*) Simon's Wife's Mother lay ſick of a Fever, and anon (i. e. *preſently*) they tell him of her (*Condition.*)

31. And (*or then*) he came and took her by the Hand, and lifted her up, and immediately the Fever left her, and ſhe (*being recovered*) miniſtred to them.

32. And at Even when the Sun did ſet, (*and the Sabbath was ended*) they brought unto him all that were diſeaſed, and them that were poſſeſſed with Devils.

33. And all the City was gathered together, at the Door (*of Simon's Houſe.*)

34. And he healed many that were ſick of divers Diſeaſes, and [h] caſt out many Devils, h
and ſuffered not the Devils to ſpeak, becauſe they knew him.

35. And in the Morning, riſing up a great while before Day, he went out, and departed into a ſolitary place, and there prayed.

36. And Simon and they that were with (i. e. *belonged to*) him [i] followed after him. i

37. And when they had found him, they ſaid to him, All Men ſeek for thee.

38. And he ſaid unto them, Let us go into the next [k] Towns, that I may preach there k
alſo, [l] for therefore came I forth (*from this* l
Houſe, being ſent by my Father to preach to them alſo, Luke iv. 43.)

39. And he preached in their Synagogues throughout all Galilee, and caſt out Devils.

40. And there came a Leper to him, beſeeching him, and kneeling down to him, and ſaying to him, If thou wilt thou canſt make me clean.

41. And Jeſus moved with Compaſſion, put forth his Hand, and touched him, and ſaith unto him, I will, be thou clean,

42. And as ſoon as he had ſpoken (*this,*) immediately the Leproſy departed from him, and he was cleanſed.

43. And he ſtraightly charged him, (Gr. *and being earneſt with him, to repair inſtantly to the Prieſt, he*) forthwith ſent him away.

44. And ſaid unto him, See thou ſay nothing to any Man; but go thy way, ſhew thy ſelf to the Prieſt, and offer for thy Cleanſing thoſe things which Moſes commanded for a Teſtimony to them (*that thou art cleanſed.*)

45. But he went out, and began to publiſh it much, and to blaze abroad the matter; inſomuch that Jeſus could no more openly enter into the City, but was (*forced to be*) without in deſert Places; and they came to him from every Quarter.

Annotations

Annotations on Chap I.

a Ver. 1. Ἀρχὴ εὐαγγελίου τοῦ Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ, *The beginning of the Goſpel*, &c.] So ſaith St. *Mark*; beginning his Hiſtory from *John the Baptiſt*, by the *Fathers* ſtiled *the beginning of the Goſpel*; becauſe he began his Office by preaching Repentance as the Preparation to receive it, and Faith in the *Meſſiah* the Subject of it; ſo *Chriſt* himſelf plainly teſtifies, by ſaying, *The Law and the Prophets were until John, from thence the Kingdom of God* εὐαγγελίζεται *is preached*, Luke xvi. 16. This *Goſpel* he ſtiles *the Goſpel of the Son of God*, who was, or *is in the Boſom of the Father*, John i. 18. and came down from Heaven, *John* iii. 13. to reveal his *Father*'s Will unto us, that ſo we might have worthy Thoughts both of the *Goſpel*, as being the Revelation of it, and of the Author, as being ſo intimate with, and ſo nearly related to the *Father*.

b Ver. 2. Ὡς γέγραπται ἐν τοῖς προφήταις, *As it is written in the Prophets.*] Other Copies read ἐν Ἡσαΐᾳ τῷ προφήτῃ, *In Iſaiah the Prophet*; ſo do *Iren. l.* 3. *c.* 11. *p.* 259. *Orig. in Celſ. p.* 60. and in *John p.* 14. But then it is to be noted, that the former reading is in *Irenæus* twice before in the ſame Chapter thus; *Marcus initium Evangelicæ conſcriptionis fecit, ſic initium Evangelii Jeſu Chriſti Filii Dei, quemadmodum dictum eſt in Prophetis*, p. 256. and after, *Marcus ait, initium, quemadmodum ſcriptum eſt in Prophetis*, &c. 18. So reads the *Arabick*, ſo the *Alexandrian* Copy, ſo moſt *MSS.* ſo *Theophylact*; and this reading is to be preferr'd; (*1ſt*,) Becauſe it is not ſo proper to ſay, *As it is written in Iſaiah the Prophet*, when the Citation immediately following is not in *Iſaiah*, but in *Malachy*; nor is there one Inſtance of any thing ſo cited in the *New Teſtament*. (*2dly*,) It is the common Phraſe among the *Jews*, when they cite many Paſſages of the *Prophets*, to ſay, *As it is written in the Prophets*: But it is without all Example, when two Teſtimonies are taken from two *Prophets*, to cite only the laſt. And hence St. *Jerom* ſaith, *Nomen Eſaiæ putamus additum ſcriptorum vitio*, Com. in Matth. iii.

Object. But *Grotius* objects, That if this had been the true Reading, there can be imagined no reaſon for the Alteration of it; whereas if the other were ſo, the reaſon of the Change is manifeſt, *viz.* becauſe St. *Mark* cites Teſtimonies out of the *Prophets*.

Anſw. The Reaſon of the Change ſeems very manifeſt, it being done in compliance with *Matth.* iii. 3. *Luke* iii. 4. *John* i. 23. for all theſe *Evangeliſts* citing expreſly what is written in *Iſaiah* the *Prophet*, they would have had St. *Mark* do ſo alſo.

c Ver. 3. *Prepare ye the way of the Lord.*] See Note on *Matth.* iii. 3.

d Ver. 4. Βάπτισμα μετανοίας, *The Baptiſm of Repentance.*] This Baptiſm, ſaith Dr. *Lightfoot*, may belong to Children, tho' it be the Baptiſm of Repentance, and they know not what Repentance means; for it requireth not their Repentance at the receiving of this Sacrament, but it engageth them to it for the time to come, *viz.* when they ſhall come to the uſe of Reaſon, and the knowledge of the Engagement. And ſo was it with the Children that were circumciſed, for they by that Sacrament became Debtors to obſerve the whole Law, *Gal.* v. 3. when they knew not what Obedience or the Law meant, but that bound them to it when they came to Years of Knowledge and Diſcretion.

e Ver. 8. Βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ, *He ſhall baptize you with the Holy Ghoſt*, καὶ πυρὶ, *and with Fire*, Matt. iii. 11. Luke iii. 16. *i. e.* whoſe Symbol is Fire, or Flame. So he deſcended on the *Apoſtles*, Acts ii. 3. So *Juſtin M.* ſaith, that when Chriſt was baptized, πῦρ ἀνήφθη ἐν τῷ Ἰορδάνῃ, *a Fire was kindled in Jordan*; and the Goſpel of the *Nazarenes*, and the *Liturgy* of the *Syrians*, that περιέλαμψε τὸν τόπον φῶς μέγα, *a great Light ſhone round the place*.

f Ver. 12. Τὸ πνεῦμα αὐτὸν ἐκβάλλει, *The Spirit driveth him out*;] ἤγετο, *he was moved* by the Spirit inwardly to go into the Wilderneſs; ſo *Luke* iv. 1. ἀνήχθη, *he was led up* from the Plains of *Jordan* by the Spirit into the Mountains of the Wilderneſs; ſo *Matt.* iv. 1. the Spirit ἐκβάλλει, *ſends him away* into the Wilderneſs; ſo the Word ſignifies, *v.* 43. Jeſus ἐξέβαλεν αὐτὸν, *ſent him away*. See *Matth.* ix. 38.—xii. 35. ——xiii. 52.

g Ver. 13. Ἡμέρας τεσσαράκοντα, πειραζόμενος, *Being forty Days tempted of Satan,* — *and the Angels miniſtred to him.*] Theſe forty Days, ſaith Dr. *Lightfoot*, the *Holy Angels* miniſtred to *Chriſt* viſibly, and *Satan* tempted him inviſibly; at the end of them *Satan* puts on the Appearance of an *Angel* of Light, and pretends to wait on him, as they did.

Ver. 14. *Now after that John was put into Priſon, Jeſus came to Galilee preaching the Goſpel of the Kingdom of God*; ℣. 15. *and ſaying, the time is fulfilled, and the Kingdom of God is at hand.*] So Matt. iv. 12. *when Jeſus had heard that John was caſt into Priſon, he departed into Galilee*; and ℣. 17. *From that time he began to preach, and to ſay, Repent, for the Kingdom of God is at hand:* Till that Time, ſay the *Fathers*, and the *Scholiaſts*, ἀνέμεινε αὐτὸν μαρτυρῆσαι περὶ αὐτοῦ, *he waited for John's Teſtimony concerning him.* Accordingly St. *Peter* repreſents *Chriſt*, as beginning thus to preach from *Galilee*, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης, *after the Baptiſm which John preached* was ended, *Acts* x. 37. Now hence is it evident, that his coming into *Galilee*, mentioned *Luke* iv. 14. muſt refer to the ſame time, that ſo all the *Evangeliſts* may accord together; as appears farther from the following Words, ℣. 15. *He taught*

taught in the Synagogues, and was glorified of all; and ℣. 31. *He went into Capernaum, and was teaching in their Synagogues on the Sabbath-Day.* For we learn from *Mark* i. 21, 22. that this was done after that *John* was put in Priſon, ℣. 14. and alſo from the Words of St. *Luke*, which ſay, ℣. 14. *That a Fame went out through the whole Region concerning him*; for we are aſſured, from *Matth.* iv. 12—24. that this alſo followed St. *John*'s being caſt into Priſon.

h Ver. 34. *He healed many that were ſick, and caſt out many Devils.*] Hence it is evident that the *Devils* caſt out were not Diſeaſes; as alſo appears from *chap.* iii. 11, 15.— v. 12. —vi. 12. See Note on *Matth.* viii. 28.

i Ver. 36. Καὶ κατεδίωξαν αὐτὸν, *And Simon and they that were with him followed him.*] Here the *Criticks* note, that τὸ διώκειν, when it reſpects Perſons, is uſually to *purſue* in an hoſtile manner, (except here and *Luke* xvii. 23.) but when it reſpects things, it is to *proſecute* with a Deſire to obtain them; as when we are bid to *follow after Charity and Hoſpitality*, *Rom.* xii. 13.—xiv. 19. 1 *Cor.* xiv. 1. *Phil.* iii. 12, 14. 1 *Theſſ.* v. 15. 1 *Tim.* vi. 11. *Heb.* xii. 14. 1 *Pet.* iii. 11.

Ver. 38. Εἰς ἐχομένας κωμοπόλεις, *To the adjoining Towns.*] Κωμοπόλεις, *Towns*, ſaith Dr. *Lightfoot*, are Villages which had a *Synagogue* in them; κώμαι, Villages which had none; πόλεις, Towns girt about with Walls. k

Ibid. Εἰς τοῦτο γὰρ ἐξελήλυθα, *For therefore came I forth.*] Εἰς τοῦτο ἐπέσταλμαι, Luke iv. 43. *For therefore was I ſent.* Whence it may be granted, that going forth, and being ſent to preach the Goſpel, are the ſame thing; but not when it is ſaid of *Chriſt*, ἐξελήλυθα, *I came forth from God, and return to God.* See the Paraphraſe. l

CHAP. II.

1. AND again he entered into Caper-
a naum [a] after ſome Days, and it was noiſed (*reported*) that he was in the Houſe (*of Simon*, chap. i. 29.)

2. And ſtraightway many were gathered together (*about it*,) inſomuch that there was no room to receive them, no not ſo much as about the Door, and he preached the Word unto them.

3. And they come unto him, bringing one ſick of the Palſie (*in a Bed*,) which was born of four (*Men.*)

4. And when they could not come nigh
b to him for the Preſs, they [b] uncovered the Roof (*of the upper Chamber, ſee the Note*,) where he was, and when they had broken it up, they let down (*to him*) the Bed wherein the ſick of the Palſie lay.

5. When Jeſus (*by this Inſtance*) ſaw their Faith, he ſaid to the (*Man*) ſick of the Palſie, Son, thy Sins (*which brought this Diſeaſe upon thee*) be forgiven thee (*as to the temporal Puniſhment of them; ſee Note on* Matt. ix. 2.)

6. But (*and*) there were certain of the Scribes ſitting there, and (*upon Occaſion of theſe Words, thus*) reaſoning in their Hearts:

7. Why doth this Man thus ſpeak Blaſphemies, (*aſcribing that to himſelf which is proper to God alone? for*) who can forgive Sins but God only?

8. And immediately when Jeſus perceived in his Spirit, that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your Hearts?

9. (*For*) Whether is it eaſier to ſay to the ſick of the Palſie, Thy Sins (*as to their temporal Puniſhment*) be forgiven thee; or to ſay, (*effectually, that which is a certain Indication of it*,) Ariſe, and take up thy Bed, and walk?

10. But (*I chuſe to ſay the firſt*,) that ye may know that the Son of Man hath Power (*even whilſt he is*) on Earth (*thus*) to forgive Sins, (*and then*) he ſaith to the ſick of the Palſie,

11. I ſay unto thee, Ariſe, and take up thy Bed, and go thy way into thine Houſe.

12. And immediately he aroſe, took up the Bed (*on which he lay*) and went forth before them all; inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion (*before.*)

13. And he went forth again by the Sea ſide, and all the Multitude reſorted to him, and he taught them.

14. And as he paſſed by (*from thence*, Matt. ix. 9.) he ſaw Levi the Son of Alpheus ſitting at the Receit of Cuſtom, and (*he*) ſaid to him, Follow me; and he aroſe and followed him.

15. And it came to paſs, that as Jeſus ſat at Meat in his Houſe, many Publicans and Sinners ſat alſo together with Jeſus, and his Diſciples, for there were many (*of them*) and they followed him.

16. And when the Scribes and Phariſees ſaw him eat with Publicans and Sinners, they (*judging them unworthy to be converſed with, and a Defilement to thoſe who did ſo*) ſaid to his Diſciples, [c] How is it that he (*your Maſter,* c
who profeſſeth himſelf a Prophet, and an holy Man,) eateth and drinketh with Publicans and Sinners?

17. When Jeſus heard (*the Phariſees ſpeak thus*) he ſaith unto them, (*theſe 'tis moſt neceſſary to converſe with, for*) they that are whole have no need of the (*ſpiritual*) Phyſician, but they that are ſick; (*and this is more eſpecially the Buſineſs of my Prophetick Office, for*) I came not to call the Righteous, but Sinners to Repentance.

18. And (*then*) the Diſciples of John, and of the Phariſees uſed to faſt, (Gr. *were faſting*) and they (*the Diſciples of John*, Matth. ix. 14.) come, and ſay unto him, Why do the Diſciples of John, and of the Phariſees faſt, but thy Diſciples faſt not?

19. And

d 19. And Jeſus ſaid unto them, [d] Can (*it be fit for*) the Children of the Bride-chamber (*to*) faſt, while the Bridegroom is with them? as long as they have the Bridegroom with them they cannot (*decently*) faſt.

20. But the Days will come, when (*I*) the Bridegroom ſhall be taken away from them, and then ſhall they (*have occaſion to*) faſt in thoſe Days.

21. (*And he ſaid alſo by way of Parable*, Luke v. 36.) No Man alſo ſeweth a Piece of new Cloth on an old Garment, elſe the new piece that filled it up, taketh away from the old (*that being tender, and this ſtrong*) and (*ſo*) the rent is made worſe, (i. e. *greater.*)

22. And no (*ſkilful*) Man putteth new Wine into old (i. e. *weak*) Bottles; elſe the new Wine (*fermenting*) doth burſt the Bottles, and (*ſo*) the Wine is ſpill'd, and the Bottles will be marred, (*broken or rent,*) but new Wine muſt be put into new Bottles; (*See* Matt. ix. 16, 17.

23. And it came to paſs, that he went throughout the Corn Fields on the (*firſt*) Sabbath day (*after the Paſſover*, Luke vi. 1.) and e his Diſciples [e] began, as they went, to pluck the Ears of Corn, (*and, rubbing them in their Hands, to eat of the Corn*, ibid.)

24. And the Phariſees (*ſeeing this*) ſaid unto him, Behold, why do they (*by thy permiſſion*) on the Sabbath Day, that which (*according to our Traditions*) is not lawful (*to be done upon that day?*)

25. And he ſaid unto them, Have ye never read what (*is ſufficient to juſtify that Action of theirs*, viz. *that which*) David did when he had need and was an hungred, he, and they that were with him?

26. How he went into the Houſe of God, in the [f] Days of Abiathar the High Prieſt, f (*ſee the Note,*) and did eat the Shew-bread, which is not lawful to eat, but for the Prieſts, (i. e. *of which it is not lawful for any but the Prieſts to eat,*) and gave alſo (*of it*) to them that were with him?

27. And he ſaid (*moreover*) to them, the Sabbath was made for (*the ſake of*) Man, and not Man for the Sabbath; (*now that which was inſtituted for the ſake of another thing, muſt yield to the good of that, for whoſe ſake it was inſtituted.*)

28. Therefore (ὥσ-ε, *ſo that*) the Son of Man, (*who came to ſave Mens Lives, and promote their good,*) is (*doubtleſs ſo far*) Lord alſo of the Sabbath, (*as to diſpenſe with the ſtrict Reſt of it, when he ſees it neceſſary for their good.*)

For the Expoſition of theſe ſix laſt Verſes, ſee the Note on *Matth.* xii. 1.

Annotations on Chap. II.

a Ver. 1. Δι' ἡμερῶν, *After ſome Days.*] So *Theophylact*, δι' ἡμερῶν ἀντὶ τῶν διελθόσων ἡμερῶν τινῶν, *after Days, that is, when ſome Days were paſſed.* So *Gen.* iv. 3. *in* proceſs of Time, μεθ' ἡμέρας, *after Days it came to paſs.*

b Ver. 4. Ἀπες-έγασαν τὴν σ-έγην ὅπ-ε ἦν, *They uncovered the Roof where he was.*] Dr. *Lightfoot* upon the place ſhews, that there was a Door in every Roof by which they went from the ὑπερῶον or *upper Chamber upon the Roof:* Now theſe Men, knowing that it was this upper Chamber to which the *Jews* cuſtomarily went up, when they diſcourſed of the Law, or Religious Things, aſcend by Stairs or Ladders to this Roof; and not finding the Door wide enough for the Man's Bed to go down at, they widen it, by looſening ſome Stones about, and ſo let down the *Paralytick.*

Ver. 7. The Reading εἷς ὁ Θεὸς, and ℣. 15. ἁμαρτωλοὶ, are defended, *Examen Millii* ibid.

c Ver. 16. Τί ὅτι; *How is it that he eateth?* &c.] Τὶ for διά τι; *why is it?* or *wherefore is it?* is very frequent both in the *Old* and *New Teſtament*; Examples from the *Old* are numerous. See *Gen.* xxi. 29. — xxxviii. 29. *Exod.* xiv. 15. — xvii. 2. *Joſh.* vii. 25. *Judg.* viii. 1. 2 *Kin.* vi. 33. — vii. 3. *Iſa.* i. 11. — iii. 15. *Lam.* iii. 39. In the *New*, ſee *Matt.* viii. 26. — xix. 17. — xxii. 18. *Mark* ii. 24. — viii. 17. — x. 18. — xii. 15. *Luke* ii. 48, 49. — vi. 41, 46. — xxii. 46. *John* i. 25. — vii. 19. — ix. 27. — x. 20. — xiv. 22. — xviii. 21, 23. — xx. 13.

Ver. 19. Μὴ δύνανται; *Can the Children of the Bride-Chamber faſt?*] Becauſe there is little to be obſerved in this Chapter which hath not been explained already, till we come to the 26th Verſe, I ſhall here obſerve the various Acceptations of the Phraſe μὴ δύνανται. d

And (1*ſt*,) It ſignifies that which is unfit, incongruous, or inconvenient to be done, as not ſuiting with the Rules of Decency; as when *Moſes* ſays, *Exod.* viii. 26. οὐ δύνατον, *it is not meet* to do ſo; ſo *Luke* xi. 7. οὐ δύναμαι, *I cannot riſe, and give thee*; and *ch.* vi. 42. πῶς δύνασαι λέγειν; *how canſt thou ſay to thy Brother, let me caſt out the Mote out of thine Eye?*

(2*dly*,) That which cannot juſtly, or without violation of ſome Law or Rule of Equity and Juſtice be performed. So *Deut.* xii. 17. οὐ δυνήσῃ φαγεῖν, *thou mayeſt not eat within thy Gates the Tythe of thy Corn.* So *Acts* x. 47. μήτι τὸ ὕδωρ κωλῦσαι δύναταί τις; *Can any hinder Water that theſe ſhould not be baptized?* 1 Cor. x. 21. οὐ δύνασθε, *Ye cannot drink the Cup of the Lord and the Cup of Devils*, 2 Cor. xiii. 8. οὐ γὰρ δυνάμεθα, *For we can do nothing againſt the Truth.*

(3*dly*,) That which is not agreeable to the Divine Oeconomy, Counſel or Will. So *Gen.* xix. 22. οὐ γὰρ δυνήσομαι, *For I can do nothing till thou beeſt come thither.* Matt. xxvi. 42. εἰ οὐ δύναται, *If this Cup cannot paſs from me, unleſs I drink it*; and in this Senſe Chriſt often ſaith, οὐ δύναται ὁ υἱὸς, *The Son cannot*

not of himſelf do any thing, but what he ſees the Father do, John v. 19, 30.

(4*thly*,) That which we cannot do by reaſon of the Trouble of it, or becauſe of ſome other Employment, which interferes with it; ſo the Children of *Jacob* ſay to *Joſeph*, οὐ δυνέσεται τὸ παιδίον, *The Lad cannot leave his Father*, Gen. xliv. 22. and to *Jacob*, οὐ δυνησόμεθα καταβαίνειν, *We cannot go down without our Brother:* So we read of *Chriſt*, μηκέτι δύνασθαι αὐτὸν, *That he could not openly enter into the City*, Mark i. 45. and of his Diſciples, μὴ δύνασθαι αὐτὰς, *That they could not eat Bread*, ch. iii. 20. *i. e.* they had no Opportunity to do it: Of *Herod*, that he would have killed *John*, καὶ οὐκ ἠδύνατο, *and he could not do it for fear of the People*, Mark vi. 19, 20. So, *I have married a Wife, and therefore*, οὐ δύναμαι ἐλθεῖν, *I cannot come*, Luke xiv. 20.

(5*thly*,) That which cannot be done, not for want of Power in the Agent, but upon account of ſome defect or fault in the Patient; ſo *Chriſt* οὐκ ἠδύνατο, *could do no mighty Works, becauſe of their Unbelief*, Mark vi. 5, 6. So *Luke* xvi. 2. οὐ δύνῃ, *Thou canſt be no longer Steward:* So *Chriſt ſpake to* the *Jews*, καθὼς ἠδύναντο ἀκούειν, *as they were able to hear him*, Mark iv. 33. And in this Senſe *Chriſt* enquires, πῶς δύνασθε; *How can you believe, who receive Honour one of another?* John v. 44.

(6*thly*.) That which cannot be done by reaſon of ſome Diſpoſition in us which renders us averſe to, and unwilling to do any thing, till it be removed. So *Joſeph*'s Brethren οὐκ ἠδύναντο, *could not ſpeak peaceably to him*, Gen. xxxvii. 4. *Behold their Ears are uncircumciſed, and* οὐ δυνήσονται ἀκούειν, *they cannot hear*, Jer. vi. 16. So πῶς δύνασθε; *How can you, being evil, ſpeak good things?* Matt. xii. 34. οὐ δύναται, *The World cannot hate you*, Joh. vii. 7. οὐ δύνασθε, *You cannot hear my Word*, John viii. 43. οὐκ ἠδύναντο, *therefore they could not believe*, John xii. 39. *the World* οὐ δύναται, *cannot receive the Spirit*, John xiv. 17. *they that are in the Fleſh*, οὐ δύνονται, *cannot pleaſe God*, Rom. viii. 8. And ſo concerning a good Diſpoſition we read, that *a good Tree* οὐ δύναται, *cannot bring forth evil Fruit*, Matt. vii. 16. of the Diſciples, οὐ δυνάμεθα, *we cannot but ſpeak the things which we have heard*, Acts iv. 20. of him that is born of God, that οὐ δύναται ἁμαρτάνειν, *he cannot ſin*, 1 John iii. 9. and *Chriſt* ſaith of the Church of *Epheſus*, οὐ δύνῃ, *thou canſt not bear them that are evil.* Rev. ii. 2.

Ver. 23. Ἤρξαντο, *began.*] That in the *Hebrew* Phraſe to begin to do a thing, and to do it, is the ſame, ſee the Note on *Acts* i. 1. tho' I do not think that ἄρχομαι is wholly an expletive in this and other Places, but it ſignifies *to deſire, to be willing, to covet, or be pleaſed with a thing*; and anſwers to the *Hebrew* וַיאֵל. So *Joſh.* xvii. 12. ἤρξαντο δὲ Χαναναῖος κατοικεῖν ἐν τῇ γῇ, *the Canaanite would dwell in the Land.* So when *Micah* had promiſed the *Levite* a Salary, ἤρξατο παροικεῖν, *he was willing to dwell with him*, Judg. xvii. 11. ſo 2 *Sam.* vii. 29. and now ἄρξαι καὶ εὐλόγησον, *let it pleaſe thee to bleſs the Houſe of thy Servant.* So alſo 1 *Chron.* xvii. 27. and *Hoſ.* v. 11. ἤρξατο πορεύεσθαι, *he willingly walked after vain things*; and *Judg.* i. 35. ἤρξατο ὁ Χαναναῖος, *the Canaanite would dwell in the Mountain, i. e.* the Mountain of the *Amorites*, near the Tribe of *Dan*, of which Tribe was *Sampſon*, Judg. xiii. 2. Note alſo, that the Reading of the *Septuagint* here, gives us an Anſwer to the Enquiry where *Sampſon* had his Foxes; even from this Mountain, ἐν ᾧ ἀλώπεκες, *in which*, ſay they, *were Foxes*, they reading perhaps שעלים not שעלכים as we now read.

Ver. 26. Ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, *In the Days of Abiathar the High Prieſt.*] That *Abimelech* was then *High Prieſt* ſeems evident, (1.) Becauſe *Abiathar*, who ſucceeded him, was, and is here ſtiled *High Prieſt*; for he being the Father, and *Abiathar* his Son, 1 *Sam.* xxi. 20, 22. and *ch.* xxii. 6. if *Abimelech* had been only an ordinary Prieſt, his Son *Abiathar* could not have been *High Prieſt*, that Office then ſucceeding orderly from Father to Son. It is indeed by Mr. *Wh.* ſaid, that that *Abiathar* that eſcaped from *Doeg*, never was *High Prieſt:* But he is ſo called, (1*ſt*,) By the *Septuagint*, ſaying, that *Solomon made Zadok* εἰρέα πρῶτον ἀντὶ Ἀβιάθαρ, *High Prieſt in the room of Abiathar*, even of that *Abiathar* who *bare the Ark of the Lord before David*, and who was *afflicted with him in all things*, 1 Kings ii. 26, 35. (2*dly*,) He is ſo called thrice by (a) *Joſephus*, who ſays, they had *the Catalogue of their High Prieſts preſerved from* 2000 *Years.* (2.) Becauſe *Abimelech* his Father is accuſed by *Doeg* of *enquiring of the Lord for David*, 1 Sam. xxii. 10. and he himſelf ſeems to confeſs, ℣. 15. that he had often done the ſame thing before without blame; whereas the *High Prieſt* alone having on the *Ephod of Judgment*, had not *Abimelech* been the *High Prieſt*, he could neither have done this, nor reaſonably been accuſed of doing it. To this it is ſaid, that *Abimelech* might aſſiſt *David* in enquiring of the Lord, but not by *Urim.* I anſwer, That I find no way of enquiring of the Lord but by a *Prophet*, or by an *High Prieſt* wearing the *Ephod* in which was the *Urim*, or by a Dream, of which we read nothing here. Moreover, that the *Ephod* was then with him, is certain, becauſe when *Abimelech* was ſlain, *Abiathar* went down to *David with the Ephod in his hand*, 1 Sam. xxiii. 6. And that he ſpeaks of the *High Prieſt*'s *Ephod* is manifeſt, becauſe he doth not call it *a Linen Ephod*, ſuch as the *Prieſts* wore, but *the Ephod*; and becauſe *David* enquires by it, ℣. 9. and *chap.* xxx. 7. which ſhews it was the *High Prieſt's Ephod* in which was the *Urim* and the *Thummim*, which by expreſs Precept was never to be ſeparated from the *Ephod*; ſince otherwiſe no Enquiry could have been made by it. 3*dly*, Becauſe he is ſtiled *Abimelech the Prieſt*; for it is a certain Truth, tho' not obſerved by many, that from the end of the Book of *Deuteronomy*, to the end of the Book of *Chronicles*, not

f

(a) Antiq. l. 7. c. 11. p. 247. B. D. p. 248. B. G. l. 1. contr. Apion. p. 1056.

not one Perſon is by Name ſtiled *N. N. the Prieſt* who was not an *High Prieſt*; and tho' *Jehoiada* is called the *High Prieſt* where he is not named, *viz.* 2 *Kings* xii. 10. 2 *Chron.* xxiv. 11. yet is *Hilkiah* alone ſtiled, *Hilkiah the High Prieſt*, during that long Interval. Now what reaſon is there to deny that *Abimelech Hacohen* ſignifies here, as in like Caſe it always did before from the days of *Eleazar Hachoen*, Joſ. xiv. 4. *the High Prieſt? Laſtly*, Becauſe *Joſephus*, who being a *Jew*, and a *Prieſt*, muſt be ſuppoſed a competent Witneſs in this Caſe, calls him ſix times *High Prieſt*, viz. l. 6. c. 14. p. 196. B. C. F. 197. A. G.

The ancient Solutions of the *Fathers*, are ſumm'd up by *Theophylact* thus; We muſt ſay therefore either that *Abiathar* had two Names, being called alſo *Abimelech*, or that *Abiathar* was then with *Abimelech*, or that τῦ ὑῦ is to be underſtood, and the Words to be read thus, ἐπὶ Ἀβιάθαρ τῦ ὑῦ τῦ Ἀρχιερέως *in the Days of Abiathar the Son of the High Prieſt*; or that *Abiathar* is mentioned ὡς ἐπισημότερον, *as moſt celebrated in the Days of David.* The ſecond of theſe Opinions, *viz.* That *Abiathar* being there with him, and made *High Prieſt* by the Death of his Father but a few Days after this Action, it might well be ſaid to be done in the Days of *Abiathar* the *High Prieſt*, tho' he was not then actually ſo, is embraced by the Learned Biſhop of *Ely* on 1 *Sam.* xxi. 6. this being ſaid to be done in his Days, as things may be ſaid to have been done in the Days of *Henry* the Eighth, or any other King of *England*, which came to paſs but a little before he began to reign; to which may be added the *Criticiſm* of Dr. *Hammond*, that ἐπὶ is to be rendered *before*, ſo ἐπὶ μετοικεσίας muſt be rendered *before the Captivity*, Matth. i. 11. *Jechonias* and his Brethren being begotten not under, but before the Captivity. Dr. *Lightfoot* falls in with the two laſt Solutions, rendering the words *in the Days of Abiathar the Son of the High Prieſt*, *as* τῦ Ἡλὶ is *the Son of Eli*, Luke iii. 23. and ſo on to the end of the Chapter; and ſaying, that he therefore is named, rather than *Abimelech*, becauſe he brought the *Ephod* to *David*, 1 Sam. xxii. 6. and by him Enquiry was made by *Urim* and *Thummim*, 1 Sam. xxi. 2, 4, 9, 11, 12. chap. xxx. 7, 8. 2 Sam. ii. 1, 5.—xix. 21. whence it was uſual, ſaith he, for the *Jews* by *Abiathar* to underſtand the *Urim and the Thummim*; this therefore ſeems to give ſome advantage to this Inſtance, to ſay it was done under that *Abiathar* who had the ordering of that Divine Oracle, and ſo might be ſuppoſed to do this by Divine Direction. But becauſe this alſo is very rare, I offer, *Thirdly*, That Interpretation which ſaith, that by the *High Prieſt* here we are to underſtand, not him who was ſtrictly ſo called, but one who was an eminent Man of that Order, this being the Import of the Word,

1. When mention is made of Power given ἀπὸ or περὶ τῶν ἀρχιερέων, from, or by the *High Prieſts*, Acts ix. 14.—xxvi. 10, 12.

2. Of *High Prieſts* gathered together *Matth.* ii. 4.—xxvi. 3. —xxvii. 62. *John* xi. 47.—xii. 10.

3. Of the *Chief Prieſts* coming to *Jeſus*, Matt. xxi. 15, 23, 45. and that *Chriſt* ought to ſuffer by the *Chief Prieſts*, Matt. xvi. 21.

4. Of *Judas* coming to the *High Prieſt's*, Matt. xxvi. 14, 47. Mark xiv. 10, 43. Matt. xxvii. 3, 6, 12, 20, 41. John xviii. 3.

5. Of the *Chief Prieſts* and *Scribes*, Mark viii. 21.—x. 33.—xi. 18.—xiv. 1.—xv. 1.

6. Of the *Chief Prieſts* and *Elders*, John vii. 32. Acts iv. 23.—xxv. 15.

7. Of all the *High Prieſts*, Matth. xxvii. 1. Mark xiv. 53. See the like Expreſſions, *Mark* xiv. 1.—xv. 3, 10, 11, 31. *Luke* xxiii. 4, 13, 23.—xxiv. 20. *John* xviii. 35.—xix. 6, 15, 21. *Acts* v. 24.—ix. 21.—xxii. 30. —xxiii. 14.

Ibid. Ἐπὶ Ἀβιαθὰρ τῦ Ἀρχιερέως, *in the Days of Abiathar the High Prieſt.*] Good Mr. *Whiſton* has given us an ingenious Treatiſe upon this Place, in which he attempts to ſhew, that neither the *Abimelec* nor the *Abiathar* mentioned in the Hiſtory of *David*'s eating *the Shew-Bread*, were *High Prieſts* at all; but another *Abiathar*, not mentioned at all there, but 2 *Sam.* xiv. 3. was then *High Prieſt:* And I who never am backward to yield to Evidence, will give him the Honour of having found out the beſt Solution of this Difficulty that I have yet ſeen, when he hath anſwered theſe enſuing Arguments.

Argument (1*ſt*,) That *Joſephus*, who being a *Jew*, and a *Prieſt*, and who mentions the Genealogy of their *High Prieſts* carefully preſerved to his Days, and ſo muſt be ſuppoſed a competent Witneſs in this Caſe, ſtiles that very *Abimelec*, who gave *David* the *Shew-Bread*, and who was ſlain by *Doeg*, ſix times *Abimelec the High Prieſt*. *Abiathar* his Son, is alſo ſeveral times ſtiled the *High Prieſt* by the ſame *Joſephus*. It is no ſufficient Anſwer to this, to ſay, as Mr. *Whiſton* doth, *that neither* Abimelec, *nor* Abiathar, *are ſtiled High Prieſts*; *but the one is* Abimelec *the Prieſt*, *the other* Abiathar *the Prieſt*. For it is a certain Truth, that from *Eleazar the Son of Aaron*, in the Book of *Deuteronomy*, to *Hilkiah*, in the Cloſe of the Book of *Chronicles*, not one Perſon is by Name ſtiled *N. N. the High Prieſt*, though there was all that while an *High Prieſt* in being. Now what Reaſon is there to deny, that *Abimelec Hacoen* ſignifies *Abimelec the High Prieſt*, when no other Name is given to any *High Prieſt* in *Scripture*, for above four hundred Years? Of leſs Importance is it to ſay, that *we read not that either of them officiated as High Prieſt*, *in the great Day of Expiation*, when we read not of any one that did ſo in the Books of *Samuel*, *Kings* or *Chronicles*.

Argument 2*d*. That *Abimelec* was *High Prieſt*, is proved from the Accuſation which *Doeg* lays againſt him, that *he enquired of the Lord for David*, 1 Sam. xxii. 10. and from *Abimelec*'s own Confeſſion, that *he had*

d one the ſame thing before, ℣. 15. and by the Teſtimony of (a) *Joſephus*, ſaying, that he did, πολλάκις προφητεῦσαι, oft conſult the Oracle for him: Whereas the *High Prieſt* alone, having on the *Ephod of Judgment*, had not *Abimelec* been *High Prieſt*, he neither could have done ſo, nor could he reaſonably have been accuſed of doing it.

To this it is anſwered, That *Abimelec prayed, or enquired of God for* David; *but no Circumſtances being mentioned, it does not appear whether it was any thing more than affording* David *a Place in the publick Prayers of the Tabernacle, or the lending him the ſacred Garments, and giving him proper Opportunities for his own Enquiries* (*as a Prophet*) *of the Almighty.*

But ſure 'tis better to ſay nothing, than to uſe ſuch ſorry Shifts as theſe; *he enquired of the Lord for him*, that is, *he prayed for him*, or *gave him a Place in the publick Prayers of the Tabernacle, or he lent him a Linen Ephod* to *enquire in*. Let him ſhew one Inſtance of any *Prieſt* that is ever ſaid to enquire of the Lord, beſides the *High Prieſt*, and he will ſay ſomething to leſſen the Force of this Argument, which is yet left in its full Strength; let him ſhew one of the conſecrated *Ephods* that were lent to a Lay-man, or where lending one an *Ephod*, or giving him a Place in the publick Prayers of the Tabernacle, (if then there were any ſuch Prayers, or any ſuch Uſage) ſignifieth *Shaal lo bejehovah*, i. e. *to enquire for him from Jehovah*, and he will ſay ſomething pertinent to this Objection. As for *Rebeccah*, ſhe enquired not of a *Prieſt*, but, ſay the *Jews*, of a *Prophet*; and this ſhe did long before there was any *High Prieſt* wearing an *Ephod*, by God appointed for this very end. And, ſaith the Biſhop of *Ely*, it is moſt reaſonable to think, that ſhe went herſelf, and enquired at the *Shechinah*, or a Place of the Divine Preſence, and the Lord anſwered her by an Angel, *Gen.* xxv. 23.

Argument 3*d*. That *Abimelec* had then the Ephod to enquire by, is evident becauſe when *Abiathar* his Son fled thence to *David*, he *carried* the *Ephod in his Hand*; he went down, ſaith the *Septuagint*, ἔχων ἐφὸδ ἐν τῇ χειρὶ αὐτοῦ, *having the Ephod in his Hand*; and that this was the very *Ephod* to which the Breaſt-plate was annexed, the Biſhop of *Ely* proves, (1*ſt*,) Becauſe it is not ſtiled *a Linen Ephod*, ſuch as the *Prieſts* uſed, but emphatically *the Ephod*. (2*dly*,) Becauſe when *David* was about to enquire of the Lord, he ſpeaks twice to *Abiathar* thus, *Bring hither the Ephod*, 1 Sam. xxiii. 9. xxx. 7. Whereas, had it been only *a Linen Ephod*, it could have done him no Service in his Enquiries. This being ſo, if *David* himſelf enquired of the Lord by this *Ephod*, he invaded on the *Prieſt's* Office, and ſo was guilty of the higheſt Sacrilege; but if he made this Enquiry by the Mouth of *Abiathar*, the Son of *Abimelec*, who was ſlain at *Nob*, then was *Abiathar High Prieſt*, and ſo Mr. *Whiſton*'s Scheme is overthrown. Some think, ſaith the Biſhop of *Ely*, that *David* put on the *Ephod*, and then aſked the Lord's Advice; but that is a great Miſtake: for the *High Prieſt* was the Perſon appointed by God, to aſk Counſel of him, for the ſupreme Governor, *Numb.* xxvii. 21. therefore *David* ſpake theſe Words by the Mouth of *Abiathar*. When therefore it is ſaid, that *David* enquired of the Lord, it is reaſonable to conceive, that he did this both in the places mentioned, and 2 *Sam.* ii. 1, 5, 19. by the Perſon appointed by God to aſk Counſel for him, *i. e.* by *Abiathar* the *High Prieſt*; theſe being Caſes all concerning War, in which the Ordinance of God appointed the chief Governor to aſk Counſel of him, *Joſh.* xxvii. 20, 21. and hence this very Phraſe is uſed, when other Men aſked Counſel of the Lord in the like Caſe. So *Judg.* i. 1. *The Children of Iſrael aſked Counſel of the Lord, who ſhall go up for us againſt the Canaanites*; and *ch.* xxx. 18. *they aroſe and went up to the Houſe of God, and aſked Counſel of God, ſaying, Who ſhall go up firſt to the Battel againſt Benjamin?* and again, ℣. 23. But that they did this by *Phineas* the *High Prieſt*, is evident from theſe Words, ℣. 27, 28. *And the Children of Iſrael enquired of the Lord, for the Ark of the Covenant was there in thoſe Days; and Phineas the Son of Eleazar, the Son of Aaron, ſtood before it in thoſe Days.* So *Saul* aſked Counſel of the Lord, 1 *Sam.* xiv. 37. but this he did by *Ahijah* the *High Prieſt*, ℣. 36. See ℣. 18.

Obj. But ſaith Mr. *Wh.* "The *High-Prieſt* "in the latter end of *Saul*'s Reign, was "with *Saul*, and not with *David*. For "*Saul*, a little before his Death, *enquired* "*of the Lord, and the Lord anſwered him not*, "*neither by Dreams, nor by Urim, nor by* "*Prophets*, 1 Sam. xxviii. 6. which Words "ſurely imply, that *Saul* had cauſed Enquiry to be made by *Urim*, which being peculiar to the *High Prieſt*, doth ſhew that "the *Jewiſh High Prieſt* was then with *Saul*, "which we know *Abiathar* the Son of *Abi*-"*melec* was not."

Anſw. This is a conſiderable Objection; to which I ſhall not anſwer as ſome do, that *Saul* had cauſed another Ephod to be made, or that he ſent to *David* to enquire of *Abiathar* in his Behalf; for there is no Evidence for the Second, and the Firſt could do him no Service, he having no *High Prieſt* to enquire by. But I anſwer, That though it be ſaid that God *anſwered not Saul by Urim*, that only is put in becauſe it was one uſual way of Anſwering, not becauſe *Saul* had tryed that way; for he himſelf ſpeaketh to *Samuel* thus, *God is departed from me, and anſwereth me no more, neither by Prophets, nor by Dreams*, ℣. 15. making no mention at all of his not anſwering by *Urim*. And *David* obſerves, 1 *Chron.* xiii. 3. That *Saul*, after the evil Spirit came upon him, *enquired not* at the *Ark*, as formerly he had done, 1 *Sam.* xiv. 18. So that this Paſſage as it is tranſlated, ſeems only to ſay, that God gave him no Anſwer at all by any of the uſual ways: Not by Dreams, becauſe the Spirit of the Lord was long

(a) Antiq. l. 6. c. 14. p. 196.

long ſince departed from him, 1 *Sam.* xvi. 14. not by any Direction of his *Prophets*, becauſe he had ſlain the Lord's Prophets; not by *Urim*, becauſe he neither had the Breaſtplate of *Urim*, nor an *High Prieſt* to conſult; and laſtly, tranſlate the Words thus, *Saul feared* ve jeſcheal, *for he had enquired of the Lord, viz.* ſince the Time of his being rejected of God, *and the Lord had not anſwered him* by any of theſe ways, and then this Text is impertinent: And of ſuch Tranſlations of the *Hebrew*, the Inſtances are very many. See *Glaſſius de verbo l.* 3. *Tr.* 3. *Canon* 46.

Argument the 4th, That *Abiathar* the Son of *Abimelec*, who was ſlain at *Nob*, was *High-Prieſt*, is proved, 1*ſt*, Becauſe *Joſephus* three times calls him ſo, *viz. l.* 6. *c. ult. p.* 207. *l.* 7. *c.* 11. *p.* 247, 248. 2*dly*, Becauſe he who was removed by *Solomon* from the *High-Prieſthood*, was the ſame *Abiathar* who was with *David* in his Exile; for he was that *Abiathar who bore the Ark before David*, and *who was afflicted in all the things in which David was afflicted*, 1 Kings ii. 26. which agrees only to that *Abiathar* who was the Son of *Abimelec* ſlain at *Nob*.

To this Mr. *Wh.* anſwers, " That there " was an *Abiathar* who was the Son of *Abi-* " *jah*, who was *High Prieſt* in the Days of " *Saul*, when *David* and his Men did eat " the Shew-Bread: That he had a Son named " *Abimelec*, who was *High Prieſt* in the " Days of *David*, and this is the *Abimelec* " mentioned, 2 *Sam.* viii. 17. in theſe words, " *And Zadoc the Son of Ahitub, and Abime-* " *lec the Son of Abiathar were Prieſts*; and " this *Abimelec* had a Son named *Abiathar*, " who was *High Prieſt* after him, and this " was the *Abiathar* removed by *Solomon*, and " not *Abiathar* the Son of *Abimelec* of *Nob*"

Now to this I reply, That he offers no Proof that his firſt *Abiathar* was the Son of *Abijah*, or that his *Abimelec* had a Son named *Abiathar*, or that either of the three were *High Prieſts*. The Text now cited, ſaith, that *Zadoc and Abimelec the Son of Abiathar were Prieſts*, but that cannot ſignify that they were *High Prieſts*, becauſe there could not be two *High Prieſts* together; and therefore the B. of *Ely*, and the generality of *Commentators* ſay, theſe two were the chief of the Family of the *Prieſts*, next to the *High Prieſt*, which was *Abiathar*, and who were called *Secondary Prieſts*, 2 Kings xxv. 18. And whereas Mr. *Wh.* ſaith of his ſuppoſed *Abiathar*, that he was afflicted with *David*, by undergoing the Peril of a Spy in the time that *Abſalom* was in *Jeruſalem*, and *David* was fled from him; let any reaſonable Perſon judge, whether on the account of the peril of ſo few Days, if indeed he lay under any peril, he could have been ſaid to have been afflicted, Beeol, *in all the things in which David had been afflicted.* Sure the Words of the Biſhop of *Ely* here are much more agreeable to the *Hiſtory*, *viz.* That this *Abiathar underwent all the Hardſhips which David endured in his Exile.*

But ſaith Mr. *Wh.* " If that *Abiathar* who " was deprived by *Solomon* was the *Abiathar* " of the Family of *Ithamar*, and Son of *A-* " *bimelec* of *Nob*, ſuppoſing that he began " his Office at Thirty, as the *Prieſts* did, " and continued with *David* Forty Years, " he muſt be a very old Man, almoſt Eigh- " ty Years old before he died; whereas this " contradicts God's Threat againſt the Fa- " mily of *Eli*, that *all the increaſe of his* " *Houſe ſhould die in the flower of their Age*, " and *that there ſhould not be an old Man in* " *his Houſe for ever*, 1 Sam. ii. 33.

Now to this I anſwer, 1*ſt*, in the Words of the Biſhop of *Ely* on 1 *Sam.* ii. 33. That this Threat did not belong to all the Family of *Ithamar*, but only to the Family of *Eli*. 2*dly*, Seeing King *David* died when he was Seventy Years old, 2 *Sam.* v. 4. and ſeeing there could be no Age ſet for the *High Prieſt*'s entrance on his Office, that depending on the Death of his Father, *Abimelec* coming to an untimely End, *Abiathar* might be very young when he firſt entered upon his Office, and begin it as *Prieſts* after did at Twenty, and ſo be not much above Sixty when *David* died: And, *Laſtly*, when that Threat had been executed in ſuch a dreadful manner by the Slaughter of the *Prieſts* at *Nob*, we may reaſonably conceive that one ſingle Perſon made an Exile, and afflicted in all that *David* was, might for the Service he had done to that good King, and the Affliction he had already ſuffered, have his Life prolonged above ſixty or ſeventy Years.

CHAP. III.

1. AND he entred again into the Synagogue (*of Capernaum*, chap. i. 21.) and there was a Man there which had a withered Hand:

2. And they (*aſked him, ſaying, Is it lawful to heal on the Sabbath day?* Matt. xii. 19. *and*) watched him whether he would heal him on the Sabbath day, that (*if he did ſo*) they might accuſe him, (*as one that prophaneth the Sabbath.*)

3. And he ſaid to the Man who had the withered Hand, Stand forth (*in the Sight of the Synagogue*;)

4. And (*then*) he ſaith unto them, [a] Is it lawful to do good on the Sabbath Days, or to do evil? to ſave Life or to kill, (*by refuſing to preſerve it on that Day? And this Queſtion he put to them by way of Anſwer to their Queſtion*;) but they held their peace. a

5. And when he had looked round about on them with [b] Anger, being grieved for the Hardneſs of their Hearts, (*which would not yield to all the Conviction he had given them, that it was lawful to do good on the Sabbath Day*;) he ſaith to the Man (*who had the withered Hand,*) Stretch forth thy Hand; and b

he

he ſtretched it out; and his Hand was reſtored whole as the other (*was.*)

6. And (*this being done*) the Phariſees went forth, and ſtraightway took Counſel with the Herodians againſt him, how they might deſtroy him.

7. But Jeſus (*his time of ſuffering being not*
c *yet come*) [c] withdrew himſelf with his Diſciples to the Sea; and a great Multitude from Galilee followed him, and from Judea,

8. And from Jeruſalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, (*I ſay*) a great Multitude, when they had heard what great things he did came unto him.

9. And he ſpake to his Diſciples, that a ſmall Ship ſhould wait on him, becauſe of the Multitude, leſt they ſhould throng him:

10. For he had healed many, inſomuch
d that they [d] preſſed upon him for to touch him, as many as had Plagues.

11. And unclean Spirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Son of God.

12. And he ſtraitly charged them, that they ſhould not make him known.

13. And he goeth up into a Mountain, and calleth to him whom he would; and they came unto him.

14. And he ordained Twelve, that they ſhould be with him (*as his Attendants,*) and that he might ſend them forth to preach:

15. And (*preaching in his Name,*) to have Power to heal Sickneſſes, and to caſt out Devils:

16. And (*they were*) Simon, (*whom*) he ſirnamed Peter;

17. And James the Son of Zebedee, and John the Brother of James, and he ſirnamed
e them [e] Boanerges, which is, the Sons of Thunder.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the Son of Alpheus, and Thaddeus, and Simon the Canaanite,

f 19. And [f] Judas Iſcariot, which alſo betrayed him; and they went into an Houſe (*in Capernaum*, chap. ii. 1.)

20. And the Multitude cometh together again, ſo that they could not ſo much as (*have leiſure to*) eat Bread:

21. And when his Friends heard of it, they went out to lay hold on him, for they ſaid, He is [g] beſides himſelf; (Gr. *he is faint* g
by ſpending his Spirits.)

22. And the Scribes which came down from Jeruſalem, ſaid, He hath Beelzebub, and by the Prince of the Devils, caſteth he out Devils.

23. And he called them unto him, and ſaid unto them in (*two*) Parables, (*Firſt*) How can Satan caſt out Satan?

24. And (*for*) if a Kingdom be divided againſt itſelf, that Kingdom cannot ſtand:

25. And if an Houſe be divided againſt itſelf, that Houſe cannot ſtand:

26. And if (*then*) Satan riſe up againſt himſelf, and be divided, he cannot ſtand, but (*his Kingdom*) hath an end.

27. (*And again in another Parable he ſaid,*) No Man can enter into a ſtrong Man's Houſe, and ſpoil his Goods, except he will firſt bind the ſtrong Man, and then he will (*be able to*) ſpoil his Houſe.

28. (*Then he added theſe Words,*) Verily I ſay unto you, All Sins ſhall be forgiven unto the Sons of Men, and the Blaſphemies wherewith ſoever they ſhall blaſpheme (*me upon Earth.*)

29. But he that ſhall blaſpheme againſt (*the following Diſpenſation of*) the Holy Ghoſt, hath never Forgiveneſs, but is in danger of (Gr. *obnoxious to*) eternal Damnation.

30. (*And thus he ſpake,*) Becauſe they ſaid He hath an unclean Spirit.

31. There came then his Brethren, and
h [h] his Mother (*to the place where he was*;) h
and (*they*) ſtanding without, ſent unto him, calling him (*to them:*)

32. And the Multitude ſat about him, and they ſaid unto him, Behold, thy Mother, and thy Brethren without ſeek for thee:

33. And he anſwered them, ſaying, Who is my Mother, or my Brethren?

34. And he looked round about on them which ſat about him, and (*pointing to his Diſciples, he*) ſaid, Behold my Mother, and my Brethren.

35. For whoſoever ſhall do the Will of God, the ſame is (*by me valued as dearly as*) my Brother, and my Siſter, and Mother.

Annotations on Chap. III.

a Ver. 4. Ἔξεστι τοῖς Σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; &c. *Is it lawful to do good on the Sabbath Days, or to do evil? to ſave Life, or to kill?*] Hence it ſeems to follow, That he who doth not do good to his Neighbour when he can, doth evil to him; it being a Want of Charity, and therefore evil, to neglect any Opportunity of doing good, or ſhewing kindneſs to any Man in Miſery; and that not to preſerve his Life when it is in danger, is to tranſgreſs that Precept which ſaith, *Thou ſhalt not kill*; becauſe, by this Delay, ſo much is taken from the Pleaſure of his Life; and, ſaith the *Aphoriſm, non eſt vivere ſed valere, vita:* Hence the Tradition of the *Jews* informs us, *The Hands of Moſes were heavy, becauſe when Amalec came againſt them, he deferred their Deliverance till the Morrow*, Exod. xvii. 9. *and was not ready on that very Day to give Redemption to Iſrael.* B. *Uziel. in* Exod. xvii. 12.

Ver. 5. Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, b
And looking on them with Anger.] Hence we learn, that Anger is not always ſinful; this Paſſion being found in him in whom was no Sin. But then it muſt be noted, that Anger

is not properly defined by *Philoſophers*, ὄρεξις ἀντιλυπήσεως, *a Deſire of Revenge*, or cauſing Grief to him who hath provoked, or hath grieved us: for this Deſire of Revenge is always evil; and tho' our Saviour was angry with the Phariſees for the Hardneſs of their Hearts, yet had he no deſire to revenge this Sin upon them, but had a great Compaſſion for them, and a Deſire to remove this Evil. Anger is rather *an inward Motion, and ſerious Diſpleaſure of the Mind, ariſing from the Apprehenſion of ſome Injury done, or intended to ourſelves, or others for whom we are concerned, with a Deſire to remove the Injury.* See Note on *Matt.* v. 22.

c Ver. 7. Καὶ ὁ Ἰησοῦς ἀνεχώρησε, *And Jeſus withdrew himſelf with his Diſciples to the Sea.*] When Chriſt by his Doctrine and Miracles could do no good upon Men, by reaſon of the Hardneſs of their Hearts, *ver.* 5. but they conſult how they may deſtroy him, *ver.* 6. he uſually departs and conceals himſelf, that he may give place to their Wrath, and ſecure himſelf from their Malice. See *Matt.* xii. 15. *John* viii. 59. Whence we learn not only, that in ſuch Caſes it is lawful thus to conſult our Safety, but that when Men are ſo perverſe, we by concealing of the Truth, do not betray it, but rather do comply with our Lord's Precept, *not to caſt Pearl before Swine*, Matt. vii. 6.

d Ver. 10. Ὥστε ἐπιπίπτειν αὐτῷ, *Inſomuch that they preſſed upon him.*] Dr. *Hammond* ſays, They fell down before his Feet, requeſting, that they might touch him, or in order to the Touching of him, as they did, *chap.* vi. 56. But the preſſing on him ſeems more agreeable to the Reaſon why he deſired a Ship, *viz.* that they might not throng him.

e Ver. 17. Καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανηργές, *And he named them Boanerges, which is, Sons of Thunder.*] Concerning the Derivation of this Word, ſee Dr. *Lightfoot* and *Grotius*. *Chriſt* ſeems to have given them this Name from a foreſight of the Heat and Zeal of their Temper, of which they quickly gave an Inſtance in their deſire to call down Fire from Heaven, or Thunder and Lightning to conſume the *Samaritans*, Luke ix. 54. And *John* alſo ſhewed his Zeal, in forbidding him that caſt out Devils in *Chriſt*'s Name, becauſe he followed not them. Hence we find in the *Acts* of the *Apoſtles*, *Peter* and *John* are the chief Speakers and Actors in the Defence and Propagation of the Goſpel: And the Zeal of *James* and *Peter*, ſeems to be the Reaſon why the one was ſlain by *Herod*, and the other impriſoned in order to the like Execution.

f Ver. 19. Καὶ Ἰούδαν Ἰσκαριώτην, *And Judas Iſcariot, who alſo betrayed him.*] The Wiſdom of *Chriſt* ſaw fit to admit *Judas* amongſt his Diſciples, that by him the Counſel of God in giving up his Son to the Death, and the Scriptures might be fulfilled, *Acts* i. 16. And he is by him ſent to preach, to cure Diſeaſes, and to caſt out Devils, who had himſelf a Devil, *John* vi. 70. to teach us, that the Miſſion of a Perſon may be valid, tho' he be not ſanctified; and that we ſhould hearken to, and, in things belonging to their miniſterial Office, ſhould obey even ſuch Perſons. (*) *Origen* indeed declares his Belief that *Judas* γνησίως ποτὲ ἐπίστευκει, *was once a ſincere Believer:* For, ſaith he, had *Chriſt* found him at the firſt to have been a Thief, he would not have committed the Bag to him, when he had found him ſo to be, and his Apoſtleſhip, even after he had pronounced him a *Devil*, Joh. vi. 70. for he fell from it only by his *Tranſgreſſion* in betraying his Maſter, *Acts* i. 25. I ſee no neceſſary Reaſon why he might not appoint him the Bag, even tho' he knew he was addicted to Theft. 2*dly*, He alſo argues thus, *Chriſt* ſent him as he did the reſt of the *Apoſtles*, attended with the Power of Miracles, and with Commiſſion to ſay to any City where he came, *Peace be to this City*; and with a Promiſe, That if *a Son of Peace was there, that Peace ſhould reſt upon him*; if not, *it ſhould return into their Boſom*; *which*, ſaith he, *Chriſt* would not have done, had not *Judas* then been a Son of Peace. But, 1*ſt*, *Chriſt* hath informed us that Miracles might be done even by the *Workers of Iniquity*, Matt. vii. 22, 23. 2*dly*, The Twelve *Diſciples* were ſent by *two and two*, Mark vi. 7. And ſo one of them being ſincere, and a Keeper of the Word of God, *John* xvii. 6. this Prayer for Peace might come upon them that were worthy for his ſake, rather than for the ſake of *Judas*. This Opinion therefore of *Origen*, as it is not certainly true, ſo neither can it certainly be diſproved.

Ver. 21.—Ἔλεγον γάρ, ὅτι ἐξέστη, *And when his Friends heard of it, they went out to lay hold on him; for they ſaid, He is beſides himſelf.*] This is ſpoken upon occaſion of the Multitude's coming ſo faſt upon him, as that he had not time to take any Food to recreate his weary Spirits; and ſo that Interpretation which renders the Words thus, *They ſaid, He is Fainty*, or may fall into a *deliquium* by ſpending thus his Spirits, hath nothing I can ſee to render it improbable; this being frequently the Import of the Word in the *Old Teſtament*. So when the Brethren of *Joſeph* told *Jacob* that his Son was living, ἐξέστη τῇ διανοίᾳ, *Jacob's Heart fainted*, Gen. xlv. 26. and afterwards his Spirit revived, *ver.* 27. So *Raab* ſaith, when we heard that God had dried up the Red Sea for you, ἐξέστεμεν τῇ καρδίᾳ ἡμῶν, *our Hearts fainted, nor did there remain any Breath in us*, Joſh. ii. 11. So when the Kings of *Rezin* and *Iſrael* conſpired againſt *Ahaz* King of *Judah*, ἐξέστη ἡ ψυχὴ αὐτοῦ, *his Heart fainted, and the Heart of his People*, Iſa. vii. ſee *ch.* xxxiii. 3. And of *Emath* and *Arphad*, *Jeremiah* ſaith, *ch.* xlix. 23. ὅτι ἤκουσαν ἀκοὴν πονηρὰν ἐξέστησαν, *when they heard evil Tidings, their Heart fainted*; ſee alſo *Gen.* xlii. 28. This Interpretation I like beſt, becauſe it is abſurd to ſay, That *Chriſt* did, either in his Geſture, or his Actions, ſhew any Symptoms of Tranſportation, or Exceſs of Mind: Nor could his Kindred have any reaſon to conceive thus of him, who had never given the leaſt Symptoms of any ſuch Exceſs, tho' they of them g

(*) To. 2. in Joh. Ed. Huet. p. 393.

them who believed not in him, *John* vii. 4. might have ſuch unworthy Thoughts of him.

Ver. 31. Ἡ μήτηρ αὐτοῦ, *And his Mother.*] Hence *Theophylact* taxes her, κενοδοξίας, *of Vain-glory, and of Guilt, in endeavouring to draw him,* ἀπο τῆς διδασκαλίας, *from teaching the Word.* (a) *Tertullian* pronounceth her guilty of Incredulity: *Chryſoſtom, of Vain-glory, Infirmity and Madneſs,* for this very thing. *Hom.* 27. *in Matth.* To. 2. p. 191.

CHAP. IV.

1. AND he began again to teach by the Sea ſide, and there was gathered to him a great Multitude, ſo that he entered
a into a Ship, and [a] ſat in (*it on*) the Sea; and the whole Multitude was by the Sea (*ſide*) on the Land.

2. And he taught them many things by Parables, and ſaid to them in his Doctrine;

3. Hearken, Behold, there went out a Sower to ſow:

4. And it came to paſs as he ſowed, ſome (*Seed*) fell by the Way-ſide, and the Fowls of the Air came, and devoured it up.

5. And ſome fell on Stony-ground, where it had not much Earth, and immediately it ſprang up becauſe it had no depth of Earth, (*and ſo could not be long covered by it.*)

6. But (*and*) when the Sun was up it was ſcorched, and becauſe it had no (*deep*) Root it withered away.

7. And ſome fell among Thorns, and the Thorns grew up, and choaked it, and it yielded no Fruit.

8. And other (*Seed*) fell on good Ground, and did yield Fruit that ſprang up, and in-
b creaſed, and brought forth, [b] ſome thirty, and ſome ſixty, and ſome an hundred (*fold increaſe.*)

9. And he ſaid unto them, He that hath Ears to hear, let him hear.

10. And when he was alone, (i. e. *retired from the Multitude*) they that were about him, with the Twelve, aſked him (*the meaning of*) the Parable.

11. And he ſaid unto them, To you it is given to know the Myſtery of the Kingdom of God, (*the Effect and Progreſs it will have*
c *among Men,*) but [c] unto them that are without (*and not prepared to receive the Doctrine of this Kingdom*) all (*theſe*) things are done in Parables; (*they having ſhut their Eyes, and hardned their Hearts,* Matth. xiii. 15.)

12. That ſeeing they may ſee, and not perceive, and hearing, they may hear, and not underſtand, leſt at any time they ſhould be converted, and their Sins ſhould be forgiven them.

13. And he ſaid unto them, Know ye not
d this Parable? [d] and how then will ye know all Parables? (*as might be reaſonably expected from you, who ſhould have Ears to hear,* i. e. *diſcerning Spirits in ſuch things.*

14. *Take then the Senſe of this Parable thus:*) The Sower (*is he who*) ſoweth the Word:

15. And theſe are they (*who are repreſented by the Seed ſown*) by the Way-ſide, where (*among whom*) the Word is ſown; but when they have heard (*it,*) [e] Satan cometh imme- e
diately, and taketh away the Word that was ſown in their Hearts.

16. And theſe are they likewiſe which are (*repreſented by the Seed*) ſown on Stony-ground, who when they have heard the Word immediately receive it with gladneſs;

17. And (*yet*) have no Root in themſelves, and ſo endure but for a time; (*and*) afterward, when Affliction or Perſecution ariſeth for the Word's ſake, immediately they are offended.

18. And theſe are they which are (*repreſented by Seed*) ſown among Thorns, (*to wit*) ſuch as hear the Word;

19. And the Cares of this World, and the Deceitfulneſs of Riches, and the Luſts (*or Deſires*) of other things entering in (*to the Heart,*) choak the Word, and (*ſo*) it becometh unfruitful.

20. And theſe are they which are (*repreſented by the Seed*) ſown on [f] good Ground; f
(*to wit,*) ſuch as hear the Word and receive it, and bring forth Fruit, ſome thirty fold, ſome ſixty, and ſome an hundred.

21. [g] And he ſaid unto them, Is a Candle g
brought to be put under a Buſhel, or under a Bed? and not (*rather*) to be ſet on a Candleſtick? (i. e. *Do I give you this Light into my Doctrine, that you may conceal it? Surely no:*)

22. For there is nothing hid, (*as being ſpoken by me in obſcure Parables,*) which ſhall (*ſhould*) not be manifeſted; neither was any thing kept (Gr. *made*) ſecret, (*by me,*) but that it ſhould come abroad.

23. If any Man have Ears to hear, let him hear; (i. e. *let theſe things be duly underſtood, and accordingly performed by you.*)

24. And he ſaid unto them, [h] Take heed h
what, (i. e. *how you attend to what*) you hear; (*for*) with what Meaſure you mete, it ſhall be meaſured to you, and to you that hear ſhall more be given; (i. e. *according to your proficiency in hearing, will the Word be diſpenſed to you.*)

25. For he that (*improveth what he*) hath, to him ſhall be given (*more;*) and he that hath not (*improved his preſent Knowledge,*) from him ſhall be taken even that (*Knowledge which*) he hath.

26. And he ſaid, [i] So is (*it with the Doctrine* i
of

(a) De carne Chriſt. c. 7.

of) the Kingdom of God, (*received into a good Heart,*) as if a Man ſhould caſt (*good*) Seed into the Ground;

27. And (*having done ſo,*) ſhould ſleep, and riſe night and day, and the Seed ſhould ſpring and grow up he knoweth not how; (*as indeed it is with reſpect to the Seed ſown in the Earth*;)

28. For the Earth bringeth forth Fruit of herſelf, firſt the Blade, then the Ear, after that the full Corn in Ear:

29. But when the Fruit is brought forth (*to Maturity,*) immediately he putteth in the Sickle, becauſe the Harveſt is come; (*ſo when by the preaching of the Word, Men are made ripe for the Harveſt,* i. e. *prepared to receive the Goſpel, the Apoſtles will come and gather them into my Kingdom.*)

30. And he ſaid (*alſo,*) Whereunto ſhall we liken the (*Doctrine of the*) Kingdom of God? or with what Compariſon ſhall we compare it?

k 31. [k] It is like a grain of Muſtard-ſeed, which when it is ſown in the Earth, is leſs than all the Seeds that be in the Earth;

32. But when it is ſown it groweth up, and becometh greater than all Herbs, and ſhooteth out great Branches, ſo that the Fowls of the Air may lodge under the Shadow of it; (*even ſo the Kingdom of the Meſſiah, before his Death and Burial in the Earth, will have only a ſmall and inſenſible Increaſe, but after his Reſurrection, it will ſpring up, and become the greateſt of all Kingdoms.*)

33. And with many ſuch Parables ſpake he the Word unto them, as they were able to hear it (*without offence.*)

34. But without a Parable ſpake he not unto them; and when they were alone, he expounded all things (*which he thus ſpake,*) to his Diſciples.

35. And the ſame Day, when the Even was come, he ſaith unto them, Let us paſs over to the other ſide (*of the Lake.*)

36. And when they had ſent away the Multitude, they took him (*along with them,*) even as he was (*ſleeping*) in the Ship; (*for he went firſt into the Ship, and his Diſciples after him,* Matt. viii. 22.) and there were alſo with him other little Ships.

37. And there aroſe a great Storm of Wind, and the Waves beat into the Ship, ſo that it was now full;

38. And he was in the hinder part of the Ship aſleep on a Pillow; and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?

39. And (*then*) he aroſe, and rebuked the Wind, and ſaid unto the Sea, Peace, be ſtill; and (*inſtantly*) the Wind ceaſed, and there was a great Calm.

40. And he ſaid unto them, Why are ye ſo fearful? How is it that ye have no Faith? (*And this he had cauſe to ſay,*) [l] for they feared exceedingly, (*tho' he was preſent with them, and they had ſuch Experience of his Power.*) l

41. And (*ſeeing that the Wind ceaſed at his Word, they*) ſaid one to another, What manner of Man is this, that even the Wind and the Sea obey him?

Annotations on Chap. IV.

a Ver. 1. Καθῆσθαι ἐν τῇ θαλάσσῃ, *Sat in the Sea*;] That is, in a Boat upon the Sea, at a little Diſtance from the Shore.

b Ver. 8. Ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατὸν, *Some thirty, ſome ſixty and ſome an hundred.*] The *Fathers* of the 4th and 5th Centuries were ſuperſtitious Admirers of *Virginity*, and ſo allotted here the hundred fold Increaſe to *Virgins*, the ſixty fold to *Widows* that married not again, the thirty fold to thoſe who lived in *Wedlock*: So *Athanaſius, Ep. ad Ammun. St. Jerom in locum, & l.* 1. *adv. Jovin. lit.* K. *& Apol. ad Pammachium*, f. 37. *lit.* G. This did St. *Jerom*, ſaith *Eraſmus, durior in Nuptias*; and others *iniquiores Nuptiis.*

c Ver. 11. Τοῖς ἔξω· *To them that are without.*] It was cuſtomary for the *Jews* to give this Title to the *Heathens*; our Saviour therefore by applying it to them, ſeems to hint to them, That in a ſhort time the Kingdom of God would be taken from them, and they themſelves would be οἱ ἔξω, them that were without, *Matth.* viii. 12. *Luke* xiii. 28. and 25. See Note on *Luke* viii. 10.

d Ver. 13. Καὶ πῶς; *How then?*] For καὶ here, is not only copulative, but illative; and ſo the Words are to be rendered, *How then?* or *How therefore?* So *Pſal.* ii. 10. καὶ νῦν. *Now therefore ye Kings, be wiſe*; Pſal. vii. 7. καὶ ὑπὲρ ταύτης, *For their ſakes therefore, return on high*, Pſal. xviii. 24. καὶ λεπτυνῶ, *Then did I beat them as ſmall as the Duſt.* This Senſe it bears in the *Septuagint*, Gen. xiii. 16. —xxiv. 41.—xxviii. 21.—xxxi. 8.——xlii. 34, 38. Ex. vi. 1.——vii. 9, 11. Lev. iv. 3, 14, 23, 28.——v. 5.——vi. 4. Num. v. 15, 21. Deut. vi. 21.——viii. 10. Joſ. i. 15.——xxiv. 20. 1 Sam. i. 11.——vi. 9. Joel ii. 18. Mic. vii. 9. Mal. ii. 2. and in the *New Teſtament*, Mark x. 26. καὶ τίς; *Who then can be ſaved?* Luke ii. 15. *when the Angels were gone up to Heaven,* καὶ, *then the Shepherds ſaid,* Luke xii. 29. *Seek ye not therefore what ye ſhall eat.* 1 Cor. 5. 13. καὶ ἐξαιρεῖτε, *Therefore put away the evil Perſon.*

Ver. 15. Ἔρχεται ὁ Σατανᾶς, *Satan cometh.*] e
The Birds of the Air, *ver.* 4. τὰ πετεινὰ τοῦ οὐρανοῦ, οἱ Δαίμονες οἱ τὸν ἀέρα κατέχοντες, *the Birds of the Air repreſent Satan, becauſe his Habitation is in the Air.* Theoph.

Ver. 20. Οἱ ἐπὶ τὴν γῆν τὴν καλὴν, *Upon good Ground:*] Ὁρᾶ γᾶν πῶς σπάνια τὰ καλὰ καὶ ὀλίγοι οἱ ζωζώμενοι, *ſee,* ſaith *Theophylact, how rare are good Men, and how few are ſaved*; for only the fourth part of the Seed fell upon good Ground, and was preſerved. Obſerve here alſo the gradation; the Seed ſown in the f

Highway comes not up at all; the Seed ſown upon ſtony Ground comes up, but increaſeth not; the Seed ſown among Thorns increaſeth, but bears no Fruit; the Seed ſown on good Ground, brings forth Fruit to Perfection.

g Ver. 21, 22. Καὶ ἔλεγεν αὐτοῖς· μήτι ὁ λύχνος ἔρχεται, &c. *And he ſaid unto them, Is a Candle brought to be put under a Buſhel?* &c.] Theſe Words being only ſpoken to Chriſt's Diſciples, when he was alone with them, and both here and in *Luke* viii. 16, 17. ſubjoined to the Explication of this Parable, I think it beſt to explain them accordingly; as if *Chriſt* had ſaid, "I give you a clear Light, by "which you may diſcern the Import of this "and other Parables; but this I do, not "that you may keep it to your ſelves, and "hide it from others, but that it may be "beneficial to you, and by you be made be-"neficial to others; and that having thus "learned, you may inſtruct them how they "ought to hear, and to receive the Word "heard in good and honeſt Hearts, *ver.* 20. "And though I give you the Knowledge of "theſe Myſteries of the Kingdom of God, "κατα μόνας, *privately*, I do it not that you "may keep them ſo; for there is nothing "(*thus*) hid which ſhould not be made ma-"nifeſt, neither was any thing made ſecret "(*by me*) but that it ſhould (*afterwards*) "come abroad."

Hence alſo obſerve, that had *Chriſt*'s Apoſtles ſo obſcurely delivered or writ the *Goſpels*, and thoſe other *Scriptures* which contain the Rule of Faith even in things neceſſary to be believed or done unto Salvation, as the *Romaniſts* pretend they did, they muſt have hid the *Candle under a Buſhel*, and not have manifeſted it to the World, as *Chriſt* here requires them to do.

h Ver. 24. Βλέπετε τί. *Luke* viii. 18. Βλέπετε ἓν πῶς ἀκούετε, *Take heed what* (Luke, *how*) *you hear, for with what meaſure you mete*, &c.] I think theſe Words are well paraphraſed by *Theophylact* thus, Let not any thing you have heard ſlip from you, but lay it up in your Heart; for according to that meaſure of Attention, and Readineſs of Mind you uſe in hearing of the Word, and your Diligence in pondering it, and Care to practiſe ſuitably to what you know already, will be your farther Proficiency in Knowledge: And, he that hath προθυμίαν καὶ σπουδὴν, δωθήσεται αὐτῷ καὶ ὠφελεία, *this readineſs and care, ſhall profit by it*; that τὶ ſignifies πῶς, we learn from theſe Words, τὶ γὰρ οἶδας, *How knoweſt thou, O Huſband, or O Wife?* 1 Cor. vii. 16.

Ver. 24, 25. Moreover, what can be more evident than this Inference from theſe Verſes, That the Word of God read and preached being the ordinary Inſtrument of our Converſion, and a *Savour either of Life unto Life*, or *of Death unto Death*, Converſion muſt depend partly on our Attention to it, our Care to meditate upon it, and fix it in our Hearts, and to act ſuitably to it in our Lives; and that *Chriſt* by adding theſe Words as a Motive to take heed to what we hear, that *to them that thus hear ſhall more be given*, doth plainly teach us that the ſalutary Efficacy of the Word of Life depends partly on our Affection to, and our Improvement of what we have heard, and partly on the Diſpoſition of the Hearer, to wit, his Freedom from a prevailing Love to thoſe Enjoyments and Pleaſures of the World, which avert our Thoughts from this Attention, and ſo choak the Influence of the Word, and hinder our Reception of it into *good and honeſt Hearts:* And alſo that our Neglect ſo to improve it, is our own wilful Fault, or our Neglect to do that which God hath enabled us, or would upon this Care enable us to do; and therefore is thus threatned with the removal of thoſe Means of Grace we ſo unprofitably do enjoy. See the Note on *Matth.* xiii. 19.

i Ver. 26. Καὶ ἔλεγεν, οὕτως ἐστὶν ἡ Βασιλεία τοῦ Θεοῦ, *And he ſaid, So is the Kingdom of God.*] This Parable is mentioned only by St. *Mark*, and it ſeems to me to relate to the good Ground; for that only brought forth ripe Fruit, or Fruit unto Perfection: I therefore paraphraſe it thus, "What I ſaid of the Seed "ſown upon good Ground, may be illuſtra-"ted by this Parable, That the Doctrine of "the Kingdom of God, received into a good "and honeſt Heart, is like Seed ſown by a "Man in his Ground, manured, and tilled, "and ſo prepared to receive it; for when "he hath ſown it, he ſleeps and wakes day "after day; and looking on it, he ſees it "ſpring and grow up thro' the Virtue of "the Earth in which it is ſown, tho' he knows "not how it doth ſo; and when he finds it "ripe, he reaps it, and ſo receives the Be-"nefit of the Seed ſown: So is it here; the "Seed ſown in the good and honeſt Heart, "brings forth Fruit with Patience, and this "Fruit daily increaſeth, tho' we know not "how the Word and Spirit worketh that "Increaſe; and then Chriſt, the Huſband-"man, who ſows this Seed, at the time of "the Harveſt, ſends forth the Angels his "Reapers, and gathers this good Seed, "*i. e.* the Sons of the Kingdom repreſented "by it, into his celeſtial Manſions." See *Matth.* xiii. 38, 43. I ſee no neceſſity of enquiring here how *Chriſt* may be ſaid to ſleep and riſe Day and Night; *Chriſt* being like to this Huſbandman only in ſowing and reaping of his Seed, nor can it be ſaid of him, *his Seed grows up he knows not how*; nor yet would I depend much on that Remark of the *Fathers*, that here is a Proof of Man's free Will, and Power to do good of himſelf, the Seed being only ſown and no farther Care taken of it; for as Seed ſown in the Earth is only fruitful by being watered from Heaven and ripened by the Sun, ſo a like Influence of the Word and Spirit upon the Heart of Man, ſeems requiſite to bring the Seed ſown in it to Perfection.

k Ver. 31.—Ὡς κόκκῳ σινάπεως, *The Kingdom of God is like to a Grain of Muſtard Seed*;] *i. e.* The Kingdom of the *Meſſiah* may fitly be compared to a Grain of Muſtard Seed, which, before it is caſt into the Earth, is the

leaſt of all Seeds, but being ſown in it, it groweth up and becomes the greateſt of Herbs: See Note on *Matth.* xiii. 31. So this Kingdom of the *Meſſiah* before his Death and Burial in the Earth, which is called the ſowing the Body in the Earth, 1 *Cor.* xv. 42, 43. will have only a ſmall and inſenſible Increaſe, but will afterwards ſpring up and become the greateſt of all Kingdoms, for *being lifted up, he will draw all Men after him.*

Ver. 40. Καὶ ἐφοβήθησαν φόβον μέγαν. Theſe Words I would join to the former, thus, *He ſaid to them, why are you ſo fearful?* &c. *for they feared exceedingly*; and begin this Verſe thus, *And they ſaid one to another, what manner of Man is this?* &c. For this accords beſt with *Matt.* viii. 27. *Luke* viii. 25. l

CHAP. V.

1. AND they came over unto the other ſide of the Sea, to the Country of a the [a] Gadarens.

2. And when he was come out of the Ship, immediately there met him (*coming*) b out of the Tombs a [b] Man with an unclean Spirit.

3. Who had his Dwelling among the Tombs, and no Man could (*effectually*) bind him, no not with Chains.

4. Becauſe that he had often been bound with Fetters and Chains, and the Chains had been pluck'd aſunder by him, and the Fetters broke in pieces, neither could any Man tame him:

5. And always Night and Day he was in the Mountains, and in the Tombs, crying (*out*) and cutting himſelf with Stones.

6. But when he ſaw Jeſus afar off, he ran (*to him*) and worſhipped him.

7. And (*the unclean Spirit in him*) cryed c with a loud Voice, and ſaid, [c] What have I to do with thee, Jeſus, thou Son of the moſt high God? I adjure thee by God, that thou torment me not,

8. For he (*Jeſus had*) ſaid unto him, Come out of the Man, thou unclean Spirit: (*and this made him fear that Chriſt might torment him.*)

9. And he (*Chriſt*) aſked him, What is thy Name? And he anſwered, ſaying, My Name is Legion, (*a Name of Multitude:*) for we are many.

d 10. And he beſought him much, [d] that he would not ſend them away out of the Country.

11. Now there was there nigh to the Mountains, a great Herd of Swine feeding;

12. And all the Devils beſought him, ſaying, ſend us into the Herd of Swine, that (*by thy permiſſion*) we may enter into them.

13. And forthwith Jeſus gave them leave; and (*then*) the unclean Spirits (*of the Man*) went out (*of him,*) and entered into the Swine, and the Herd ran violently down a ſteep place into the Sea, (*they were about two thouſand,*) and were choaked in the Sea.

14. And they that fed the Swine, fled, and told it, (i. e. *what was done*) in the City, e and in the [e] Country; and they went out to ſee what it was that was done.

15. And they come to Jeſus, and ſee him that was poſſeſſed with the Devil, and had the Legion, ſitting, and cloathed, and in his right Mind; and they were afraid, (*what one of ſo great Power might farther do.*)

16. And they that ſaw it, told them, how it befel to him that was poſſeſſed with the Devil, and alſo concerning the Swine.

17. And they (*being troubled for the loſs of them,*) began to pray him to depart out of their Coaſts.

18. And when he was come into the Ship, he that had been poſſeſſed with the Devil, prayed him that he might be with him.

19. Howbeit Jeſus ſuffered him not, but ſaith to him, Go home to thy Friends, and tell them how great things the Lord hath done for thee, and (*how he*) hath had Compaſſion on thee.

20. And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him; and all Men did marvel.

21. And when Jeſus was paſſed over again by Ship to the other ſide, much People gathered to him, and he was nigh to the Sea.

22. And behold there cometh [f] one of the f Rulers of the Synagogue, Jairus by Name, and when he ſaw him (*Chriſt*) he fell at his Feet,

23. And beſought him greatly, ſaying, My little Daughter lieth at the point of Death, (*I pray thee*) come and lay thy Hands on her, that ſhe may be healed, and (*I am confident, if thou doeſt this*) ſhe ſhall live.

24. And Jeſus went with him, and much People followed him (*Jeſus*) and thronged him.

25. And a certain Woman which had an Iſſue (*a Flux*) of Blood twelve Years,

26. And had ſuffered many things of many Phyſicians, and [g] had ſpent all that ſhe g had, and was nothing bettered, but rather grew worſe,

27. When ſhe had heard of Jeſus, came in the Preſs behind, and touched his Garment.

28. For ſhe ſaid (*in her Heart,*) If I may touch but his Clothes, I ſhall be whole.

29. And ſtraightway (*upon this touch*) the Fountain of her Blood was dried up, and ſhe felt in her Body, that ſhe was healed of that Plague, (i. e. *Diſeaſe.*)

30. And Jeſus immediately [h] knowing in h himſelf that Virtue had gone out of him, turned

turned (*himſelf*) about in the Preſs, and ſaid, Who touched my Clothes?

31. And his Diſciples ſaid unto him, Thou ſeeſt the Multitude thronging thee, and ſayeſt thou, Who touched me?

32. And he looked round about to ſee her that had done this thing.

33. But (*then*) the Woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34. And he ſaid unto her, Daughter, thy Faith hath made thee whole, go in Peace, and be (*ſtill*) whole of thy Plague.

35. While he yet ſpake, there came from the Ruler of the Synagogue's Houſe (*certain Perſons*) which ſaid, Thy Daughter is dead, why troubleſt thou the Maſter any farther?

36. As ſoon as Jeſus heard the Word that was ſpoken, he ſaith to the Ruler of the Synagogue, Be not afraid, only believe.

37. And he ſuffered no Man to follow him (*into the Place where the Daughter was,*) ſave Peter, and James, and John the Brother of James, (*and her Father and Mother,*) Luke viii. 51.)

38. And he cometh to the Houſe of the Ruler of the Synagogue, and ſeeth the Tumult, and them that wept, and [i] wailed greatly.

39. And when he was come in, he ſaith to them, Why make ye this ado, and weep? the Damſel is not (*ſo*) dead, but (*that ſhe ſhall preſently ariſe from her Bed, as one that*) ſleepeth.

40. And they laughed him to Scorn; but when he had put them all out, he [k] taketh the Father and the Mother of the Damſel, and them that were with him, (*ſee* ver. 37.) and entered in where the Damſel was lying.

41. And he took the Damſel by the Hand, and ſaid unto her, Talitha Cumi, which is, being interpreted, Damſel, I ſay unto thee, ariſe.

42. And ſtraightway the Damſel aroſe, and walked, for ſhe was of the Age of twelve Years; and they were aſtoniſhed with a great Aſtoniſhment.

43. And he charged them ſtraitly that no Man ſhould know it, and commanded that ſomething ſhould be given her to eat, (*to ſhew, ſaith* Theophylact, *that ſhe was really alive.*)

Annotations on Chap. V.

a Ver. 1. Εἰς τὴν χώραν τῶν Γαδαρηνῶν, *Into the Country of the Gadarens.*] *Theophylact* here ſaith, τὰ ἀριθίς-ερα τῶν ἀντιςρά-φων εἰς τὴν χώραν τῶν Γερςηνηνῶν; the exacteſt Copies read *Gergeſens*, as St. *Matthew* doth, *ch.* viii. 28. But both St. *Mark* here, and St. *Luke* viii. 26. read the *Gadarens*; and therefore it is better anſwered by Dr. *Lightfoot*, that both ſay true, for the Region of the *Gergeſens* was of broader Extent than that of the *Gadarens*, and the Region of the *Gadarens* was included in it.

b Ver. 2. Ἀνθρωπῳ ἐν πνεύματι ἀκαθάρτῳ, *Luke* viii. 27. ἀνήρ τις, *a Man with an unclean Spirit.*] St. *Matthew* ſaith they were δύο δαιμονιζόμενοι, *two poſſeſſed with the Devil*, chap. viii. 28. which Difference, ſaith the Reverend Dr. *Hammond*, hath nothing of weight in it; for *Matthew* which names two, ſaying the Truth, the other *Evangeliſts*, who name but one, not denying there were more, muſt neceſſarily ſay the Truth alſo. Yet Curioſity will not reſt here, but will enquire, why there being two, and both λίαν χαλεποὶ, very fierce, St. *Mark* and St. *Luke* name only one? Dr. *Lightfoot* ingeniouſly conjectures, that one of theſe two was a *Gergeſen*, and a *Jew*; and ſo, in caſting the Devil out of him, our Lord did only what he frequently had done in *Judea*; but the other was a *Gadaren*, *i. e.* one of an *Heathen* City, as *Joſephus* teſtifies, and as may be collected from the Swine they kept, it being, by the *Jewiſh* Conſtitutions, an unlawful thing for any *Jew* to keep Swine. See Dr. *Lightfoot Harm.* p. 32. Now of this one, St. *Mark* and *Luke* chiefly take notice, as being a more remarkable and rare Inſtance; this and that of the *Syrophœnician* Woman being the only Inſtances of Cures wrought upon the *Heathens*: That he was an *Heathen* he probably conjectures: (1.) From the City he inhabited: (2.) Becauſe the Devils requeſt, both that he would not torment them, and that he would not ſend them out of the Country, (which elſewhere they do not) for being among *Heathens*, they thought they were among their own, and not in *Chriſt*'s Juriſdiction, as being not among his People. But, (3.) The Text yields a more certain Anſwer, *viz.* That of theſe two, one only was ἀνθρωπῳ ἐν ἀκαθάρτῳ πνεύματι, a Man poſſeſſed with an unclean Spirit: (4.) He was the Man whom the Inhabitants oft attempted to bind, but could not effectually do it, he breaking all the Bands and Chains that they could lay upon him, *ver.* 3. 4. *Luke* viii. 29. Of theſe two remarkable Circumſtances, and of his being uncloathed, and cutting himſelf with Stones, St. *Matthew* makes no mention, and therefore *Mark* and *Luke* give us the Hiſtory of him more largely, omitting the other, in whom there was nothing ſo remarkable.

c Ver. 7. Τί ἐμοὶ καὶ σοὶ; *What have I to do with thee?*] This is not an *Hebraiſm*, as ſome think, from 2 *Kings* iii. 13, &c. but a Form of ſpeaking uſed in the *Greek* Tongue. So (a) *Arrian* in *Epictetus*, τι ἡμῖν καὶ αὐτῷ, what have we to do with him? See more Inſtances in *Schmid.* on *Matt.* viii. 29.

d Ver. 10. Ἵνα μὴ αὐτὰς ἀπος-είλῃ ἔξω τῆς χώρας, *That he would not ſend them away out of*

(b) L. 1. c. 1. p. 85.

of the Country.] It is obſerved by *Grotius* here, that in this Country there were many *Apoſtates* from the *Jewiſh* Faith, over whom the Devils exerciſed their Power; as under the *Chriſtian Oeconomy* they became ſubject to the Power and *Chaſtiſement* of *Satan*, who either denied the Fundamentals of, or by their wicked Deeds became a Scandal to the *Chriſtian* Faith, 1 *Cor.* v. 5. 1 *Tim.* i. 20. *Vide Tertul. de ſpectaculis, ch.* 26. *Cyprian de lapſis. Ed. Ox. p.* 132, 133.

e Ver. 14. —— Καὶ εἰς τὺς ἀγρύς,] *Told it in the City and in the Country*;] Or rather in the little Villages, where the Houſes were few and apart. See *ch.* vi. 36. Send them away that they may go into the Country and Villages, or into the Villages and Market Towns, and buy Bread. So again, ℣. 56.

Many here are the practical Obſervations of *Theophylact* upon this Hiſtory, which I will briefly repreſent. As, (1.) From the Devils aſking leave to go into the Swine, he obſerves that they could not hurt them, much leſs can they hurt Man without the Divine Permiſſion. (2.) That as having leave, they inſtantly hurry theſe Swine to Deſtruction, ſo much more would they deal with Men, did not the Hand of Providence reſtrain them. (3.) That he who had been poſſeſſed with the Devil deſired to be with Chriſt, as fearing leſt at his Departure the Devil might ſeize on him again; and that Chriſt permitted him not, partly to avoid the Suſpicion of Vain-glory, of which he might have given ſome Umbrage, had he carried about with him thoſe upon whom his greateſt Miracles were wrought; and partly to ſhew that in his Abſence, he was able to protect thoſe that believe and truſt in him, from the Malice of all evil Spirits, (4.) From thoſe Words of our Saviour, *Go tell what great things the Lord hath done to thee*, we learn, ſaith he, from *Chriſt*'s Example, when we do any good not to aſcribe it to our ſelves, but give God the Glory of it. Note laſtly, that Dr. *Hammond* in his Paraphraſe gives three Reaſons why our Saviour permitted the Devils, to enter into the Swine; (1.) That the People might ſee the Virulency of theſe Devils, if not reſtrained by him, and ſo the Mercy done to thoſe that were poſſeſſed. (2.) The Mercy now approaching to their Country by the Coming of *Chriſt*, if they would accept of it. And, (3.) to try whether their Love to their Swine was greater than that to their own Souls.

f Ver. 22. Εἷς τῶν ἀρχισυναγώγων, *One of the Rulers of the Synagogue.*] The Word ἀρχισυνάγωγος, or Ruler of the Synagogue, is mentioned both in the *Scriptures*, the *Jewiſh* Writers, and the *Imperial* Conſtitutions; in which Senſe it appears from Scripture, that the *Rulers of the Synagogue* were more than one; as may be gathered, (1.) From theſe Words, *one of the Rulers of the Synagogue*, to wit, at *Capernaum*; for that in *Capernaum* there was but one Synagogue is probably collected from the Words of St. *John*, ch. vi. 56. *Theſe things ſpake Jeſus in the Synagogue, teaching in Capernaum.* (2.) From the expreſs Words of St. *Luke*, who when *Paul* and *Barnabas* were entred into the Synagogue at *Antioch*, οἱ ἀρχισυνάγωγοι, *the Rulers of the Synagogue ſaid to them, if ye have any Word of Exhortation to the People ſpeak*, Acts xiii. 16. And alſo from the mention of *Criſpus* and *Soſthenes*, as ἀρχισυνάγωγοι, *Rulers of the Synagogue* at *Corinth*, Acts xviii. 1, 17. Or elſe more ſtrictly to import the Perſon who was the *Preſident*, the Head, or the *Maſter* of the *Synagogue*; and in this Senſe he was but one, as when St. *Luke* ſaith, *chap.* xiii. 14. ὁ ἀρχισυνάγωγος, *The Ruler of the Synagogue* anſwered with indignation. See this more fully in *Campeg. Vitringa de Regim. Synag. l.* 2. *c.* 11. But whereas ſome learned Men conceive that the Word *Synagogue* here ſignifies not the Houſe of Prayer, or of reading and expounding the Law, but the Conſiſtory of XXIII. appointed in every City, who were able to puniſh Offences not Capital, to ſcourge, *&c.* becauſe our Saviour ſays, *they ſhall deliver you up*, εἰς συνέδρια, *to the Councils, and they ſhall ſcourge you in the Synagogues*, Matt. x. 17. and *ch.* xxiii. 34. *Behold I ſend to you Prophets, and Wiſe Men, and ſome of them ye ſhall kill, and ſome ye ſhall chaſtiſe in your Synagogues*; this I think is a Miſtake, for, (1.) in the tenth *Chapter* our *Saviour* mentions the *Synagogues*, in which the *Chriſtians* were to be ſcourged, as diſtinct Places from the *Synedria*, or Councils to which they were to be delivered. And, (2.) St *Paul* declares once and again, that he did beat the Chriſtians in their *Synagogues*, Acts xxii. 19. that *he puniſhed them* throughout all the *Synagogues*, ch. xxvi 11. and that this *Flagellation*, and the *Rebels beating*, were uſed in the *Synagogues*, is fully proved by *Campeg. Vitringa de Regim. Syn. Vet. l.* 3. *part* 1. *c.* 11. *p.* 774.

Ver. 23. Λέγων —— ἵνα ἐλθὼν ἐπιθῇς, *Saying —come and lay thy Hands on her.*] It is obſervable that there is frequently an Ellipſis of ſome Verb or Sentence before the Particle ἵνα, as here δέομαι, *I pray thee*, is wanting. So *chap.* xiv. ἀλλ' ἵνα πληρωθῶσιν, *but τοῦτο ἐγένετο, this was done that the Scriptures might be fulfilled.* So 1 *John* ii. 19. ἀλλ' ἵνα φανερωθῶσιν, *but this was done that they might appear not to be of us.* Eph. v. 33. ἡ δὲ γυνὴ ἵνα, *Uxor autem videat, ſive det operam, Let the Wife ſee that ſhe reverence her Huſband.*

Ver. 26. Καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, *And had ſpent all that ſhe had.*] Here comes to be conſidered a Story introduced by (b) *Euſebius* with an ἔλεγον, *it is reported*, g
" that by the Gate of this Woman's Houſe
" was erected a Braſs Statue, bearing the
" Effigies of this Woman upon her knees in
" the Poſture of a Supplicant; and oppo-
" ſite to her, the Effigies of a Man in
" Braſs reſembling *Jeſus* ſtretching out his
" Hand to the Woman; and that at the
" Feet of it, an unknown Plant ſprung up,
" which reaching to the Borders of his Braſs
" Doublet,

(b) Hiſt. Eccl. l. 7. c. 18.

" Doublet, or Coat, became a preſent Re-
" medy againſt all manner of Diſeaſes." And therefore *Aſterius* in his Homily upon this Woman, declares that *Maximinus*, ἀνεῖλετο τῆς πολίχνης τὸ κάλκου, *took away this brazen Statue from that City*, Cod. 271. p. 1508. Now that there might be two Braſs Statues in that City, built according to the *Heatheniſh* Cuſtom, I deny not; but that they were either erected by this Woman, or contained the Reſemblance of *Chriſt*, or that any ſuch Herbs growing thus up, became a preſent Remedy to all Diſeaſes, I find cauſe, with *Charlemain*, to ſay, *ſi tamen facta eſt*, that is, to doubt the Truth of the Relation: For not to inſiſt on the Silence of all the three *Evangeliſts* who mention this Woman, and could not be ignorant of a thing ſo famous, or ſilent in a matter which ſo much tended to the Confirmation of the *Chriſtian* Faith; not to inſiſt upon it, that neither *Juſtin M.* who was born in *Paleſtine*, where *Paneas*, or *Cæſarea Philippi* was; nor *Origen*, who converſed many Years at *Tyre* near this place; nor *Irenæus* or *Tertullian*, who ſpeak of this very Woman, make the leaſt mention of this *brazen Statue*, or this miraculous *Herb*; nor, (*3dly*,) That this Herb having then only its miraculous Effects when it touched the Border of our Saviour's Garment, ſmells rank of the Superſtition of the latter times: To omit, I ſay, all theſe things, how ſhould a Woman who, as all theſe *Evangeliſts* inform us, *had ſpent all that ſhe had*, be able to erect two ſuch coſtly Statues as were ſufficient to exhauſt the Fortunes even of wealthy Perſons? Or how can we imagine that the *Jews* in all their Wars, and the *Gentiles*, both bitter Enemies to *Chriſtianity*, ſhould ſuffer ſuch a Confirmation of it to remain even to the Days of *Euſebius?*

Ver. 30. Καὶ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν δύναμιν ἐξελθοῦσαν, *And Jeſus knowing in himſelf that Virtue had gone out of him.*] From theſe, and the like Words, that δύναμις παρ' αὐτοῦ, Virtue with him, went out, *and healed them all*, Luke vi. 19. it is evident that the Virtue which did theſe miraculous Cures, reſided in *Jeſus*, which is never ſaid of any of the *Prophets* or *Apoſtles*; the Divine Virtue by which theſe *Prophets* and *Apoſtles* did their miraculous Cures, is aſcribed to God; as in theſe Words, δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς, *and God did ſpecial Miracles by the Hands of Paul*, Acts xix. 11, 12. but the Miracles done by *Chriſt*, to the Divine Virtue dwelling in him; whence he ſo often declares, that *the Father abiding in him did the Works*, John xiv. 10.

Ver. 38. —— Κλαίοντας καὶ ἀλαλάζοντας ι πολλά, *He ſees the Multitude weeping and wailing greatly.*] Ἀλαλάζειν ordinarily ſignifies to make a joyful Sound, but it is often uſed by the *Septuagint* to ſignify the Voice of Lamentation; as when the Prophet *Jeremy* ſays, *ch.* xxv. 24. ἀλαλάξατε οἱ ποιμένες, *Howl, ye Shepherds, and cry and wallow your ſelves in Aſhes, ye principal of the Flock*; and ℣. 36. *A Voice of the Cry of the Shepherds*, καὶ ἀλαλαγμὸς, *and an howling* of the Rams of the Flock ſhall be heard; and the Prophet *Ezekiel*, Chap. xxvii. 30. ἀλαλάξουσιν ἐπὶ σὲ, *they ſhall cauſe their Voice to be heard againſt thee, and ſhall cry bitterly.* So alſo *Jer.* iv. 8. and xlvii. 2. and theſe two Senſes hath the *Hebrew Halal*, from which it ſeems to be derived.

Ver. 40. Παραλαμβάνει τὸν πατέρα καὶ μητέρα; k *He taketh with him the Father, and the Mother*, &c.] i. e. *as many Witneſſes as* were ſufficient to confirm the Fact, and no more, leſt he ſhould ſeem to be deſirous of Vain-glory.

CHAP. VI.

1. AND he went out from thence, (i. e. *from Capernaum*) and came into his own Country (*Nazareth*, Luke iv. 16.) and his Diſciples follow him.

2. And when the Sabbath day was come, he began to teach in the Synagogue, and many hearing were aſtoniſhed (*at his words*,) ſaying, From whence hath this Man theſe things? And what (*kind of*) Wiſdom is this, which is given to him, (*and how is it*) that even (Gr. *alſo*) ſuch mighty Works are wrought by his Hands?

a 3. Is not [a] this the Carpenter, the Son of (*Joſeph and*) Mary? (*Is he not*) the Brother of James and Joſes, and of Juda and Simon; and are not his Siſters here with us, (*in all whom we find no ſuch Marks of Power or Wiſdom?*) and (*by reaſon of his mean Alliance*) they were offended at him.

4. But (*then*) Jeſus ſaid unto them, a Prophet is not without Honour, but (Gr. *is not deſpiſed, ſave*) in (*and for*) his own Country (*Galilee*, John. vii. 52.) and among his own Kin, and in his own Houſe, (*or for them.*)

b 5. And he [b] could do there no mighty Work, (*becauſe of their Unbelief*) ſave that he laid his Hands on a few ſick Folk, and healed them.

6. And he marvelled becauſe of their Unbelief, and (*leaving them*,) he went round about the Villages teaching.

7. And he calleth to him the twelve (*Apoſtles*,) and began to ſend them forth by two and two, and gave them Power over unclean Spirits.

c 8. And (*he*) commanded them that they ſhould take nothing for their Journey, ſave [c] a Staff only, (*viz.*) no Scrip, no Bread, (*for Victuals*) no Money in their Purſe (*to buy it.*)

9. But

9. But (*that they ſhould*) be ſhod with Sandals, and not put on two Coats.

10. And he ſaid to them, In what Place ſoever ye enter into an Houſe, there abide till ye depart from that Place.

11. And whoſoever ſhall not receive you, nor hear you when ye depart (Gr. *departing*) thence, ſhake off the Duſt under your Feet for a Teſtimony againſt them, (*that you count them as unclean, and*) Verily I ſay to you, it ſhall be more tolerable for Sodom and Gomorrah in the Day of Judgment, than for that City.

12. And they went out and preached, that Men ſhould repent.

13. And they caſt out many Devils, and
d [d] anointed with Oil many that were ſick, and healed them.

14. And King Herod heard of him, for his Name was ſpread abroad, and he ſaid that John the Baptiſt was riſen from the Dead, and therefore mighty Works do ſhew forth themſelves in him.

15. Others ſaid, that it is Elias, and others
e ſaid, That it is [e] a Prophet (*raiſed from the Dead,*) or as one of the (*old*) Prophets.

16. But when Herod heard thereof (i. e. *of his Fame,*) he ſaid, It is (*that*) John whom I beheaded, he is riſen from the Dead.

17. For Herod himſelf had ſent forth, and laid hold upon John, and bound him in Priſon for Herodias ſake, his Brother Philip's Wife; for he had married her (*his Brother being yet living.*)

18. For John had ſaid to Herod, It is not lawful for thee to have thy Brother's Wife.

f 19. Therefore Herodias [f] had a Quarrel againſt him, and would have killed him, but ſhe could not (*prevail with Herod ſo to do.*)

20. For Herod feared (*to take away*) John, knowing that he was a juſt Man, and an ho-
g ly (*Perſon*) and he [g] obſerved, (συνεῖήρει *he kept*) him (*from the Malice of Herodias; or he was formerly obſervant of him;*) and when he heard of him, he did many things (*which John taught,*) and heard him gladly.

21. And (*but*) when a convenient day was come (*for her malicious purpoſe*, viz. *the day*) that Herod (*celebrating*) his Birth-day, made a Supper to (*for*) his Lords, High-Captains, and Chief Eſtates of Galilee.

22. And when the Daughter of the ſaid Herodias came in and danced, and pleaſed Herod, (Gr. *coming in, dancing and pleaſing Herod*) and them that ſat with him, the King ſaid to the Damſel, aſk of me whatſoever thou wilt, and I will give it thee.

23. And he ſware unto her, whatſoever thou ſhalt aſk of me, I will give it thee, unto the half of my Kingdom.

24. And (*then*) ſhe went forth and ſaid, (Gr. *going forth ſaid*) to her Mother, what ſhall I aſk? and ſhe ſaid, (*Aſk*) the Head of John the Baptiſt.

25. And ſhe came in ſtraightway with haſte unto the King, and aſked, ſaying, I will that thou give me by and by, in a Charger, the Head of John the Baptiſt.

26. And (*then*) the King was exceeding ſorry, yet for his Oath's ſake, and for the ſake of them that ſate with him, he would not reject her.

27. And (*ſo*) immediately the King ſent an Executioner, and commanded his Head to be brought, and he (*the Executioner*) went, and beheaded him (*John*) in the Priſon.

28. And brought his Head in a Charger; and gave it to the Damſel, and the Damſel gave it to her Mother.

29. And when his Diſciples heard of it, (i. e. *of his Death*) they came and took up his Corps and laid it in a Tomb.

30. And (*about that time*) the Apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done and what they had taught, (*in purſuance of the Commiſſion he had given them.*)

31. And he ſaid to them, (*after ſuch a long and laborious Journey,*) Come ye your ſelves apart into a deſert Place, and reſt a while; for there were many coming and going, and they had no leiſure ſo much as to eat.

32. And they departed into a deſert Place by Ship privately.

33. And the People ſaw them departing, and many (*of them*) knew him, (*and whither he was going,*) and (*ſo they*) ran a-foot thither out of all Cities, and out-went them, (viz. *Chriſt and his Diſciples,*) and came together to him.

34. And Jeſus, when he came out (*of the Ship,*) ſaw much People, and was moved with Compaſſion towards them, becauſe they were as Sheep not having a Shepherd (*to lead them into wholeſome Paſtures,*) and he began to teach them many things.

35. And when the Day was now far ſpent, his Diſciples came to him, and ſaid, This is a deſert Place, and now the time (*of the day*) is far paſſed;

36. Send them away, that they may go into the Country round about, and into the Villages, and buy themſelves Bread, for they have (*here*) nothing to eat.

37. (*But*) he anſwered, and ſaid to them, Give ye them to eat, and they ſaid to him (*how ſhall we do this?*) Shall we go and buy two hundred penny worth of Bread and give them to eat?

38. He ſaith to them, How many Loaves have ye? Go and ſee; and when they knew, they ſay, Five, and two Fiſhes.

39. And he commanded them to make all (*the People*) ſit down by Companies upon the green Graſs.

40. And they ſat down in Ranks by hundreds and by fifties.

41. And when he had taken the five Loaves, and the two Fiſhes, he looked up to Heaven, and bleſſed (*God, See Note on* Matt. xiv. 19.) and (*then*) brake the Loaves, and gave them to his Diſciples to ſet before them; and the two Fiſhes divided he among them all.

42. And they did all eat, and were filled.

43. And they took up twelve Baſkets full of the Fragments (*of the Bread,*) and of the Fiſhes.

44. And

44. And they that did eat of the Loaves, were about five thouſand Men.

45. And ſtraightway he conſtrained his Diſciples to get into the Ship, and to go (*from the Deſert on the Eaſt ſide of the Sea of Galilee,*) to the other ſide (*of that Sea,*) before (*him*) to Bethſaida, while he ſent away the People; (*though the contrary Winds made them land at Capernaum,* ver. 53.)

46. And when he had ſent them away, he departed to a Mountain to pray.

47. And when Even was come, the Ship was in the midſt of the Sea, and he (*was*) alone on the Land;

48. And he ſaw them toiling in rowing, for the Wind was contrary to them; and about the fourth Watch of the Night he cometh to them walking on the Sea, and (*continued walking ſo as if he*) would have paſſed by them.

49. But when they ſaw him walking on the Sea, they ſuppoſed it had been a Spirit, and cried out (*for fear.*)

50. For they all ſaw him, and were troubled; and immediately he talked with them, and ſaith to them; Be of good cheer, it is I, be not afraid.

51. And he went up to them into the Ship, and the Wind ceaſed; and they were ſore amazed in themſelves beyond meaſure, and wondred:

52. For they conſidered not the Miracle of the Loaves, (*which was done now before their eyes, and was ſufficient to convince them, the ſame Power might enable him to walk on the Sea, and to calm the Wind,*) for their Heart was hardened, (i. e. *through incogitance was not convinced by ſufficient Evidence*; *ſee* chap. viii. 17.)

53. And when they had paſſed over, they came into the Land of Genneſareth, and drew (*the Ship*) to the Shore (*of Capernaum,* John vi. 13.)

54. And when they were come out of the Ship, ſtraightway they (*of that Country*) knew him.

55. And ran through that whole Region round about, and began to carry about in Beds thoſe that were ſick, where they heard he was.

56. And whitherſoever he entred, into Villages, or Cities, or Country (*Towns,*) they laid the ſick in the Streets, and beſought him, that they might touch if it were but the Border of his Garment; and as many as touched (*it*) were made whole.

Annotations on Chap. VI.

Ver. 3. Οὐχ οὗτός ἐστιν ὁ τέκτων; *Is not this the Carpenter?*] So (a) *Juſtin M.* not only ſpeaks of him as the Son of a Carpenter, καὶ τέκτονος νομιζομένου, *and reckoned as a Carpenter,* but ſaith, ταῦτα γὰρ τὰ τεκτονικὰ ἔργα εἰργάζετο ἐν ἀνθρώποις ὢν ἄροτρα καὶ ζυγά, *that being among Men, he made Rakes and Yokes, which were the Works of Carpenters.* (b) *Origen* therefore ſeems to have forgot himſelf when he ſo poſitively ſays Ὅτι οὐδαμοῦ τῶν ἐν ταῖς ἐκκλησίαις φερομένων εὐαγγελίων τέκτων αὐτὸς ὁ Ἰησοῦς ἀναγέγραπται, *That it was not written in any of the Goſpels which the Church received, that Jeſus was a Carpenter.* It ſeems not only true, but even requiſite, that he ſhould be of ſome Trade, ſince by the *Jewiſh Canons* all Fathers were bound to teach their Children ſome Trade; and their moſt celebrated *Rabbins* thought it a great Reproach not to be of ſome Trade; and alſo that he might give no Example of Idleneſs, and take off all Suſpicion of being bred up in *curious* Arts.

Ver. 5. Καὶ οὐκ ἠδύνατο &c. *And he could do there no mighty Works, becauſe of their Unbelief:*] For *Chriſt* ſtill requiring Faith in the Patient, in order to his Cures; where this was wanting, he could do no mighty Works; not that he wanted Power to do them, but that they wanted that Condition which only made it fit that he ſhould do them. So God ſaith, *Jer.* xv. 1. *My Mind cannot be towards this People,* not for want of Kindneſs or Good-will in him, but for want of thoſe Diſpoſitions in them, which might render them fit Objects of his Favour.

Ver. 6. Ἐθαύμασε διὰ τὴν ἀπιστίαν αὐτῶν, *And he wondred becauſe of their Unbelief:*] So when the Centurion by his Anſwer had ſhewed the ſtrength of his Faith, *Chriſt marvelled,* and ſaid to them that followed him, *I have not found ſo great Faith, no not in Iſrael,* Matt. viii. 10. Whereas, had not God vouchſafed ſufficient Power to thoſe of *Iſrael* to believe, as well as to the *Centurion,* what ground can we imagine for this marvelling? for ſure *Chriſt* could have no ſufficient Cauſe to marvel either that Faith ſhould be found where it was, or not found where it was not, if believing depended on an omnipotent Act of God, producing Faith in all that did at any time believe, (unleſs that could be a juſt ground of marvelling, that God by his Omnipotence could work Faith in whom he pleaſed) or that Man ſhould not do more than he had Power, or than God would enable him to do.

Ver. 8. *And he commanded them, that they ſhould take nothing for their Journey,* εἰ μὴ ῥάβδον μόνον, *ſave a Staff only.*] St. *Matthew,* chap. x. 10. ſaith, μήδε ῥάβδον, *not a Staff:* But *Theophylact* there reads, μήδε ῥάβδους, *nor Staves*; and this Reading is confirmed not only from many MSS. Copies, but from St. *Luke,* who, ch. ix. 3. hath it, μήδε ῥάβδους, *nor Staves*; it being common for thoſe who were to travel a conſiderable Journey, to take with them two Staves, as well as two Coats. The Prohibition of ὑποδήματα, *Shoes* there, *ver.* 10. contradicts not the Permiſſion of *Sandals* here; the Sandals being made of harder

(a) Dial. cum Tryph. p. 316. C.

(b) Cont. Celſum, l. 6. p. 299.

harder Leather, the Shoes of ſofter; the Sandals ſo open, that you might put your Foot into them before or behind, whereas you could put it into the Shoe only one way; ſee *Lightfoot* on *Matt.* x. 10. And this Command *Chriſt* laid upon them, to give them a manifeſt Document in this their firſt Miſſion, (which was only *to the loſt Sheep of the Houſe of Iſrael*, to prepare them to receive the *Meſſias*, when he ſhould manifeſt himſelf unto them) of the Divine Providence providing for them all things neceſſary; and this they thankfully acknowledge, *Luke* xxii. 35. by ſaying, That when he thus ſent them forth, they wanted nothing. But then, that this was a temporary Precept, reſpecting only this very Miſſion, and not reaching to their whole *Apoſtolical* Function afterwards, is evident, (1.) From the nature of their Miſſion, which was only to the Cities of *Judæa*, and was performed in a ſhort time; for, *ver.* 30. we find them returned, and telling their *Maſter* what they had done; and this alſo ſufficiently appears from our *Lord*'s Words, *When I ſent ye forth without Scrip or Shoes, lacked you any thing?* Luke xxii. 35. Hence *Chriſt* himſelf had one that bore his Bag, *John* xiii. 29. And St. *Paul* ſends for his Cloak that he had left at *Troas*, 2 Tim. iv. 13.

Ver. 11, 33, 36, 51. The Reading of the Text is defended, *Examen Millii hic.*

d Ver. 13. Καὶ ἤλειφον ἐλαίῳ, &c. *And anointed with Oil many that were ſick.*] That it was uſual with the *Jews* to preſcribe Oil as a fit thing to anoint the ſick in order to their Recovery, Dr. *Lightfoot* here, and elſewhere fully proves; nor do I think the *Apoſtles*, having no Command of *Chriſt* to do ſo, would have uſed this Ceremony, had it not been cuſtomary for them ſo to do: But whether they did this *ſymbolically*, in hope of obtaining to the Patient *the Oil of Gladneſs*, or only *medicinally*, 'tis certain, that the Virtue which attended it, when uſed by the *Apoſtles*, could not be natural, or inherent in the Oil, but muſt be ſupernatural, and derived from him who ſent them; ſince by this Unction, was produced a certain and conſtant Cure of all whom they anointed.

Ver. 15.——Προφήτης, ἢ ὡς εἷς τῶν προφήτων, e
Others ſaid, that he is a Prophet, or as one of the Prophets.] I ſee no neceſſity of queſtioning or changing the Reading here, not into προφήτης, *the Prophet*, by way of Excellency; for when we find the Diſciples declaring what the *Jews* ſaid of him, *Matth.* xvi. 14. and St. *Luke*, chap. ix. 19. there is no intimation of any of them, who owned him as the *Chriſt*; nor is there any need of leaving out the ἢ ὡς, the *Jews* being of both theſe Opinions; ſome ſaying, that he was a *Prophet*, John iv. 19. —ix. 17. *a great Prophet riſen up in Iſrael*, Luke vii. 16. Others, that he was *one of the old Prophets riſen from the dead*, Luke ix. 8. and in particular, that he was the *Prophet Jeremy*, Matth. xvi. 14.

Ver. 19. *Herodias*, ἐνεῖχεν, *had a Quarrel* f
againſt him.] The Word *primarily* imports adverſo erat animo, *ſhe was in mind averſe to him*, viz. after his Reprehenſion of *Herod*; and becauſe the natural conſequence of that Averſeneſs, is Anger, and Hatred, ariſing from the conceived Injuries which make us thus averſe to any Man, therefore it is well rendred by *Heſychius*, and *Phavorinus*, ὀργίζεται μνησικακεῖ, *ſhe is angry, and bears a grudge againſt him.*

Ver. 20. Συνετήρει αὐτόν, *He obſerved him*;] g
i. e. ſaith Dr. *Hammond*, he kept him guarded from the Malice of *Herodias*, who would have killed him; but this ſeems not to agree with his deſire to kill him, *Matth.* xiv. 5. I therefore think it may relate to his Regard to him and his Sayings, before he was incenſed againſt him, by reaſon of his Reprehenſion, as the words following do inſinuate.

Ver. 56. Κἂν τῦ κρασπέδυ, *at leaſt they might touch the hem of his Garment:*] So κἂν ſignifies *Acts* v. 15. Κἂν ἡ σκιά, that *at leaſt the ſhadow of Peter might overſhadow ſome of them*; and 2 *Cor.* xi. 16. Κἂν ὡς ἄφρονα δέξασθέ με, *yet as a Fool receive me.*

CHAP. VII.

1. THEN came together to him the Phariſees, and certain of the Scribes, which came from Jeruſalem;

2. And when they ſaw ſome of his Diſciples eat Bread with defiled, that is to ſay, with unwaſhen Hands, they found fault (*with them for ſo doing.*)

3. For the Phariſees, and all the Jews, a except they waſh their Hands [a] oft, (Gr. *up to the Wriſt*) eat not, holding the Tradition of the Elders.

4. And when they come from the Market, except they waſh, they eat not; and many other things (*of this kind*) there be, which they have received to hold, as the waſhing of Cups and Pots, Brazen Veſſels, and of Tables, (Gr. κλινῶν, *of Beds, on which they did eat, as now upon Tables.*)

5. [b] Then (*therefore*) the Phariſees and b
Scribes aſked him, Why walk not thy Diſciples according to the Tradition of the Elders, but (*tranſgreſs them, for they*) eat Bread with unwaſhen Hands?

6. He anſwered and ſaid unto them, [c] Well c
did Iſaiah propheſy of you Hypocrites; as it is written, (*for what he teſtified of the People of that Age, from the Mouth of God, muſt equally reſpect all People of all Ages, that do as they did,*) This People (*of the Jewiſh Nation*) honoureth me with their Lips, but their Heart is far from me.

7. Howbeit, in vain do they (*think to*) worſhip me, (*by*) teaching for Doctrines (*neceſſary to be obſerved,*) the Commandments of Men.

8. For laying aſide the Commandment of

God, (*by obedience to which he is truly honoured,*) ye hold (*to*) the Traditions of Men, as waſhing of Pots and Cups, and many other ſuch like things ye do, (*which, who hath required at your Hands?*)

9. And he ſaid to them, Full well ye (*or do ye well to*) reject the Commandment of God, that ye may keep your own Tradition?

10. (*As it is plain ye do*;) For Moſes ſaid, Honour thy Father and thy Mother; and whoſo curſeth (*or revileth*) Father or Mother, let him die the Death:

11. But ye ſay, If a Man ſhall ſay to his Father or Mother, it is (*be it as a*) Corban, that is to ſay, (*as*) a Gift (*conſecrated to God,*) by whatſoever thou mayeſt be profited by me; (*he is free*, i. e. *he is bound by that Vow not to ſuccour his Parents.*)

12. And (*therefore*) ye ſuffer him no more to do ought for his Father or Mother;

13. Making (*thus*) the Word, (i. e. *the fifth Commandment*) of God of none effect thro' your Tradition, which ye have delivered (*in this manner to the People,*) [d] and many ſuch like things do ye.

14. And when he had called all the People (*preſent*) to him, he ſaid to them, Hearken to me every one of you, and underſtand;

15. There is nothing from without a Man, that (*by*) entering into him, can defile him; but the things which come out of him, thoſe are they which defile the Man.

16. If any Man hath Ears to hear, let him hear; (i. e. *he that hath Underſtanding to perceive this, let him take notice of it.*)

17. And when he was entred into the Houſe from the People, his Diſciples aſked him concerning the (*meaning of the*) Parable:

18. And he ſaith to them, Are ye ſo without Underſtanding alſo, (*as to need farther Inſtruction in this thing?*) Do ye not perceive that whatſoever thing (*it is*) from without (*that*) entreth into a Man, it cannot defile him (*as to his Heart and Soul?*)

19. Becauſe it entreth not into his Heart, (*to raiſe up evil Thoughts there,*) but (*only*) into the Belly; and goeth out into the Draught, purging all Meats, (*by carrying off the Dregs of them.*)

20. And he ſaid, That which cometh out of a Man, that defileth a Man, (*in the ſight of God*;)

[e] 21. For [e] from within, out of the Heart of Man, proceed evil Thoughts, Adulteries, Fornications, Murthers,

22. Thefts, Covetouſneſs, Wickedneſs, Deceit, Laſciviouſneſs, an evil Eye, Blaſphemy, (*or evil ſpeaking,*) Pride, Fooliſhneſs:

23. All theſe evil Things come from within, and (*ſo*) defile the Man.

24. And from thence he aroſe, and went into the Borders of Tyre and Sidon, and (*he*) entered into an Houſe, [f] and would have no Man know it, but it could not be hid. [f]

25. For a certain Woman, whoſe young Daughter had an unclean Spirit, heard of him, and came and fell at his Feet:

26. The Woman was a Greek, (*as to Religion*) a Syrophœnican by Nation; and ſhe beſought him that he would caſt forth the Devil out of her Daughter.

27. But Jeſus ſaid to her, Let the Children (*of the Kingdom*, Matth. viii. 12.) firſt be filled; for it is not meet to take the Children's Bread and to caſt it to the Dogs, (i. e. *to them who are without the Kingdom*, Rev. xxii. 15.)

28. And ſhe anſwered, and ſaid unto him, Yes, Lord; yet (Gr. ναὶ Κύριε, καὶ γὰρ, *I pray thee, Lord, for even*) the Dogs under the Table eat of the Children's Crumbs; (*and in like manner, thou may'ſt ſhew a little favour to the Gentiles.*)

29. And he ſaid to her, For this Saying, (*ſhewing a more than ordinary Faith,*) go thy way (*ſatisfied, for*) the Devil is gone out of thy Daughter.

30. And when ſhe was come to her Houſe, ſhe found the Devil gone out (*of her,*) and her Daughter laid upon the Bed.

31. And again departing from the Coaſts of Tyre and Sidon, he came to the Sea of Galilee, through the midſt of the Coaſt of Decapolis:

32. And they bring to him one that was Deaf [g], and had an impediment in his Speech, [g] (*or was Tongue-tied,*) and they beſeech him to put his Hand upon him;

32. And he took him aſide from the Multitude, and [h] put his Fingers into his Ears, [h] and he ſpat, and touched his Tongue;

34. And looking up to Heaven, he ſighed (*at the Conſideration of the Miſeries of human Life,*) and ſaith to him, Ephatha, that is, (*let thine Ears*) be opened:

35. And ſtraightway his Ears were opened, and the String of his Tongue was looſed, and he ſpake plain.

36. And he charged them that they ſhould tell no Man; but the more he charged them, ſo much the more a great deal they publiſhed it.

37. And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well; He maketh both the Deaf to hear, and the Dumb to ſpeak.

Annotations on Chap. VII.

a Ver. 3. Ἐὰν μὴ πυγμῇ νίψωνται, *Unleſs they waſh their Hands oft*; *i. e.* if they waſh not the Hand up to the Wriſt; for Mr. *Le Clerc* is certainly out, when he interprets a Word plainly relating to the *Jewiſh* Cuſtoms, and therefore only to be interpreted by thoſe Cuſtoms, out of *Heſychius* and *Phavorinus*, who knew nothing of them. See Dr. *Lightfoot* in locum.

Ver. 5. Ἔπειτα, *Then*;] Or rather, idcirco, *therefore*: So *Xenophon*, ἔπειτ' οὐκ οἴει; *Do you not therefore think that the Gods take care of Men?* b

Ver. 6.

c Ver. 6. Καλῶς ϖροεφήτευτεν ϖερὶ ὑμῶν, &c. *Well hath Elias propheſied of you, as it is written.*] He doth not ſay, *Iſaias* propheſied of the *Jews* of that Age in which *Chriſt* lived, or that he then ſaid what by Accommodation might be applied to them, but only that he well ſaid of the Hypocrites of his Age, that which was true of the like Hypocrites in any Age; and therefore Dr. *Hammond* well paraphraſeth the Words thus, *You are that very ſort of Jewiſh Hypocrites of which* Iſaias *propheſied*, i. e. *you do reſemble them.*

Ver. 9. Καλῶς ἀθετεῖτε, *Full well ye reject the Commandment of God.*] Here it is proper to obſerve from *Suidas*, that the Word καλῶς is uſed ἐπὶ ϖαραιτήσει, ϗ ἀρνήσει, by *way of Refuſal and Denial:* So the Scholiaſt, upon the Word καλῶς uſed by *Euripides*, in *Ranis*, ſaith τὸ καλλῶς ἐπὶ ϖαραιτήσει ἀπὸ ϛρεφόμενος δὲ, ϗ ϖαραιτέμενος ὁ Εὐριπίδης λέγει καλῶς, the Word is here uſed by *Euripides* by way of Averſeneſs and Refuſal. See alſo the Text vindicated, ℣. 16, & 31. Examen Millii. *ibid.*

d Ver. 13. Καὶ ϖαρόμοια τοιαῦτα ϖολλὰ ϖοιεῖτε, *And many ſuch like Things do ye;*] i. e. ſuch things as make the Word of God of none effect by your Traditions: Accordingly (a) Dr. *Pocock* cites from them this ancient Canon, *That Vows take place even in things commanded by the Law, as well as in things indifferent; and that any one is ſo bound by them, that he cannot without great ſin, do that which is commanded:* ſo that if he makes a Vow, which cannot be ratified without breaking a Command, his Vow muſt be ratified, and the Commandment violated.

e Ver. 21. Ἔσωθεν γὰρ ἐκ τῆς καρδίας, &c. *For from within, out of the Heart of Men, proceed evil Thoughts.*] The things here mentioned, as coming from the Heart, and defiling the Man, are either the Sins committed againſt the Second Table of the Law, as they are reckoned up by St. *Paul*, Rom. xiii. 9. or the Incentives and Diſpoſitions which incline us to them:

Againſt the Sixth Commandment, as Murthers, and the evil Eye;

Againſt the Seventh, as Fornication, Adultery, Laſciviouſneſs;

Againſt the Eighth, as Theft, Deceit;

Againſt the Ninth, as falſe Teſtimony, Blaſphemies, or Evil-ſpeaking;

Againſt the Tenth, as Covetouſneſs.

The evil Frames and Diſpoſitions of Spirit, which incline us to theſe Vices, are (1.) Ἀφροσύνη, as that imports in the *Old Teſtament*, not only an incogitancy and careleſſneſs as to good things, but alſo a want of Reverence to, or Awe of the Divine Majeſty: And (2.) Πονηρία, a wicked Diſpoſition, inclining us to hurt or to do evil to another. (3.) Ὑπερφανία, that Pride which makes us to contemn and overlook our Brother as unworthy our Regard, and highly to reſent the leaſt Affront or ſeeming Injury: And, (4.) Διαλογισμοὶ κακοὶ, evil Thoughts, or Reaſonings.

Ver. 24. Οὐδένα ἤθελε γνῶναι, *And would have no Man know it,*] leſt he ſhould ſeem induſtriouſly to reſort to, and converſe with *Heathens*, neglecting the *Jews*. So *Grotius*. f

Ver. 32. Κωφὸν μογιλάλον, *One Deaf and Tongue-tied.*] That he was dumb as well as Deaf, is argued not only from the Words of the *Jews*, who ſaw this Miracle, *He maketh both the Deaf to hear, and the Dumb to ſpeak*, ver. 27. but alſo from *Matth.* ix. 33. *Luke* xi. 14. if they ſpeak of the ſame Perſon; for, ſay they, when the Devil was gone out, ἐλάλησεν ὁ κωφὸς, *the Deaf Man ſpake*; which ſhews that before he could not move his Tongue to make an articulate Sound; and in this Senſe is the Word μογιλάλος uſed, *Exod.* iv. 10. *Iſa.* xxxv. 6. g

Ver. 33. Ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, *He put his Fingers into his Ears, and he ſpit and touched his Tongue.*] *Chriſt* often uſes viſible Signs, to repreſent that Divine inviſible Virtue which he had in him, and would exert: thus becauſe deaf Perſons ſeem to have their Ears cloſed, he puts his Fingers into this Man's Ears, to intimate, that by his Power he would open them; and, becauſe the Tongue of the Deaf ſeems to be tied, or thro' Drought to cleave to the Palate, *Chriſt* touches his Tongue, and moiſtens it with Spittle, to intimate that he would looſe, and give free Motion to his Tongue. The *Jews* here alſo deſire Chriſt *to lay his Hands upon him*, becauſe the ancient *Prophets* laid their Hands on thoſe they healed, 2 *Kings* v. 11. h

CHAP. VIII.

1. IN thoſe days (*of his abode by the Sea of Galilee*, chap. vii. 31.) the Multitude (*that heard him*) being very great, and having nothing to eat, Jeſus called his Diſciples to him, and ſaith to them,

2. I have compaſſion on the Multitude, becauſe they have now been with me three days, and have (*had*) nothing to eat.

3. [a] And if I (*ſhould*) ſend them away faſting to their own Houſes, they will faint by the way; for divers of them came from far.

4. And his Diſciples anſwered him, From whence can a Man ſatisfy theſe Men with Bread, (*whilſt we are*) here in the Wilderneſs?

5. And he aſked them, How many Loaves have ye? And they ſaid, Seven:

6. And he commanded the People to ſit down on the Ground; and he took the ſe-

(a) Miſcel. p. 415.

ven Loaves, and gave Thanks (*to God,*) and brake (*them*) and gave to his Diſciples to ſet before them, (i. e. *the People*) and they did ſet them before the People:

7. And they had a few ſmall Fiſhes; and he bleſſed (*God over them,*) and commanded (*his Diſciples*) to ſet them alſo before them:

8. So they did eat, and were filled; and they (*of Chriſt's Retinue*) took up of the broken Meat that was left, ſeven Baſkets.

9. And they that had eaten were about four thouſand; and (*having thus filled them,*) he ſent them away.

10. And ſtraightway he entered into a Ship with his Diſciples, and came into the parts of Dalmanutha, (*which were within the Coaſts of Magdala*, Matth. xv. 39.)

11. And the Phariſees came forth, and began to queſtion (*or diſpute*) with him (*about his Office,*) ſeeking of him (*for confirmation of his pretenſions to be the Meſſiah*) a Sign from Heaven, tempting him, (*as doubting whether he could give them that Sign of the Meſſiah promiſed*, Dan. vii. 14.)

12. And he ſighed deeply in his Spirit, (*by reaſon of their Infidelity,*) and ſaith, Why doth this Generation ſeek after a Sign? Verily I ſay unto you, [b] (εἰ δοθήσεται, *May I not be true, if a Sign be given, or,*) there ſhall no Sign be given to this Generation, (*ſave that of the Prophet Jonas*, Matth. xvi. 4.)

13. [c] And he left them, and entering into the Ship again, departed to the other ſide (*of the Sea of Galilee.*)

14. Now the Diſciples had forgotten to take Bread (*with them,*) neither had they in the Ship with them more than one Loaf.

15. And he charged them, ſaying, Take heed (*to your ſelves, and*) [d] beware of the Leaven of the Phariſees, and of the Leaven of Herod: (i. e. *of the Doctrines of the Phariſees, making the Commandments of God of none effect by their Traditions, and of the Doctrine of Herod concurring in Sentiments with the Sadducees*, Matth. xvi. 6.)

16. And they reaſoned among themſelves, ſaying, (*it is*, i. e. *this Caution is a Reprehenſion of our Negligence*) becauſe we have (*taken*) no Bread (*with us.*)

17. And when Jeſus knew it, (Gr. *and Jeſus knowing that they reaſoned thus*;) he ſaith to them, Why reaſon ye (*thus, as if ye were like to famiſh*) becauſe ye have no Bread, (*and are bid to beware of the Leaven of the Phariſees?*) perceive ye not yet, neither (*do ye*) underſtand (*by the two late Inſtances before your eyes, that I am able to provide Bread for you?*) Have [e] you your Hearts yet hardned, (*or unconvinced by theſe Miracles?*)

18. Having Eyes, ſee ye not? and having Ears, hear ye not? and do ye not remember (*what I have done? I aſk you then,*)

19. When I brake the five Loaves among five thouſand (*Perſons*) how many Baſkets full of Fragments took ye up? they ſay to him, twelve:

20. And when the ſeven (*Loaves were broken*) among four thouſand, how many Baſkets full of Fragments took ye up? and they ſaid, ſeven.

21. And he ſaid to them, how is it (*then*) that ye do not underſtand (*that I could not, upon that account, ſpeak of Bread?*)

22. And he cometh to Bethſaida, and they bring a blind Man to him, and he beſought him to touch him:

23. And he took the blind Man by the hand, and [f] led him out of the Town, and when he had ſpit on (Gr. *into*) his Eyes and put his Hands upon him, (i. e. *his Eyes,*) he aſked him if he ſaw ought?

24. And he looked up, and ſaid, I ſee Men as Trees walking; (i. e. *I ſee Men walking, but I ſee them ſo imperfectly, that they ſeem to me rather like Trees, than Men.*)

25. After that, he puts his hands again upon his Eyes, and made him look up, and (*then*) he was reſtored (*to perfect Sight,*) and ſaw every Man clearly.

26. And he ſent him away to his Houſe, ſaying, [g] Neither go into the Town, nor tell it to any (*who dwell*) in the Town.

27. And Jeſus went out, and his Diſciples, (*for Bethſaida*, ver. 22.) into the Towns of Cæſarea Philippi; and by the way he aſked his Diſciples, ſaying to them, Whom do Men ſay that I am?

28. And they anſwered, (*ſome ſay thou art*) John the Baptiſt; but ſome ſay (*thou art*) Elias; and others, (*thou art*) one of the Prophets:

29. And he ſaith to them, But whom ſay ye that I am? And Peter anſwereth, and ſaith to him, Thou art the Chriſt.

30. And he charged them, that they ſhould tell no Man (*this*) of him.

31. And he began to teach them, That the Son of Man muſt ſuffer many things, and be rejected of the Elders, and of the Chief Prieſts and Scribes, and be killed, and after three days [gg] riſe again.

32. And he ſpake that Saying openly, (i. e. *in the hearing of the People*;) and Peter took him, and began to rebuke him (*for it, ſaying, Far be it from thee; this ſhall not be to thee*, Matth. xvi. 22.)

33. But when he had turned about, and looked upon his Diſciples, he rebuked Peter, ſaying, [h] Get thee behind me, Satan, (*as in this being to me a Tempter, and to Men an Adverſary*;) for (*in this*) thou ſavoureſt not the things that be of God, but the things that be of Men; (*reſpecting not the Will of God, that I ſhould die for the Salvation of Men; but the vain Traditions of Men, that the Meſſiah, the Son of David, ſhall not die.*)

34. And when he had called the People to him, with his Diſciples alſo, he ſaid to them, Whoſoever will come after me, let him (*not expect to receive temporal Advantages from me, as King of the Jews; but let him be ready to*) deny himſelf, and take up his Croſs, and follow me.

35. [i] For whoſoever will (*to*) ſave his Life, (*refuſe*

(*refuſe thus to follow me, he*) ſhall loſe it; but whoſoever (*by thus taking up his Croſs*) ſhall loſe his Life for my ſake and the Goſpel's, the ſame ſhall ſave it, (*moſt likely here, moſt certainly hereafter; and this ſurely will be his Wiſdom.*)

36. For what ſhall it profit a Man, if he ſhall gain the whole World, and loſe his own Soul, (*or Life?*)

37. Or what ſhall a Man give in exchange for his Soul? (i. e. *What ſhall it profit a Man to have ſaved his temporal Life by being thus aſhamed to own me, ſince this will cauſe me to be aſhamed of him when all Men ſhall be doomed to eternal Life or Death?*)

38. [k] Whoſoever therefore (*for whoſoever*) ſhall be aſhamed of me, and of my Words, in this adulterous and ſinful Generation, of him alſo ſhall the Son of Man be aſhamed, when he cometh in the Glory of his Father, with the Holy Angels. k

Annotations on Chap. VIII.

a Ver. 3. Καὶ ἐὰν ἀπολύσω αὐτὰς νήστεις, &c. *And if I ſend them away faſting to their own Houſes, they will faint by the way.*] Had there not been ſuch Danger, ſaith *Theophylact*, *Chriſt* had not wrought this Miracle, that they might not follow him for Loaves; and having done this, he ſtraightway leaves them, *ver.* 10. that he might avoid their Attempts to make him a King, *John* vi. 15.

b Ver. 12. Ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον, *Verily I ſay unto you, if there ſhall be a Sign given to this Generation.*] i. e. *Let me not live*, or *let me not be deemed a true Prophet.* That this is a Form of Swearing frequent in the *Old Teſtament* ſhall be ſhewed, Note on *Heb.* iii. 11. And we find it more fully, *Ezek.* xiv. 16. in theſe Words, ζῶ ἐγὼ εἰ υἱοὶ ἢ θυγατέρες σωθήσονται, *As I live, they ſhall neither deliver Sons nor Daughters*; whence it muſt follow that our Lord cannot be reaſonably ſuppoſed to forbid all Swearing, *Matt.* v. 34. See the Note there.

c Ver. 13. Καὶ ἀφεὶς αὐτὰς, *And he left them, and went into the Ship again.*] He left them as incorrigible, ſaith *Theophylact*; for where there is hope of doing good, there we are to remain; but when ἀδιόρθωτον τὸ κακὸν, *the evil is incorrigible*, to depart.

d Ver. 15. Βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου, *Beware of the Leaven of the Phariſees, and of the Leaven of Herod.*] It is certain that *Joſephus* never repreſents the *Herodians* as a Sect of the *Jews*; whence it is certain that *the Leven of the Herodians* here, is only the Leven of the *Sadducees*, as may be gathered from St. *Matthew*, who gives us this caution in theſe Words, *ch.* xvi. 16. *Beware of the Leaven of the Phariſees and of the Sadducees.* It may alſo be noted, that as the *Phariſees* were inclined to the Sect of the *Galileans*, and thought they ought not to be tributary to the *Romans*, Matth. xxii. 16. ſo the chief of the *Sadduces* concurred with *Herod* in conſenting to, and approving that Tribute as juſt and equal, and aſſiſting him in the collecting of it, whence they might be ſtiled alſo *Herodians*, or Men of that Sect.

e Ver. 17. Ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν; *Perceive ye not yet, neither underſtand ye, have ye your Hearts yet hardned?*] So *Mark* vi. 52. *They conſidered not the Miracle of the Loaves,* ἦν γὰρ καρδία αὐτῶν πεπωρωμένη, *for their Heart was hardned*; and *ch.* xvi. 14. *he upbraids in them their Unbelief,* καὶ σκληροκαρδίαν, *and Hardneſs of Heart.* Now hence it follows, (1.) That the Heart may be hardned without any Divine Influx concurring to that Effect, unleſs it can be thought that God himſelf by a peculiar Influx hardned the Hearts of *Chriſt*'s *Apoſtles*.

(2.) That the Heart is then ſaid to be hardned, when after full and ſufficient Evidence of what we ought to do, or to believe, we neglect to do, or to believe it. Now this may happen either through Incogitance, or want of the Conſideration of that Evidence, as in the Caſe of the *Apoſtles* here, and *chap.* vi. 52. in both which Places the Hardneſs of their Heart is aſcribed to this, that *they conſidered not the Miracle of the Loaves*; or through the Weakneſs of their Faith, as when they are upbraided with it, *chap.* xvi. 14. *Becauſe they believed not them who had ſeen him riſen*; in both which Caſes it only ſeems to have been a Sin of Infirmity; or this proceeds from that Perverſeneſs of the Will, or from thoſe evil Diſpoſitions and Affections of the Soul, which renders us averſe from the Performance of what is required, or the Belief of what is revealed; as when 'tis ſaid of the *Jews*, that *their Hearts were hardned*, John xii. 39, 40. and then it is a wilful Sin.

f Ver. 23. Ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης, *He led him out of the Town.*] Declaring thoſe of Bethſaida, who had ſeen ſo many Miracles in vain, unworthy to behold this Miracle. See *Matt.* xi. 21. whence he permits him not to tell it in the Town, *ver.* 26.

g Ver. 26. Μηδὲ εἰς κώμην εἰσέλθῃς, *He ſent him away to his Houſe, ſaying, Neither go into the Town, neither tell it to any one in the Town.*] The Reading of the Vulgar, *ſi in Vicum introieris*, and of ſome *Greek* MSS. ſeems only to have had its riſe from a Conceit, that this Man's Houſe was in the City, which the Words of Chriſt ſeem to contradict, *viz. and many that wanted Cures came to him from other places*, whilſt he abode there: The *Syriack*, *Arabick*, the *Alexandrian* Copy, and *Theophylact*, read as we do.

gg Ver. 31. Καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι, *and after three Days to riſe again.*] Here Note, (1*ſt*,) That it is ten times expreſly ſaid, that our Lord roſe, or was to riſe again *the third Day*, viz. *Matth.* xvi. 21. xvii. 23. xx. 19. *Mark* ix. 31. x. 34. *Luke* ix. 22. xviii. 23, 24.

24. vii. 48. *Acts* x. 40. And ſo the Expreſſion which is moſt uſed, both in our Lord's Predictions before his Death, and in his and his Apoſtles Language after his Reſurrection, being this, either that he did, or ſhould riſe again the third Day, and the Hiſtory of our Lord's Reſurrection agreeing fully with it, theſe other Forms of Speech, which are but once or twice found in *Scripture*, muſt be interpreted, ſo as to accord with the Expreſſion ſo frequent in the *Holy Scripture*.

2*dly*, Obſerve, That according to the Language both of the *Hebrew* and the *Greek*, that is ſaid to be done after ſo many Days, Months, or Years, which is done in the laſt of thoſe Days, Months, or Years. So *Deut.* xiv. 18. *At the End of three Years, Seventy* μετὰ τρία ἔτη, *after three Years thou ſhalt bring in all the Tything of thy Increaſe.* And yet, *Deut.* xxxvi. 12. *The third Year is the Year of Tything.* So *Deut.* xxxi. 10. μετὰ ἕπτα ἔτη, *after ſeven Years*, in the Solemnity of the Year of Releaſe, *Thou ſhalt read the Law*; and *Deut.* xv. 1. and yet it is plain, that the Year of Releaſe began with the ſeventh Year, for ſo we read, xv. 12. *Thy Brother ſhall ſerve thee ſix Years, and in the ſeventh Year thou ſhalt let him go free.* Thus *Rehoboam* ſaid unto the People, *Come again after three Days*, 2 Chron. x. 5. and yet, *ver.* 12. *The People came again the third Day, as the King bade them, ſaying, Come again the third Day:* So *Luke* ii. 46. *After three Days they found Chriſt in the Temple*, that is, on the third Day, for they ſpent one Day in their Journey; on the ſecond they returned to *Jeruſalem*; and the next day they found *Jeſus* in the Temple.

Note, 3*dly*, That it is evident, that both the *Jews* and the *Evangeliſts*, underſtood this Expreſſion, *after three Days*, to ſignify no more than on the third Day. The *Jews* did ſo; for having told *Pilate* that *Chriſt* had ſaid, *after three Days I will riſe again*, they deſire only that a Watch might be kept ἑως τῆς τρίτης ἡμέρας, *till the third Day.* And this is as plain of the Evangeliſts; for what St. *Mark* here rendreth thus, *He taught*, that *after three Days he ſhould riſe again*; St. *Matthew* and St. *Luke* record thus, *He taught, that he ſhould riſe again the third Day.* And even St. *Mark*, chap. ix. 31. x. 34. brings in our Lord teaching, that *he ſhould be raiſed the third Day.*

Ver. 33. Ὕπαγε ὀπίσω μου, Σατανᾶ, *Get thee behind me Satan.*] He calls *Peter*, *Satan*, ſaith *Theophylact*, as ſavouring of the things of Satan, it being only *Satan* who would not that our Lord ſhould ſuffer for the Salvation of Mankind. h

Ver. 35. Ὅς γὰρ ἂν θέλῃ, *Whoſoever will come after me.*] Here the Note of (a) *Athanaſius* and (b) *Theophylact* is this, Θεοσεβείας μὲν ἴδιον μὴ ἀναγκάζειν ἀλλὰ πείθειν, *It is the Property of Religion not to compel, but to perſuade; for our Lord himſelf not offering Violence to any, but giving place to human Choice, ſaid to all, if any Man will come after me,* οὐδένα γὰρ βιάζομαι, *for I compel none.* i

Ver. 38. Ὅς γὰρ ἐπαισχυνθῇ, *For whoſoever ſhall be aſhamed of me*;] *i. e.* to own and to confeſs me, and my Doctrine, *Matt.* x. 32, 33. for, ſaith *Theophylact*, we being compounded of an outward and an inward Man, both muſt be ſanctified, the inward Man by Faith, the outward by Confeſſion of it, *Rom.* x. 18.

CHAP. IX.

1. AND he ſaid unto them, Verily I ſay to you, That there be ſome of them that ſtand here, which ſhall not taſte of Death till they have ſeen the Kingdom of God come with Power, (*to take away their Lives, who would deſtroy mine to preſerve their own*, John xi. 50.)

2. And after [a] ſix days, Jeſus taketh with him Peter, and James, and John, and leadeth b them up into an high [b] Mountain apart by themſelves; and he was transfigured before them:

3. And his Raiment became ſhining, exceeding white as Snow, ſo as no Fuller on Earth can white them; (i. e. *like the Inhabitants of Heaven, cloathed with white Raiment*, Rev. iv. 4.)

4. And there appeared to them Elias with Moſes, and they were talking with Jeſus; (*and by their talk they knew them to be Moſes and Elias.*)

5. And Peter anſwered, (i. e. *ſpake with relation to what he had ſeen, See Note on* Luke xiv. 3.) and ſaid to Jeſus, Maſter, it is good for us to be here, and (ϗ *therefore*) let us make three Tabernacles, one for Thee, and one for Moſes, and one for Elias.

6. For he wiſt not what to ſay, for they were ſore afraid; (i. e. *and this he ſaid, being the moſt forward of them to ſpeak, tho' being ſtruck with the ſame Dread that ſeized on the other two, he knew not whether he ſaid well or ill, or what was indeed adviſable or not:*)

7. And there was a Cloud that overſhadowed them, and a Voice came out of the Cloud, ſaying, This is my beloved Son, hear him.

8. And ſuddenly when they had looked round about, they ſaw no Man any more, ſave only Jeſus with themſelves.

9. And as they came down from the Mountain, he charged them that they ſhould tell no Man what things they had ſeen, till the Son of Man was riſen from the Dead.

10. And they kept that Saying with themſelves,

(a) Ep. ad Solit. vit. agentes, p. 855. (b) Theoph. in locum.

c ſelves, queſtioning one with another, [c] what the riſing (*of the Meſſiah*) from the Dead ſhould mean? (i. e. *how it could be reconciled with their Tradition, that the Meſſiah the Son of David ſhould not die*, John xii. 34.)

11. And they aſked him, ſaying, (*If thou haſt done already what was required of the*
d *Meſſiah, and ſo art about to die,*) [d] Why ſay the Scribes that Elias muſt firſt come (*to anoint the Meſſiah, and make him known to the People?*)

12. And he anſwered, and told them,
e [e] Elias verily cometh firſt, and reſtoreth all things, (i. e. *doth all things requiſite to prepare the Jews for the Reception of the Meſſiah, calling them to Repentance, that they might be fitted to believe in him, pointing him out to the People, and baptizing him with that Baptiſm, in which he was anointed with the Holy Ghoſt*;) and (*in anſwer to their firſt Doubt he told them*)
f [f] how it is written of the Son of Man, that he muſt ſuffer many things, and be ſet at nought.

13. But (*as to your Enquiry about the Co-*
g *ming of Elias,*) I ſay to you, [g] that (*the*) Elias (*who was to do theſe things*) is indeed come, and they have done to him whatſoever they liſted, (*rejecting his Baptiſm*, Luke vii. 30. *and his Teſtimony*, Mark xi. 31.) as it is written of him (*that he ſhould come.*)

14. And when he came to his Diſciples, he ſaw a great Multitude about them, and the Scribes queſtioning with them, (*whether the Power of their Maſter did extend to the caſting out of Devils,*)

15. And ſtraightway all the People when they beheld him, were greatly amazed, (*ſeeing ſome Remainders of the Splendour at his Tranſfiguration in his Viſage*) and running to him, (*they*) ſaluted him.

16. And he aſked the Scribes, (*about*) What queſtion ye with them?

17. And one of the Multitude anſwered, and ſaid, Maſter, I have (*now*) brought to thee my Son, which hath a Dumb Spirit, (i. e. *a Spirit which takes away his Speech.*)
h 18. And whereſoever he taketh him, [h] he teareth him, (*or throws him down,*) and he foameth, and gnaſheth with his Teeth, and pineth (*or fainteth*) away, and I ſpake to thy Diſciples, that they ſhould caſt him out, and they could not; (*this raiſed the Diſpute betwixt them and the Scribes.*

19. *And*) he anſwered him, and ſaith (*to the Scribes,*) O faithleſs Generation! How long ſhall I be with you? How long ſhall I ſuffer you (*r Incredulity?*) Bring him (*that is poſſeſſed*) to me.

20. And they brought him to him, and when he ſaw him, ſtraightway the Spirit tare (*or ſhook him,*) and he fell to the ground, And wallowed, foaming:

21. And he aſked his Father, how long is it ago ſince this came unto him? and he ſaid, Of a Child;

22. And oft-times it hath caſt him into the Fire, and into the Waters, to deſtroy him; but if thou canſt do any thing (*to deliver him from this evil Spirit,*) have Compaſſion on us, and help us, (*me, and him:*

23. *And*) Jeſus ſaid to him, [i] if thou canſt believe (*that I am able to do this,*) all things are poſſible to him that (*thus*) believeth: i

24. And ſtraightway the Father of the Child cried out, and ſaid with Tears, Lord, I believe, help thou my Unbelief, (*or what is wanting to my Faith.*)

25. When Jeſus ſaw that the People came running together, he rebuked the foul Spirit, ſaying to him, Thou dumb and deaf Spirit, I charge thee come out of him, and enter no more into him.

26. And the Spirit cried, and rent him ſore, (*or ſhook him much,*) and (*then*) came out of him; and he was as one dead, inſomuch that many ſaid, He is dead.

27. But Jeſus took him by the Hand, and lifted him up, and he aroſe.

28. And when he was come into the Houſe, his Diſciples aſked him privately, Why could not we caſt him out?

29. And he ſaid to them, This kind can come forth by nothing, but by (*that Faith which is to be procured by*) Prayer and Faſting.

30. And they departed thence, and paſſed through Galilee, and he would not that any ſhould know it; (*that the Concourſe of the Multitude might not retard his Journey to Jeruſalem, where he was to ſuffer.*)

31. For he taught his Diſciples, and ſaid to them, the Son of Man is (*to be*) delivered into the Hands of Men, and they ſhall kill him, and after that he is killed, he ſhall riſe (*again*) the third Day.

32. But they underſtood not that Saying, and were afraid to aſk him (*what the Import of it was.*)

33. And he came to Capernaum, and being in the Houſe, he aſked them, (*about*) What was it that ye diſputed among yourſelves by the way?

34. But they held their peace; for by the way they had diſputed among themſelves, who ſhould be the greateſt.

35. And he ſat down, and called the Twelve, and ſaith to them, If any Man deſire to be firſt (*in my Kingdom,*) the ſame ſhall be laſt of all, and Servant of all; (*the higheſt Offices in my Kingdom tending not ſo much to dignify, and advantage any Man in this World, as to render him the more a Servant, and Miniſter to all.*)

36. And (*having ſaid this*) he took a Child, and ſet him in the midſt of them, (*as a fit Emblem of that Humility and Freedom from that Worldly-mindedneſs he required in them,*) and when he had taken him in his Arms, he ſaid to them,

37. Whoſoever ſhall receive one of ſuch Children, i. e. (*any of my Servants, ſo free from Pride and Love of the World as they are*) in my Name, receiveth me; and whoſoever ſhall receive me, receiveth not me (*only*) but (*alſo*) him that ſent me.

38. And John anſwered him (*to thoſe Words*

Words ſpoken of receiving him,) ſaying, Maſter, [k] we ſaw one caſting out Devils in thy Name, and (*but*) he followed not us, and we forbad him, becauſe he followeth not us :

39. But Jeſus ſaid, Forbid him not, for there is no Man, who ſhall do a Miracle in my Name, that can lightly (i. e. *eaſily be induced to*) ſpeak evil of me :

40. For he that is not againſt us (*in beating down the Kingdom of Satan,*) is on our part, (*and ſo is to be owned as one that doth me Service, and ſo as one whom God will reward.*)

41. [l] For whoſoever ſhall give you a Cup of Water to drink, (*or do you the leaſt Service*) in my Name, becauſe you belong to Chriſt, Verily I ſay to you, He ſhall not loſe his Reward.

42. And (*on the other ſide,*) whoſoever ſhall offend one of theſe little ones that believe in me, (*and ſo diſcourage them from continuing in my Doctrine,*) it is better for him that a Mill-ſtone were hanged about his Neck, and he were caſt into the Sea.

43. And (*therefore*) if thy Hand offend thee, cut it off, it is better for thee to enter into Life maimed, than having two Hands to go into [m] Hell, into the Fire that never ſhall be quenched ;

44. Where their Worm dieth not, and the Fire is not quenched, (i. e. *where the Body is conſumed, and the Soul tormented for ever.*)

45. And if thy Foot offend thee, cut it off ; it is better for thee to enter halt into Life, than having two Feet to be caſt into Hell, i. e. into the Fire that never ſhall be quenched ;

46. Where their Worm dieth not, and (*where*) the Fire is not quenched.

47. And if thine Eye, (i. e. *or any thing that ſeems moſt dear and uſeful to thee*) offend thee, (i. e. *hinder thy Entrance into Life,*) pluck it out ; it is better for thee to enter into the Kingdom of God with one Eye, than having two Eyes to be caſt into Hell-fire ;

48. Where their Worm dieth not, and the Fire is not quenched.

49. [n] For every one (*that thus offends*) ſhall be ſalted with Fire, (*ſo as to endure for ever in a State of Torment* ;) and every Sacrifice, (*ſaith the Scripture, even the whole Burnt-Offering*) ſhall be ſalted with Salt, (*the Symbol of Incorruption.*)

50. Salt is good (*to make things ſavoury, and to preſerve them from Corruption,*) but if the Salt have loſt its Saltneſs, wherewith will ye ſeaſon it ? (*If by keeping theſe offending Members, or corrupt Affections, you corrupt yourſelves, and become unſavoury, and like a Sacrifice without Salt, you can never be acceptable to God.*) Have (*therefore*) Salt in yourſelves, and have peace, (*the Bond of Unity*) one with another.

Annotations on Chap. IX.

a Ver. 2. ΜΕΘ' ἡμέρας ἓξ, *After Six Days.*] So alſo *Matt.* xvii. 1. ὡσεὶ ἡμέραι ὀκτώ, about eight Days after, *Luke* ix. 28. For *Matthew* and *Mark* computing only the Days betwixt this Diſcourſe of *Chriſt*, and the Day he went up into the Mount, ſtile them ſix only ; but St. *Luke*, including both the Days of his Diſcourſe and his Aſcent, ſaith they were eight. And this is evident from the Word ὡσεὶ, which, when a Sum is mentioned, is always added to ſignify 'tis not exact, but wanteth ſomething to make it compleat ; thus Chriſt was ὡσεὶ ἐτῶν τριάκοντα, *i. e.* beginning to be thirty, *Luke* iii. 23. It was ὡσεὶ ὥρα ἕκτη, inclining to the ſixth Hour, *Luke* xxiii. 44. So *Matth.* xiv. 21. *Luke* i. 56. —xxii. 59. *John* iv. 6.—xix. 14. *Acts* ii. 41.—iv. 4.—v. 36.—x. 3.

b Ibid. *Into an high Mountain.*] That this was Mount *Tabor*, Antiquity hath conſtantly taught and believed ; yet Dr. *Lightfoot* queſtions the Truth of this Tradition upon two accounts ; (1.) That Chriſt, in the Story going before, was on the Coaſts of *Cæſarea Philippi*, *Matth.* xvi. 12. *Mark* viii. 27. *Luke* xix. 18. and can we think, ſays he, that he travelled thence to *Tabor* through almoſt the whole Length of *Galilee ? Anſw.* This he might do with eaſe in the ſpace of ſix Days ; and that he did ſo, is made very probable from the very Words of the ſame Chapter, which repreſent him and his Diſciples as ἀναστρέφοντες, *returning thence*, Matt. xvii. 22. and *going through Galilee*, Mark ix. 29. As for what he adds, that the *Evangeliſts* mention no Change of Place, will be anſwered by his Note on *ch.* x. 1. for, ſaith he, however it ſeems to be intimated by our *Evangeliſt*, and by St. *Matthew*, that when he had finiſhed theſe Words forthwith he entred upon his Journey, yet in truth he went before to *Jeruſalem*, through the midſt of *Samaria*, to the Feaſt of *Tabernacles*, Luke ix. 51. and again from *Galilee*, after he had returned thither through the Cities and Towns to *Jeruſalem*, Luke xiii. 22. to the Feaſt of *Dedication*, John x. 22. and again beyond *Jordan* indeed, *John* x. 40. but firſt taking his way into *Galilee*, and thence beyond *Jordan* ; ſo that hence we ſee, the Silence of the Text is no ſure Evidence that Chriſt made no ſuch Journey. The other things he offers, ſeem too little to deſerve Conſideration.

c Ver. 10.——Συζητοῦντες, τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. *And they kept that Saying to themſelves, queſtioning among themſelves, what the Riſing from the Dead ſhould mean.*] They queſtioned not the General Reſurrection ; for that all the *Phariſees* believed, *Acts* xxiv. 15. that *Martha* owned, *John* xi. 24. Nor could they be ignorant of the Meaning of the raiſing of a particular Perſon from the Dead, for they had Inſtances of it in the *Old Teſtament*, had ſeen an Example of it at the Gates of the City *Naim*,

Naim, with their Eyes; but being taught out of the Law, that *Chriſt was to abide for ever*, John xii. 34. and that *the Son of David ſhould reign over the Houſe of Jacob for ever*, and *of his Kingdom there ſhould be no end*, Luke i. 33. they knew not how to reconcile this with the Death of Chriſt, ſuppoſed in that Saying, *The Son of Man ſhall riſe from the Dead.* Thus again, when Chriſt had told them, *the Son of Man ſhall be killed, and after that ſhall riſe from the Dead*, ver. 31. they underſtood not that Saying, *ver.* 32. and yet doubtleſs they knew what it was to be killed, and that our Saviour ſpake of his own Death; whence theſe Words made them very ſorry, *Mat.* xvii. 23. and yet St. *Luke* ſaith, *chap.* ix. 45. that *they underſtood not this Saying, and it was hid from them, that they perceived it not*; and *ch.* xviii. 34. *they underſtood none of theſe things*, and *knew not what was ſaid*; and here *they underſtood not the Saying*, i. e. they knew not how to reconcile this Death of the Son of *David* and their King *Meſſiah*, with the Predictions of their *Prophets*, and their own Conceptions touching his temporal Kingdom. Hence when Chriſt was dead, their Hopes died with him, *i. e.* their *Truſt that he had been the Redeemer of Iſrael*, Luke xxiv. 21. and revived again at his Reſurrection, they preſently enquiring, *Wilt thou at this time reſtore the Kingdom to Iſrael?*

d Ver. 11. *And they aſked him, ſaying,* ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; *Why ſay the Scribes that Elias muſt firſt come?*] That ὅτι muſt ſignify *why*, is evident; becauſe the ſame Queſtion in St. *Matthew*, ch. xvii. 10. runs thus, τί οὖν; *why therefore ſay the Scribes*, ὅτι here therefore muſt be put for διότι; ſo ver. 28. ὅτι ἡμεῖς οὐκ ἠδυνήθημεν, *why could not we caſt him out?* So *Homer Odyſſ.* 19. they aſked him ἀλλὴν ὅτι πώθοι; *why he had that Scar?* And *Ariſtophanes*, *Plut.* 1. 19. ὅτι τῷ δ' ἀκολουθῶμεν πότε; *why do we follow him?* This may ſuffice for the Grammatical Import of the Words; but 'tis more difficult to aſſign the Reaſon of this Queſtion. My Conjecture is, that it relates to that Title of the *Meſſiah*, Dan. vii. 13. *the Son of Man*, here uſed, and to the Voice from Heaven, ſaying, *This is my beloved Son*; as if they ſhould have ſaid, If thou art indeed the *King Meſſiah*, and the Son of God, and haſt ſo far accompliſhed thy Office, as to talk of a Death which thou muſt ſuffer at *Jeruſalem*, why is not *Elias* come to anoint thee, and to preach of thee? For the Tradition of the *Scribes* was, (1.) That before the coming of the Son of *David*, *Elias* was to come to preach of him: *Lightfoot* in *Matth.* xvii. 10. (2.) (a) That *Elias was to anoint the Meſſiah to his Office*, and that *before that Unction the Meſſiah could do nothing, he being to manifeſt him to the World*, ſaith *Trypho:* To this Enquiry our Saviour here firſt anſwers in the following Verſe; and then to their Scruple about his Paſſion.

Ver. 12. *And he anſwered and told them,* c Ἠλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα, *Elias verily cometh firſt, and reſtoreth all things.*] How *Elias* did this, ſee Note on *Matth.* xi. 14. And note, that the *Jews* themſelves did not conceive that *Elias* ſhould do this Work ſo effectually as to turn all the *Jews* to God, but only ſo as to deliver them from the terrible Day of the Lord, who would turn to him. So (b) *David Kimchi*, *When God ſhall bring Elias to Life in the Body, he ſhall ſend him to Iſrael before the Day of Judgment, which is the great and terrible Day of the Lord, and he ſhall admoniſh both the Fathers and the Children together to turn to God, and they that turn ſhall be delivered from the Day of Judgment.*

Ibid. Καὶ πῶς γέγραπται, *And how it is* f *written.*] *i. e.* and in Anſwer to their other Scruple, how the Son of Man could die; he told them alſo from the Scriptures, how it was foretold that he ſhould ſuffer many things.

Ver. 13. *But I ſay unto you,* καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν, *Elias is both come (and they have done to him whatſoever they liſted) as it is written of him.*] Since we find nothing in the *Old Teſtament* which foretels of any thing the *Jews* ſhould do, either to *Elias* in Perſon revived, or to *John the Baptiſt*, it ſeems requiſite to place theſe Words *(and they have done to him as they would)* in a Parentheſis, and to admit here the Figure σύγχυσις, or ſuch a Tranſpoſition of the Words as is uſual in other Places both of the *Old* and the *New Teſtament:* So *Gen.* xiii. 10. *And Lot lifted up his Eyes and beheld all the Plain of Jordan, that it was well watered every where, (before the Lord deſtroyed Sodom and Gomorrah,) even as the Garden of the Lord:* Exod. xii. 15. ver. 20, 22. 2 Sam. iii. 27. Joſh. xxiv. 26. *Whoſoever eateth leavened Bread (that Soul ſhall be cut off from Iſrael,) from the firſt Day until the ſeventh Day.* Matt. xii. 12. *And they ſought to lay hold on him (for they knew that he had ſpoken the Parable againſt them) but they feared the People, and they left him.* Rom. i. 13. *I purpoſed to come to you, (but was let hitherto) that I might have ſome Fruit among you.* See *Cant.* i. 5. *Mark* xvi. 3, 4. *Acts* viii. 7. So that the Senſe of theſe Words ſeems to be this, *Elias* is come, as it is written of him in *Malachi*, and they, the *Scribes* and *Phariſees have done to him whatſoever they liſted*, rejecting his Baptiſm, *Luke* vii. 30. and refuſing to believe his *Doctrine*, *Matth.* xxi. 25. or to own him as a *Prophet* ſent from God, ſaying, that *he had a Devil*, ℣. 26. And it is probable, that both they and the *Sadducees* did this, becauſe he had ſtiled them *a Generation of Vipers*, Matth. iii. 7. And tho' we do not read that they gave occaſion either to his Impriſonment, or to his Death, yet may we reaſonably conceive, that they who thus thought and ſpake of him, were well pleaſed at it; whence Chriſt might ſay, *they*

(a) Οὐδὲ ἔχει δύναμιν πίνα μέχρις ἂν ἐλθὼν Ἠλίας χρίσῃ αὐτὸν καὶ φανερὸν ποιήσῃ πᾶσι τοῦτον, Trypho apud Juſt. Dial. p. 226. Πάντες ἡμεῖς προσδοκῶμεν τὸν Ἠλίαν χρίσαι αὐτὸν ἐλθόντα. p. 268. A. (b) On Mal. iv.

did unto him what they liſted; it being not for fear of them, but only of the Multitude, who accounted him as a Prophet, that *Herod*, for a Seaſon, was reſtrained from killing him, *Matt.* xiv. 3.

h Ver. 18. *It teareth him, and he foameth, and gnaſheth with his Teeth,* καὶ ξηραίνηται, *and pineth away*, Luke ix. 39. καὶ σπαράσσει αὐτὸν, μετ' ἀφροῦ, *it teareth him that he foameth again.*] Here note, (1.) That the Word ῥήσσει αὐτὸν, and ἔῤῥηξεν αὐτὸν, *Luke* ix. 42. being ſpoken of an Epileptick Perſon, are not well rendred, *he teareth him*, but rather ſignifies, as *Heſychius* and *Phavorinus* ſay, τύπτει αὐτὸν, *he beateth him*, or *makes him fall to the Ground, beating himſelf againſt the Earth*; or as *Euſtachius* and *Phavorinus* ſay, the Word in *Homer* ſignifies σφοδρότερον τὴν γῆν πόσι παίειν, *i. e.* the evil Spirit working with, or taking Advantage of his Diſeaſe, makes him beat himſelf againſt the Earth, ἐδαφίζει καὶ προκρούει τῇ γῇ, *He throws him upon the Ground*, ſaith *Theophylact.* So *Wiſd.* iv. 19. the Author ſpeaking of the Wicked, ſaith, ὅτι ῥήξει αὐτοὺς κωφεύοντας, *God will caſt them down headlong, and ſhake them out of their Foundations.* (2.) The Word ξηραίνεται ſignifies not only *to be dried up*, and ſo *pine away*, but alſo to be under a Conſternation, and to faint, *Iſa.* xxxvii. 27. *they were of ſmall Power, they were diſmayed,* καὶ ἐξηράνθησαν. *Zach.* x. 2. ἐξηράνθησαν ὡς πρόβατα, *as the Flock they were troubled*; whence it is rendred by *Theophylact*, λειποθυμεῖ, *he is in a Deliquium.* The Word σπαράττειν alſo ſignifies not only *to tear* and *diſcerp*, but alſo to move and ſhake: So *Phavorinus*, σπαρασσόμεθα, ταραττόμεθα. So *Pſal.* xviii. 8. *the Foundations of the Mountains*, ἐταράχθησαν καὶ ἐσαλεύθησαν, *were troubled, and ſhook*; that is, 2 *Sam.* xxii. 8. καὶ ἐσπαράχθησαν, *Jer.* iv. 19. *My Heart maketh a Noiſe, or moveth in me*, Seventy, σπαράσσεται ἡ καρδία μου. So here, *ver.* 20. ἐσπάραξεν, *the Spirit ſhook him.*

i Ver. 23. Τὸ εἰ δύνασαι πιστεῦσαι, *If thou canſt believe this,*] *Viz.* That I can help thee; or if thou canſt believe this thing. So *Rom.* xiii. 9. τὸ γὰρ, *for this, thou ſhalt not commit Adultery*, Eph. iv. 9. τὸ δὲ ἀνέβη, *but that he aſcended.* Luke xxii. 24. There was a Contention τὸ, viz. *this, who ſhould be greateſt?* So *Juſtin Martyr*, τὸ πῶς περὶ Θεοῦ λεγεῖν, *'Tis an Argument of Incredulity to ſay of God, how*; and τὸ μηδέν ἄγαν, *this Saying*, ne quid nimis, *much delights me.*

This the *Grammarians* call τὸ ὁρικόν, or ὁριστικὸν, *i. e. Articulus definitivus*, as defining or particularizing the thing, which before was ſpoken of more generally; and then it ſignifies *nimirum, videlicet, to wit, that is to ſay*; and thus we find it four times uſed in one Chapter, *Luke* xxii. 4. *Judas conſulted with the H. Prieſt.* τὸ πῶς αὐτὸν παραδῶ, to wit, *how he might betray him*, ℣. 23. *And they began to queſtion among themſelves,* τὸ τίς ἄρα εἴη ἐξ αὐτῶν, to wit, *who of them it ſhould be that would betray him.* And ℣. 24. *And there was alſo a Contention among them,* τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων, to wit, *which of them ſhould be the greateſt*; which *ch.* ix. 46. is varied thus, τὸ τίς ἂν εἴη μείζων αὐτῶν. And ℣. 37. *That which is written of me muſt be fulfilled*; τὸ, καὶ μετ' ἀνόμων ἐλογίσθη, to wit, that Scripture which ſaith, *and he was numbred with the Tranſgreſſors.* And accordingly the Words may be here rendred, And *Jeſus* ſaid unto him, to wit, *If thou canſt believe*, &c.

Ver. 38. Εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, &c. *We ſaw a Man caſting out Devils in thy Name, and we forbad him becauſe he follows not us.*] That this Man did truly caſt out Devils, *Chriſt*'s Anſwer ſuppoſes, and his Diſciples ſaw with their Eyes: 'Tis alſo certain that he did this in the Name of *Chriſt*; but that he did it by Invocation of the Name of *Jeſus* of *Nazareth*, is not ſo certain; for he might be a Diſciple of *John*, and ſo do this in the Name of *Chriſt* ſhortly to come; for if he ſtedfaſtly believed that *Jeſus* of *Nazareth* was the *Chriſt*, 'tis hard to give a Reaſon why he did not follow him, or join himſelf to *Chriſt*'s Diſciples; however, it was no ſmall Confirmation of the Truth of *Chriſtianity*, that his Name was thus powerful even among thoſe that did not follow him, and therefore could do nothing by Compact with him: This Man, ſaith *Chriſt*, do not forbid, for he that purſues the ſame End with us, the beating down of *Satan*'s Kingdom, cannot be againſt us, but rather for us; and he who finds ſo ſenſibly the Power of my Name, cannot ſpeak evil of me. See *Examen Millii.* k

Ver. 41. Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος, &c. *For whoſoever ſhall give you a Cup of cold Water in my Name, becauſe you belong to Chriſt, Verily I ſay to you, he ſhall not loſe his Reward.*] The Particle γὰρ ſhews the Connexion of theſe Words with the preceeding, which ſeemeth to be thus; Even the leaſt Service done to me, by owning any one for my Name's ſake, ſhall be rewarded, and much more the Labour, which this Man ſhews in divulging the Honour of my Name, and aſſiſting me in beating down the Kingdom of Satan. l

Ver. 43, 44. Ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον· ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται, *Than having two Hands to be caſt into Hell, where the Worm dieth not, and the Fire is not quenched.*] Theſe Words ſeem plainly taken from *Iſa.* lxvi. 24. where they exactly may be found; and it ſeems reaſonable to interpret them according to the received Opinion of the *Jews*; ſince otherwiſe our Lord, by uſing this Expreſſion frequently in ſpeaking to them, who would be ſure to underſtand it in the uſual Senſe, without ſaying any thing to ſhew he did not underſtand it as they did, muſt have ſtrengthned them in their Error. Now it is certain, m

(1*ſt*,) That *Gehenna* was by them ſtill lookt on and repreſented as the Place in which the Wicked

Wicked were to be tormented by Fire: So the (c) *Jeruſalem Targum* repreſents *Gehenna*, which is prepared for the Wicked in the World to come, as a *Furnace ſparkling and flaming with Fire, into which the Wicked fall.* And the *Targum* upon *Eccleſiaſtes* ſpeaks of the *Fire of Hell*, Eccl. ix. 15. *of the Sparks of the Fire of Hell*, ch. x. 11. and *of the Wicked who ſhall go to be burned in the Fire of Hell*, ch. viii. 10. Accordingly our Lord ſpeaks here, ℣. 47. and *Matt.* v. 22. of the Wicked being *caſt into the Fire of Hell*, and of their being *caſt into a Furnace of Fire*, Matt. xiii. 42.

2*dly*, The ancient *Jews* held that the Puniſhment of the Wicked in Hell ſhould be perpetual, or without end; ſo *Judith* ſaith, that κλαύσονται ἐν ἀϊδήσει ἕως αἰῶνος, *they ſhall weep under the Senſe of their Pains for ever*, ch. xvi. 17. (d) *Joſephus* informs us, that the *Phariſees* held *the Souls of the Wicked were to be puniſhed*, ἀϊδίῳ τιμωρίᾳ, *with perpetual Puniſhment*, and that there was appointed for them εἱργμος ἀΐδιος, *a perpetual Priſon.* (e) *Philo* ſaith, the Puniſhment of the wicked Perſon is ζὴν ἀποθάνουλα ἀεὶ, *to live for ever dying*; and δαιωνίζειν ἐν ἀλγηδώσι καὶ ἀνίαις, καὶ ζυμφοραῖς ἀδιαλείπτοις, *to be for ever in Pains and Griefs, and Calamities that never ceaſe:* Accordingly our Lord continually ſaith of them, that *they ſhall go away into everlaſting Puniſhment*, and that *their Worm dieth not, and their Fire is not quenched*; and that God will *deſtroy their Soul and Body in Hell-fire*, Matt. xviii. 8.--xxv. 41. Luke iii. 17. Whence I collect,

1*ſt*, That tho' it is not to be doubted that *the Worm not dying* is to be taken tropically for the Worm of Conſcience, yet ſhall the Bodies of the Wicked ſuffer in Fire properly ſo called; this being ſuitable not only to the Tradition of the *Jewiſh* and the *Chriſtian* Church, but to the conſtant Phraſeology of the *Scriptures*, declaring that the *Tree that brings not forth good Fruit, the fruitleſs Branch, the Chaff, ſhall be caſt into the Fire, and burnt with unquenchable Fire*; Matt. iii. 10, 12.—— xiii. 50. John xv. 6. That the Wicked *ſhall go into everlaſting Fire*; their Souls and Bodies ſhall be *caſt into Hell-fire*, Matt. x. 28. ——xxv. 45. That they ſhall be *puniſhed with flaming Fire*, 2 Theſſ. i. 8. *Suffer the Vengeance of eternal Fire*, Jude 7. *The Heavens and Earth being reſerved to Fire for the Puniſhment of ungodly Men*, 2 Pet. iii. 10.

2*dly*, That the Puniſhment of wicked Men ſhall be eternal. That this was the conſtant Opinion of the Chriſtian Church, ſee Note on *Heb.* vi. 2. and that this Puniſhment is conſiſtent with Divine Juſtice and Goodneſs, ſee *Appendix* to *Theſſ.* i.

n Ver. 49. Πᾶς γὰρ πυρὶ ἁλισθήσεται· καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται, *For every one ſhall be ſalted with Fire, and every Sacrifice ſhall be ſalted with Salt.*] Theſe Words may be referred to the preceeding, reſpecting the Puniſhment of thoſe wicked Men, who will not cut off thoſe offending Eyes, Feet, or Hands, which render them obnoxious to future Puniſhments; and then the Import of them will be to this Effect: Every wicked Man ſhall be ſeaſoned with Fire itſelf, ſo as to become inconſumable, and ſhall endure for ever to be tormented, and therefore may be ſaid to be ſalted with Fire, in alluſion to that Property of Salt, which is to preſerve things from Corruption. To ſtrengthen this Interpretation, conſider,

1*ſt*, The Connexion of the Words, *where the Worm dieth not, and where the Fire is not quenched*, πᾶς γὰρ αὐτῶν, *for every one of* (them) *ſhall be ſalted with Fire*; where the illative Particle γὰρ, *for*, ſhews, that theſe Words are deſigned as a Proof of the Words preceeding. Conſider,

2*dly*, From whence thoſe Words, *Their Worm dieth not, and their Fire is not quenched*, are taken, *viz.* from *Iſa.* lxvi. *ult.* where they run thus; *They ſhall go forth, and look upon the Carcaſſes of thoſe Men that have tranſgreſſed againſt me*; *for their Worm ſhall not die, nor ſhall their Fire be quenched:* Which Words plainly belong to the Wicked, and to them alone; and ſo the Proof of them in this Verſe muſt belong to them only. Note,

3*dly*, That the Word πᾶς muſt refer therefore to the ſame Perſons; as if it had been ſaid expreſly, πᾶς γὰρ αὐτῶν, *For every one* (of them) *whoſe Fire is not quenched, ſhall be ſalted with, or in the Fire*, i. e. preſerved from Corruption in or by it; ſo *ch.* xii. 44. πάντες γὰρ, *for all*, i. e. πάντες οἱ πλούσιοι ἔτοι, *all thoſe rich Men* caſt in out of their Superfluities; ſo *Luke* xvi. 16. The Kingdom of Heaven is preached, καὶ πᾶς, *and every one*, (*viz.* who believes,) *preſſeth into it:* And *Luke* xxi. 32. This Generation ſhall not paſs away ἕως ἂν πάντα γένηται, *till all things be done*, i. e. πάντα ταῦτα, *all theſe things* now mentioned, *Matt.* xxiv. 35. *Mark* xiii. 30. See many other Inſtances in *Grotius.* Note,

4*thly*, That theſe Words, καὶ πᾶσα θυσία, &c. may be rendred thus; *For every Sacrifice ſhall be ſeaſoned with Salt*, even the whole Burnt-Offerings, (which anſwer here to the whole Body) as well as others; and then they will be a Proof of the former, from the Precept concerning Sacrifices, *Lev.* ii. 13. That the Particle καὶ frequently ſignifies *for*, appears from many Examples; ſo *Exod.* v. 23. καὶ ἀφ' οὗ, *for from the time that I ſpake to Pharaoh*, Joſh. i. 5. καὶ ὥσπερ ἤμην, *for as I was with Moſes*; ſee alſo *ch.* xxii. 25. 1 *Sam.* ii. 15. καὶ ἃ μὴ λάβω, *for I will not take ſodden Fleſh*, Pſal. cviii. 12. Send us help from trouble, καὶ ματαία, *for vain* is the help of Man. *Iſa.* lxiv. 5. Thou waſt angry, καὶ ἡμεῖς, *for we have ſinned.* Mic. vii. 8. καὶ ἀνας-ήσομαι, *for I ſhall riſe up again.* Note,

5*thly*, That it is the Property of Salt to preſerve things from Corruption; hence a Covenant of Salt is put for an everlaſting

(c) In Gen. xv. 17. (d) De bell Jud. l. 2. c. 12. p. 788. Antiq. l. 18 c. 2. (e) De præm. & pœn. p. 713. D. E.

or inviolable Covenant: So *Numb.* xviii. 19. διαθήκη ἁλὸς αἰωνίε ἔς-ιν ἔναντι Κυρίε, *it is a Covenant of Salt for ever before the Lord*; and 2 *Chron.* xiii. 5. God gave *David* and his Sons Kings over *Iſrael* for ever, *by a Covenant of Salt.* Whence the *Jews* ſay, Salt was to ſeaſon all their Sacrifices, to ſignify that *they preſerved their Souls from Corruption, as the Salt did the Sacrifice. Philo*, that *Salt is a Symbol*, διαμονῆς τῆς τῶν ζυμπάντων, *of the Perpetuity of all things, preſerving that on which it is ſprinkled*; de victimis, p. 647. F. And on thoſe Words, *With every Oblation you ſhall offer Salt*, δι' ὃ τῆν εἰσάπαν διαμονῆν αἰνίτ-εται, φυλακτήριον γὰρ οἱ ἅλες ζωμάτων τετιμημένοι ψυχῆς δευτερείοις· *By this*, ſaith (f) *Philo, he ſignifies the perpetual Duration of them; Salt being the Preſervation of Bodies next to the Soul itſelf; for as the Soul is the Cauſe that our Bodies are not corrupted, ſo is Salt, preſerving them for a long time,* καὶ τρόπον τίνα ἀθανατίζουσες, *and rendring them in a manner incorruptible:* If then, by keeping theſe offenſive Members, or corrupt Affections, you render your Chriſtianity ſuch as hath loſt its Savour, and like a Sacrifice without Salt, you can never be acceptable to God; retain therefore your Chriſtian Wiſdom or Piety, and preſerve Peace, the Bond of Unity, among yourſelves.

Others interpret the Words thus; Let it not ſeem a hard Saying, that I require your Abſciſſion of thoſe offenſive Members; for every Sacrifice, that it may be grateful and acceptable to God, muſt be ſalted with Fire: For *the Fire muſt prove every Man's Action*; and it will not receive its Reward till it hath paſſed through the Fire of Tribulation, 1 *Cor.* iii. 13, 14. and he be purged from his Droſs by it as Gold is, διὰ πυρὸς δοκιμαζόμενον, 1 Pet. i. 7. See *ch.* iv. 12. 'Tis then more deſirable here to endure this Trial by Fire, and Communion with *Chriſt* in his Sufferings, that ye may rejoice at his Appearance, than to fall into that Fire, which will never be extinguiſhed: 'Tis therefore good to have this Salt in yourſelves, this Chriſtian Wiſdom, which will preſerve you from Corruption, and that Peace, which will preſerve the Chriſtian Body from it: Like this is that Expreſſion of *Joſephus*, concerning one of the ſeven Children roaſted in the Fire; ὥσπερ ἐν πυρὶ μεταχηματιζόμενον εἰς ἀφθαρσίαν, *he is transformed into Incorruption as it were by Fire.* Lib. de Maccab. p. 1093. D. And in this Senſe *Irenæus* ſaith, *Tribulation is neceſſary for the Children of God*, ut igniti apti ſint ad convivium regis, *that being ſalted with Fire, they may be fit for the Banquet of the King*, l. 5. c. 28.

CHAP. X.

1. AND he aroſe from thence *(from Capernaum*, ch. ix. 33.) and cometh into the Coaſts of Judea by the farther ſide of Jordan; and the People reſort to him again; and as he was wont, he taught them again.

2. And the Phariſees came to him, and aſked him, Is it lawful for a Man to put away his Wife? tempting him; (i. e. *by that Queſtion, thinking he might be induced to ſpeak ſomething againſt the Law of Moſes*;)

3. And he anſwered and ſaid to them,
a [a] What did Moſes command you?

4. And they ſaid, Moſes ſuffered (*us*) to write a Bill of Divorcement, and (*ſo*) to put her away:

5. And Jeſus anſwered, and ſaid to them, for the Hardneſs of your Heart, (*which would not ſuffer you to perceive, and yield to the firſt Inſtitution of Matrimony*,) he wrote you this Precept, (*that if you would put away your Wife, you ſhould do it, by giving her a Bill of Divorce*;)

b 6. But from the beginning [b] of the Creation, God (*ſhewed he would have it otherwiſe; for he*) made them Male and Female, (*ſaying*, Gen. xxii. 24.)

7. For this cauſe ſhall a Man leave his Father and Mother, and cleave to his Wife;

8. And they twain ſhall be one Fleſh; (*ſo as they are not one Fleſh with Father or Mother:*) ſo then they (*after the matrimonial Duty*,) are no more twain, but one Fleſh:

9. What therefore God hath (*thus*) joined together, let no Man (*under the Goſpel Diſpenſation, preſume to*) put aſunder.

10. And (*when he was*) in the Houſe, his Diſciples aſked him again of the ſame matter:

11. And he ſaith to them, (*according to the primitive Inſtitution of Matrimony*,) [c] Whoſoever ſhall put away his Wife, and marry another, committeth Adultery againſt her, (*ſhe being by that Inſtitution ſtill his Wife, and ſhe having the ſole Right over his Body*, 1 Cor. vii. 4.) c

12. And if a Woman ſhall put away her Huſband, and be married to another, (*as hath of late been done among you*,) ſhe committeth Adultery (*againſt him, as being ſtill his Wife, and not having Power over her own Body, but the Huſband*, ibid)

13. And they brought young Children to him, that he ſhould touch them; and his Diſciples rebuked thoſe that brought them:

14. But when Jeſus ſaw (i. e. *perceived*) it, he was much diſpleaſed, and ſaid to them, Suffer little Children to come to me, and forbid them not, for of ſuch is the Kingdom cc cc of God: (*And if of ſuch as reſemble them in Diſpoſition, why ſhould they whom they are to reſemble, be unfit for that Kingdom?*)

15. Verily

(f) Περὶ Φυσέων, p. 659.

15. Verily I ſay to you, Whoſoever ſhall not receive the Kingdom of God as a little Child, (i. e. *with the ſame Freedom from vain-Glory, and the Love of the World, which is in them,*) he ſhall not enter therein:

16. And he took them up in his Arms, and put his Hands upon them, and bleſſed them:

17. And when he was gone forth into the way, there came one running, and kneeled to him, and aſked him, Good Maſter, what ſhall I do that I may inherit eternal Life?

18. And Jeſus ſaid to him, Why calleſt thou me good, (*ſeeing*) there is none good but one, that is, God? (*Doeſt thou own me as one commiſſionated by him, to teach the Way of Life? I ſhall then do it according to his Will, by ſaying,*)

19. Thou knoweſt the Commandments, (*viz.*) Do not commit Adultery; Do not kill; Do not Steal; Do not bear falſe Witneſs: [d] Defraud not; Honour thy Father and (*thy*) Mother; (*Do this, and thou ſhalt live:*)

20. And he anſwered, and ſaid to him, Maſter, all theſe things have I obſerved from my Youth.

21. Then Jeſus beholding him, [e] loved him, and ſaid to him, One thing thou (*yet*) lackeſt (*to render thee my Diſciple*;) go thy way, (*and at my Command*) ſell whatſoever thou haſt, and give (*it*) to the Poor, and thou ſhalt have Treaſure in Heaven; and (*then*) come, and take up the Croſs, and follow me:

22. And he was ſad at that Saying, and went away grieved; for he had great Poſſeſſions.

23. And Jeſus looked round about, and ſaith to his Diſciples, [f] How hardly ſhall they that have Riches enter into the Kingdom of God?

24. And the Diſciples were aſtoniſhed at his Words; but Jeſus anſwereth again, and ſaith to them, Children, how hard is it for them that truſt in Riches, to enter into the Kingdom of God?

25. It is eaſier for a Camel (*or Cable*) to go through the Eye of a Needle, than for a rich Man (*thus truſting in his Riches, as in things which make him happy,*) to enter into the Kingdom of God.

26. And they (*who heard this*) were aſtoniſhed above meaſure (*at it,*) ſaying, among themſelves, Who then can be ſaved?

27. And Jeſus looking upon them, ſaith, With Man it is impoſſible, (i. e. *human Perſuaſion cannot work Men off from this Love of the World,*) but (*this is*) not (*impoſſible*) with (*to*) God; for with God all things are poſſible.

28. Then Peter began to ſay to him, Lo, we have left all and followed thee.

29. And Jeſus anſwered and ſaid, Verily I ſay to you, there is no Man, who hath left Houſe, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, for my ſake, and the Goſpel's,

30. But he ſhall receive an hundred fold, now in this time, Houſes, and Brethren, and Siſters, and Mothers, and Children, and Lands, (i. e. *ſhall find Men more affectionate to him than theſe Relations, and receive greater Bleſſings than he parts with here*) with Perſecutions, and in the World to come, eternal Life.

31. [g] But many that are firſt ſhall be laſt, and the laſt (*ſhall be*) firſt. (*See the Note here.*)

32. And they were in the way going up to Jeruſalem, [h] and Jeſus went before them, and they were amazed (*that Chriſt would thus go into the Mouth of the Sanhedrim, who had reſolved to kill him*;) and as they followed, they were afraid (*of what might befal them, being his Diſciples*;) and he took again the Twelve, and began to tell them what things ſhould happen to him:

33. Saying, Behold we go up to Jeruſalem, and the Son of Man ſhall be delivered up to the Chief Prieſts, and to the Scribes, and they ſhall condemn him to Death, and ſhall deliver him to the Gentiles;

34. And they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him, and the third day he ſhall riſe again.

35. And James, and John, the Sons of Zebedee, come to him (*by their Mother,*) ſaying, Maſter, we would that thou ſhouldeſt do for us whatſoever we ſhall deſire;

36. And he ſaid to them, What would ye that I ſhould do for you?

37. They ſaid to him, Grant to us that we may ſit, one on thy Right Hand, and the other on thy Left, in thy Glory:

38. But Jeſus ſaid to them, Ye know not what (*it is*) you aſk; (*the higheſt Place in my Glory being the Reward of the higheſt Sufferings:*) Can ye (*then*) drink of the Cup that I (*am to*) drink of; and be baptized with the Baptiſm that I am (*to be*) baptized with? (i. e. *Can ye ſuffer as I am to do?*)

39. And they ſaid to him, We can. And Jeſus ſaid to them, Ye ſhall indeed drink of the Cup that I am to drink of; and with the Baptiſm that I am baptized withal, ſhall ye be baptized; (i. e. *ſhall ſuffer for my ſake:*)

40. But to ſit on my Right Hand, and on my Left Hand, [k] is not mine to give (*to any others,*) but it ſhall be given to them for whom it is prepared.

41. And when the Ten heard it, they began to be much diſpleaſed with James and John, (*for deſiring Precedency above them in Chriſt's Kingdom.*)

42. But Jeſus called them to him, and ſaith to them, Ye know that they which are [l] accounted to rule over the Gentiles, exerciſe Lordſhip over them, (*commanding them as their Servants*;) and their great ones exerciſe Authority upon them (*at their pleaſure.*)

43. But ſo ſhall it not be among you; but whoſoever will be great among you, ſhall be your Miniſter:

44. And

44. And whoſoever of you will be the chiefeſt, ſhall (*by that Office*) be (*-come the*) Servant of all:

45. For even the Son of Man came not to be miniſtred to, but to miniſter, and to give his Life a Ranſom for many, (*and ſo muſt it be with his Diſciples.*)

m 46. And they came to Jericho; and as [m] he went out of Jericho with his Diſciples, and a great Number of People, blind Bartimæus, the Son of Timæus, ſat by the Way-ſide begging, (*and another with him*;)

47. And when he heard that it was Jeſus of Nazareth (*that came that way*,) he began to cry out, and ſay, Jeſus, thou Son of David, have mercy on me; (*and ſo ſaid the other alſo*, Matt. xx. 30.)

48. And many charged him, that he ſhould hold his peace; but he cried the more a great deal, Thou Son of David have mercy on me.

49. And Jeſus ſtood ſtill, and commanded him to be called; and they called the blind Man, ſaying to him, Be of good comfort, riſe, he calleth thee:

50. And he caſting away his Garment, roſe, and came to Jeſus;

51. And Jeſus anſwered and ſaid to him, What wilt thou that I ſhould do to thee? The Blind Man ſaid to him, Lord, (*I aſk*) that I may receive my Sight.

52. And Jeſus ſaid to him, Go thy way, thy Faith hath made thee whole; and immediately he received his Sight, and followed Jeſus in the way.

Annotations on Chap. X.

a Ver. 3. Τί ὑμῖν ἐνετείλατο Μωσῆς; *What did Moſes command you?*] There ſeems to be a Difference here betwixt St. *Matthew* and St. *Mark*, not much taken notice of by Interpreters; St. *Mark* introducing Chriſt aſking them what *Moſes* commanded in this Caſe; St. *Matthew* introducing them aſking Chriſt, *Why then did Moſes command us to write a Bill of Divorce?* &c. But this ſeeming Difference may be removed, by ſaying, They firſt aſked him, Why did *Moſes* command? And then our Saviour aſked them, What were the Words of *Moſes* in this Caſe? And when they had repeated them, he tells them the Reaſon why *Moſes* gave them this Permiſſion.

b Ver. 6. Ἀπὸ δὲ ἀρχῆς κτίσεως, *From the beginning of the Creation.*] The Word κτίσεως is found in the *Alexandrian* Copy, and in *Theophylact*, and is interpreted by the *Vulgar*, and the *Arabick*, and extant in moſt Copies, and therefore is not to be ſuſpected, becauſe not found in *Beza*'s Copy, or in the *Syriac*, or in the parallel Place, *Matt.* xix. 4. for ἀπ' ἀρχῆς, being in Senſe the ſame, St. *Matthew* might ſay no more, but St. *Mark* could not well add more if *Chriſt* had ſaid no more.

c Ver. 11. Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν, *Whoſoever ſhall put away his Wife, and marry another, committeth Adultery againſt her.*] Tho' this Diſcourſe of *Chriſt* be originally about Divorce, yet it ſeems plainly to evince that Polygamy muſt be unlawful, eſpecially under the *Chriſtian Oeconomy:* for, (1.) From *Chriſt*'s Saying, *He that putteth away his Wife, and marries another, committeth Adultery againſt her*, it clearly follows, that he, who having not put her away, marries another, muſt be guilty of the ſame Crime, ſeeing he muſt have at leaſt the ſame Power to marry another, when the firſt is put away, as when ſhe is not. (2.) He who commits Adultery againſt his Wife by marrying another, could have no power to do ſo whilſt ſhe lived, ſince no Man can be ſuppoſed to have power to commit Adultery. And, (3.) He who by marrying another commits Adultery with her, muſt marry her whom he had no power to marry. (4.) Since to commit Adultery is to violate the Bed of another Perſon, he that commits Adultery againſt his Wife muſt violate her Bed, which no Huſband can do, only by doing that which an Huſband lawfully might do. Since then a Right to *Polygamy*, is a Right to marry more Wives than one, he that hath this Right cannot violate the Bed of his firſt Wife, by aſſuming another to it. It therefore muſt be acknowledged, either that the Huſband under Chriſt's Inſtitution, and by the original Law of Matrimony had no ſuch Right, or that he that marrieth another, cannot by that commit Adultery againſt his firſt Wife.

cc Ver. 14. Τοιούτων, *of ſuch is the Kingdom of God.*] That is, ſaith *Theophylact*, of thoſe who have by Exerciſe, τὴν ἀκακίαν ἣν παιδία ἔχουσιν ἀπὸ φύσεως, *that Innocence which Children have by Nature.* In his Note on *Matth.* xviii. 5. he ſaith, we are to be like Children, κατὰ τὸ ἄκακον, οὐχὶ κατὰ τὸ ἀνόητον, *not as to their Ignorance, but as to their Innocence.* And *Chap.* xix. 14. *of ſuch is the Kingdom of God*; *that is*, ſaith he, τῶν ἀκάκων καὶ ἀπονηρῶν, *of thoſe who reſemble them in Innocence, and Freedom from Sin.*

d Ver. 19. Μὴ ἀποστερήσῃς, *Thou ſhalt not defraud.*] Dr. *Hammond* here ſaith, that the tenth Commandment is rendred by the *Seventy*, and by St. *Paul*, Rom. vii. 7. οὐκ ἐπιθυμήσεις, *thou ſhalt not covet*; by Chriſt here, *thou ſhalt not defraud*, and *Matth.* xix. 19. *thou ſhalt love thy Neighbour as thyſelf:* whence he concludes that the Commandment contains the Importance of all theſe Phraſes; obliging us ſo to reſt ſatisfied with that Lot God hath afforded us, and ſo to deſire the Good of others as well as of ourſelves, as not to deſire or endeavour to gain any thing to ourſelves by the Loſs or Diminution of another, but to think others as worthy to enjoy what belongs to them, as we are to enjoy what belongs to us; all which is very true. Mr. *Clerc* alſo

here well notes, that there be two ways of injuring our Neighbour, (1.) By Theft, whether privately, or by force againſt the Will of the Owner, and by taking away what belongs to another, without any pretence of Right or Juſtice, which is forbidden in the eighth Commandment; or, (2.) By ſecret and cunning Devices, where the Law, and a Pretence of Right is made uſe of, to cover the Injury, which is forbidden in the tenth Commandment, and here expreſſed by μὴ ἀποστερήσῃς, *Thou ſhalt not defraud:* And ſurely all ſuch Endeavours to defraud muſt ſhew a very covetous Mind, inclining us, againſt the Dictates of our Conſciences, and to the Damage of our precious Souls, to defraud another of his Right; only let it be noted, that the Word ἀποστερεῖν in Scripture is of a greater Latitude, and ſignifies alſo *to detain*, and *keep back a thing* when it is due. So *Exod.* xxi. 10. *her Food and Raiment, and the Duty of Marriage*, οὐκ ἀποστερήσεις, *thou ſhalt not keep back.* So the Word ſignifies, *Numb.* ix. 7. *Deut.* xxiv. 14. οὐκ ἀποστερήσεις, μισθὸν πένητος, *thou ſhalt not keep back the Hire of the Poor, at his Day thou ſhalt give him his Hire*, ver. 15. and ſo we expound the Word ἀπεστερημένος, uſed James v. 4. by *kept back*; Eccluſ. iv. 1. τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσῃς, *detain not the Life of the Poor, and make not his Eyes to wait long*; and *chap.* xxxiv. 21, 22. *the Bread of the Poor is his Life*, ὁ ἀποστερῶν αὐτὴν, *he that detains it is a Man of Blood*; ὁ ἀποστερῶν μισθὸν μισθίου, *he that detains the Wages of the Hireling ſheddeth Blood:* And ſurely they who deſire thus to detain that which belongs to others, and they know they much want, muſt covet to have for that time what is another's. And here eſpecially the Rule of the *Civilians* obtains, minus ſolvit, qui tempore minus ſolvit, *he pays leſs than he ought, who pays not in due time, or when he ought to do it.*

e Ver. 21.—Ἠγάπησεν αὐτὸν, *And Jeſus looking upon him loved him.*] He loved not only Virtues, but even the Seeds of them; the one ſo as to reward them, the other ſo as to encourage, and miniſter to their Growth.

f Ver. 23. Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες, *How hardly can they that have Riches enter into the Kingdom of God?*] The Example of this young Man ſhews that ἔχειν here imports not only to poſſeſs Riches, but alſo to retain ſuch an Affection to them as that we cannot well bear the Thoughts of loſing them, or parting with them. The Interpretation of Chriſt, that they who truſt in Riches, ver. 24. cannot do it, is the Conſequence of that Affection; for this Affection muſt be built upon the Apprehenſion of the Goodneſs of them, the Conveniencies and Advantages we truſt we ſhall receive, by having and retaining them.

g Ver. 31. Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι, &c. *But many that are firſt ſhall be laſt, and that are laſt ſhall be firſt;*] *i. e.* But as it is with this *Jew*, ſo will it be with the generality of that Nation; tho' they ſhall have the firſt Offer of this Kingdom, they ſhall generally refuſe to enter into it; whereas many of the *Gentiles* ſhall gladly embrace it upon theſe Terms, and ſhall be admitted into it, and ſo preferred before the *Jews* to whom theſe Bleſſings primarily belonged. That this is the true Import of theſe Words, ſee the Note on *Matth.* xx. 1.

Ver. 32. Καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο, *They were amazed, and following, they were afraid.*] They were amazed that the *Sanhedrim* reſolving to kill him, *John* xi. 53. and ſending out their Purſuivants and Injunctions to apprehend him, *ver.* 57. he would run himſelf into the Mouth of that Danger he ſeemed formerly to decline; and they were afraid what might befal them, who bore the Character of his Diſciples, for his ſake. h

Ver. 35. Καὶ προσπορεύονται αὐτῷ Ἰακωβος καὶ Ἰωάννης, *And James and John came unto him;*] viz. *By their Mother, as their Mouth*, Matt. xx. 20. And ſo Chriſt inſinuates by anſwering, not to the Mother, but to them coming with her on this Errand, *ye know not what ye aſk*, ver. 22. i

Ver. 40. Οὐκ ἔστιν ἐμοῦ δοῦναι, ἀλλ' οἷς ἡτοίμασται· *It is not for me*, &c. who never vary from my Father's Will, to give to others than to them for whom it is prepared by my Father.] Οὐκ ἔστιν ἐμοῦ, τοῦ δικαίου κριτοῦ, it is not for me, a righteous Judge, and Diſtributor of Recompences, to give to any by Favour or Affection to their Relations, or themſelves, but to thoſe who are prepared for it according to the Will of my Father; *Theophylact.* k

Ver. 42. Οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, *They who are accounted to rule over the Gentiles.*] This is *Matth.* xx. 25. οἱ ἄρχοντες τῶν ἐθνῶν, *the Rulers of the Gentiles*, Luke xxii. 25. οἱ βασιλεῖς τῶν ἐθνῶν, *the Kings of the Gentiles.* So that this ſhews that δοκέω is ſometimes an Expletive, as has been noted on 1 *Cor.* vii. 40. l

Ver. 46. Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ Βαρτίμαιος ὁ τυφλὸς, &c. *And as he was going from Jericho, a blind Man named Bartimæus ſat by the way-ſide.*] *Luke* xviii. 35. ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ, when he was near to *Jericho* a certain blind Man ſat. *Matt.* xx. 30. δύο τυφλοὶ, *two blind Men.* There is no reaſon from theſe ſeeming Differences to think the Story different of which the *Evangeliſts* ſpeak. For as to the Firſt, St. *Luke* ſaith indeed, that Chriſt was yet *near to Jericho*; but then, ſo is he who is gone a little from it, as well as he who is come near to it, which St. *Luke* doth not ſay. To the ſecond it may be anſwered, that he who ſaith, there was a certain blind Man celebrated by the Name of *Bartimæus*, ſaith not, there was no more, but only that there was no other ſo noted and diſtinguiſhed by that Name; and he that mentioned his Deſire, and Chriſt's Anſwer, doth not exclude the other from making the like Requeſt, nor from an Intereſt in Chriſt's Anſwer, but only ſhews he thought it ſufficient to take notice of him as the moſt celebrated of the two. m

CHAP.

CHAP. XI.

1. AND when they came nigh to Jeruſa-
a lem, (*even*) to [a] Bethphage, and Bethany, at the Mount of Olives, he ſendeth forth two of his Diſciples;

2. And he ſaith to them, Go your way into the Village over againſt you, and as ſoon as ye be entred into it, ye ſhall find a
b Colt tyed [b] whereon never Man ſat, looſe him, and bring him (*to me*;)

3. And if any Man ſay to you, Why do ye this? ſay ye that the Lord hath need of him, and ſtraightway he will ſend (i. e. *will quietly permit you to bring*) him hither.

4. And they went their way (*to the Village*,) and found (*there*) the Colt tyed by the Door without, in a Place where two Ways met, and they looſe him.

5. And certain of them that ſtood there, ſaid to them, What do ye looſing the Colt?

6. And they ſaid to them, (*we do*) even as Jeſus had commanded; and (*upon this*) they let them go.

7. And they brought the Colt to Jeſus, and caſt their Garments on him, and he ſat upon him.

8. And many ſpread their Garments in the way, and others cut down Branches of the Trees, and ſtrewed them in the way.

9. And they that went before, and they that followed, cried, ſaying, Hoſanna, Bleſſed is he that cometh in the Name of the Lord, (*let Proſperity attend on the Meſſiah*;)

c 10. [c] Bleſſed be the Kingdom of our Father David, that cometh in the Name of the Lord; (*may the Kingdom flouriſh which God is to erect according to his Promiſe made to David*,) Hoſanna in the Higheſt, (*let Proſperity be from Heaven on this King and Kingdom.*)

11. And Jeſus entred into Jeruſalem, and into the Temple, and when he had looked round about upon all things, (*and cured the blind and lame*, Matth. xxi. 14.) and now the even tide was come, he went out to Bethany, with the Twelve.

12. And on the morrow, when they were come from Bethany, he was hungry;

d 13. [d] And ſeeing a Fig-tree afar off having Leaves, (*which the common Fig-trees then had not*, Mat. xxiv. 32.) he came (*to it*,) if haply he might find any thing thereon; and when he was come to it, he found nothing but Leaves, for the time of (*other*) Figs was not yet:

14. And Jeſus anſwered, (i. e. *upon this Diſappointment ſpake*,) and ſaid unto it, (*Let*) no Man eat Fruit of (i. e. *from*) thee hereafter for ever; and his Diſciples heard it.

15. And they come to Jeruſalem, and Jeſus went into the Temple, and began to caſt out them that ſold and bought in the Temple, and overthrew the Tables of the Money-Changers, and the Seats of them that ſold Doves:

e 16. And would not [e] ſuffer that any Man ſhould carry any Veſſel through the Temple.

17. And he taught (*them who did theſe things, how contrary they were to Scripture*,) ſaying to them, Is it not written, [f] my f
Houſe ſhall be called of all Nations, the Houſe of Prayer? (Gr. *an Houſe of Prayer to all Nations, and ſo that very Court of the Gentiles you thus profane is dedicated to his ſervice*;) but ye (*by employing it to theſe uſes*) have made it a Den of Thieves.

18. And the Scribes, and Chief Prieſts heard it, and (*inſtead of being moved by what he ſaid from the Scripture, to reform this abuſe, they*) ſought how they might deſtroy him (*privily*,) for they feared (*to do this openly to*) him, becauſe all the People were aſtoniſhed at his Doctrine.

19. And when Even was come, he went out of the City.

20. And in the Morning, as they paſſed by, they ſaw the Fig-tree dried up from the Roots.

21. And Peter calling to remembrance (*the words of Chriſt*) ſaith to him, Maſter, behold the Fig-tree which thou curſedſt is withered away.

22. And Jeſus anſwering, ſaith to them, have (*a ſtrong*) Faith in God:

23. For verily I ſay to you, that whoſoever ſhall ſay to this Mountain, Be thou removed, and be thou caſt into the Sea, (i. e. *whoſoever of you ſhall attempt the greateſt Difficulties reſpecting your Office, in confirming the Truth of my Doctrine to Jew and Gentile, and bringing them to the Faith*,) and ſhall not doubt in his Heart, (*of God's Power or Readineſs to aſſiſt him*,) but ſhall believe that thoſe things which he ſaith ſhall come to paſs, (Gr. *ſhall be done*,) he ſhall have whatſoever he ſaith, (*it ſhall be to him according to what he ſaith.*)

24. Wherefore I ſay to you, (*for the Confirmation of your Faith*,) what things ſoever ye deſire when ye pray, (*or aſk in Prayer*,) believe that ye receive them; and ye ſhall have them;

25. And when ye [g] ſtand praying, forgive, g
if ye have ought (*any juſt matter of Complaint*) againſt any (*for what they have done to you*;) that your Father alſo which is in Heaven may forgive you your Treſpaſſes.

26. But (*for*) if you do not forgive (*them*,) neither will your Father which is in Heaven forgive your Treſpaſſes.

27. And they come again to Jeruſalem, and as he was walking in the Temple, there come to him the Chief Prieſt, and the Scribes, and the Elders,

28. And ſay to him, By what Authority doeſt thou theſe things? and who gave thee this Authority to do theſe things?

29. And Jeſus anſwered and ſaid to them, I will alſo aſk of you one Queſtion, and anſwer (*you*) me, and (*then*) I will tell you by what Authority I do theſe things:

30. The Baptiſm of John, was it from (*the*

(*the God of*) Heaven, or of Men (*only?*) Anſwer me.

31. And they reaſoned with themſelves, ſaying, If we ſhall ſay (*it was*) from Heaven, he will ſay, Why then did ye not believe him, (*and from his Teſtimony*, John. iii. 21, 34. *learn that I alſo came from God?*)

32. But if we ſhall ſay of Men, (*this may be hazardous, for*) they feared, (*this might incenſe*) the People, for all Men counted John, that he was (*to be*) a Prophet indeed.

33. And they (*therefore*) anſwered and ſaid to Jeſus, We cannot tell: Jeſus anſwering ſaith to them, Neither do I (*think fit to*) tell you by what Authority I do theſe things.

Annotations on Chap. XI.

a Ver. 1. ΕΙ'Σ Βηθφαγὴ καὶ Βηθανίαν, *To Bethphage and Bethany.*] So moſt Copies read; tho' as St. *Matthew* leaves out *Bethany*, ſo the Vulgar and, as (a) *Origen* informs us, St. *Mark* here left out *Bethphage*. Theſe two Places were conterminous, the Bound of *Bethany*, thro' which they went to go from *Jericho* to *Jeruſalem*, reaching to *Bethphage*, whither our Lord was come. Now this *Bethphage*, ſaith St. *Jerom*, was Sacerdotum Viculus ſitus in Monte Oliveti, *a little Village of the Prieſts ſituated in Mount Olivet.* It was, according to the *Jews*, *a Place out of Jeruſalem* near the Mountain of the Temple, in quo coquebant oblationes, *In which*, ſaith the *Talmud*, *they boiled their Offerings.* Tract. Berachoth, c. 11. f. 95.

b Ver. 2. Ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε, *Upon which no Man ever ſat.*] Here *Grotius* truly notes, that ſuch Animals as had not been employed in the uſe of Man were wont to be choſen for ſacred Uſes; for even the *Heathens* thought thoſe Things and Sacrifices moſt proper for the Service of the Gods, which had not been put to profane Uſes. Thus the *Philiſtines* return the Ark in a new Cart drawn by Heifers never before put into the Yoke, 1 Sam. vi. 7. To *Minerva* the *Heathens* ſacrified injuges boves, *Oxen not put into the Yoke*; and in *Virgil* we read thus, *Æn.* vi. ỳ. 36.

Nunc grege de intacto ſeptem mactare juvencos
Præſtiterit.——
It is beſt to offer ſeven Heifers not yet brought
from the Flock:

Which (b) *Macrobius* calls hoſtias injuges, *Sacrifices not accuſtomed to the Yoke*; they thinking them polluted, ſaith (c) *Turnebus*, by being put to profane Work; and it ſeems to have been a Miracle that ſuch a Colt ſhould ſo patiently ſuffer Chriſt to ride upon him; to be ſure there was a Completion of the Prophecy of *Zachary*, chap. ix. 9. the *Jews* themſelves applying thoſe Words to the *Meſſiah*. For *R. Joſeph* ſaid, *May the Meſſiah come, and may I be worthy to ſit under the Shadow of the Tail of his Aſs. Sanhedrim*, cap. x. in Gemara.

c Ver. 10. Εὐλογημένη ἡ Βασιλεία ἐρχομένη ἐν ὀνόματι Κυρίᾳ, τῷ Πατρὸς ἡμῶν Δαβὶδ, *Bleſſed be the Kingdom of our Father David that cometh in the Name of the Lord*;] *i. e.* Let the Kingdom be happily begun and flouriſh, which God is to erect according to his Promiſe made to our Father *David*; let the Proſperity be from Heaven to the King *Meſſiah*, and to his Kingdom. See *Examen Millii.*

d Ver. 13. *And ſeeing a Fig-tree afar off having Leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but Leaves,* ὁ γαρ ἦν καιρὸς Ϛύκων, *For the time of Figs was not yet.*] Here 'tis enquired why Chriſt ſhould curſe this Fig-tree; becauſe it had not Figs upon it before the Time of Figs. The Criticiſm ὁ γὰρ ἦν, *for where he was, it was the time of Fruit*, and that of Dr. *Hammond*, that *it was not* καιρὸς σύκων, *a good or ſeaſonable Year for Figs*, are both confuted by this one Obſervation, that Chriſt did this on the 11th of *Niſan*, that is, five Months before Figs were ripe; for *about Summer*, ſaith our Lord, *the Branch of the Fig-tree is yet tender, and putteth forth Leaves*; Matth. xxiv. 32. Mark. xiii. 28. *From the time of Production of Leaves to the green Figs*, ſay the *Jews*, *is fifty days; from thence to the falling off of the Buds, fifty, and from thence to ripe Figs, fifty.* And in *Canticles*, the entrance of the Summer is deſcribed by the *Fig-trees bringing forth green Figs*, פַּגֶּיהָ *i. e.* Groſſos, ἐλύνθους αὐτῆς, *her unripe Figs*: not as Mr. *Clerc* here renders the Words, *ſhe hath brought her Figs to Perfection*; nor do either *Theophraſtus* nor *Pliny* make mention of any Figs in *Syria*, which were gathered till after the Dog-Days, that is, about the latter end of *Auguſt*; and had there been a ſort of Figs, which, as Mr. *Cl.* fancies, might have been ripe at the *Paſſover*, before which *Chriſt* ſpake theſe Words, St. *Mark* could not truly have ſaid, *the time of Figs was not yet.* There is another ingenious Expoſition of a *Reverend and Learned Biſhop*, that ὁ καιρὸς Ϛύκων is *the time of gathering in of Figs*, of which Signification of the Word καιρὸς he gives two or three Inſtances; and then it ſeems reaſonable for our Saviour to expect ſome Figs upon this Tree, they being not yet gathered in, and to curſe it for having none upon it, when none had been taken from it; and could I find it proved, that any, even the *Biccaroth*, or firſt ripe Figs, mentioned *Jer.* xxxiv. 2. and *Hoſea* ix. 10. were fit to be gathered in at the Paſſover, I ſhould acquieſce in this Interpretation; but the words cited from *Cant.* ii. 13. and *Matt.* xxiv. 32. ſeem to prove, that

(a) Ὁ Μάρκος δέ κατ' ἀπόπου ἔπως ἀνόγεγραφε, καὶ ὅπ ἐγγίζουσιν——εἰς Βηθανίαν. In Matth. Tom. 16.
(b.) Saturn. l. 3. c. 5. (c.) L. 18. c. 2.

the Fig-tree only began to put forth her Leaves, and her green Figs at the entrance of the Summer. Wherefore let it be noted that St. *Mark* doth not by theſe Words, *for the time of Figs was not yet*, deſign to give a Reaſon why our Lord found no Figs upon this Tree, but why he only went to this one Tree, which had Leaves on it, and ſo was of that kind of Figs which, ſaith (d) *Theophraſtus*, was ἀεὶ φύλλον, (e) ſemper comantibus foliis, *a Fig-tree that had always Leaves*, and why he expected to find Fruit on that, which upon the other ordinary Fig-trees abounding there, he could not expect, the time of ordinary Figs being not yet: For this kind of Fig-tree being ever green with Leaves, had, ſaith *Theophraſtus*, ἅμα καὶ τὸν ἔνον καὶ τὸν νέον κάρπον, *old and new Fruit hanging on it together*; the Fruit of the Year paſt and preſent, ſay the *Jewiſh* Doctors. Accordingly (f) *Julian* the *Apoſtate*, ſpeaking of the Fruits of *Damaſcus*, ſaith ſome of them were but of a ſhort duration, μόνῳ δὲ τῷ ζύκῳ καὶ ὑπερενιαυτίζειν ἔξεστι, καὶ τῇ τῆ μέλλουσ᾽ κάρπῳ γένεσει ζυνενεχθῆναι, *only the Fig-tree carries its Fruit above a Year, and it hangs on with the Fruit of the following Year.* And thus was this Fig-tree a fit reſemblance of the *Jewiſh* Nation to whom alone *Chriſt* came in Perſon, and from whom alone he could then expect Fruit; whence are they in another Parable repreſented by a Fig-tree, from which the Husbandman three Years expected Fruit, but found none, *Luke* xiii. 7. and therefore is there ordered to be cut down; and here they are emblematically curſed for their Barrenneſs, *the Kingdom of God being ſhortly to be taken from them, and given to a Nation bringing forth the Fruits thereof*, Matt. xxi. 43. (†) *Origen* ſaith, this Fig-tree was δένδρον τῆ λαῆ *a Tree, repreſenting the People of the Jews*, ſaying, ἔμψυχον ἦν ἡ αὐλὴ συκῆ, *this was a living Fig-tree, and therefore heard a Curſe ſuitable to its Condition*; for διὰ τοῦτο ἄκαρπον ἐστὶν ὁ Ἰουδαίων Συναγωγὴ, καὶ τοῦτο γίνεται αὐτῇ ἕως τῆ Συντελείας τοῦ αἰῶνος ἕως τὸ πλήρωμα τῶν ἐθνῶν εἰσήλθη, and *therefore the Synagogue of the Jews is unfruitful, and ſhall continue ſo till the Fulneſs of the Gentiles doth come in.*

e Ver. 16. Καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ, *And he ſuffered not any one to carry a Veſſel thro' the Temple.*] In this our Lord approved of the received Doctrine of the *Jews*, who, ſaith (g) *Joſephus*, *held* quod ne vas quidem aliquod portari in Templum liceat, *that it was not lawful to carry any Veſſel into the Temple*; and this was part of that Reverence they thought due to it by virtue of that Precept, *thou ſhalt reverence my Sanctuary*, Lev. xix. 30. But whereas the *Rabbins* extended this to their *Synagogues*, yea even to a Synagogue laid waſte, that none ſhould make them a Thorowfare, in this they ſeem to have exceeded; there ſeeming not to be the ſame Reaſon for things inſtituted by them, for their convenience of meeting for religious Worſhip, as for that Houſe which the *Lord hath choſen to put his Name there*, Deut. xii. 5. and in which the Divine Majeſty dwelt; tho' they being Houſes of Prayer, a Reverence was to be obſerved in them whilſt they engaged in that Worſhip.

Ver. 17. Καὶ ἐδίδασκε, λέγων αὐτοῖς· οὐ γέγραπται, ὅτι ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν· *And he taught them, ſaying, Is it not written, my Houſe ſhall be called an Houſe of Prayer to all Nations?*] In the *Temple* there were three Courts; the Court of the *Prieſts* where the Altar of Incenſe ſtood; the ſecond was that into which the clean *Jews*, and the Proſelytes of Juſtice who had embraced Circumciſion and the whole Law of *Moſes*, entered; and this was parted from the third Court, (*which was called the Court of the Gentiles*, becauſe the unclean *Jew*, and the *Gentile* who owned the true God, were permitted to come and worſhip there,) by a Step or low Wall, having this Inſcription on it, μὴ δεῖν ἀλλόφυλον ἐκτὸς τοῦ ἁγίου παριέναι, *that no Alien was to enter into the Holy Place*; where (h) *Joſephus* by adding τὸ γὰρ δεύτερον, ἱερὸν ἅγιον εὐαλεῖτο, *for the ſecond Court was called Holy*, ſeems to intimate that *the Court of the Gentiles* was by them not deemed holy, but profane; and therefore thither they brought Sheep and Doves to ſell; and hence it appears how appoſitely our Saviour argues, that the Houſe for all Nations was God's Houſe, and therefore muſt be ſacred, and not to be polluted. Mr. *Whiſton* muſt therefore be miſtaken, when he conjectures that our Lord did this twice in the Week before his Paſſion; once driving theſe Huckſters, and their Merchandize, out of the inner Temple, and the next Day out of the outer Temple; for Chriſt drave out the Oxen and the Sheep, as well as the Men, *John* ii. 15. Now can we think that they who had ſo great a Reverence for the inner Temple, as to make it Death for any *Gentile*, tho' a Proſelyte of the Gate, to come into it, would themſelves bring Sheep and Oxen to dung in it? It is true that St. *Mark* ſpeaks of this as done the Day after he came into the City, and diſcourſed with the *Phariſees*; but that he did this only by Recapitulation, St. (i) *Auſtin* proves; but let this be done twice, provided he brings not his Merchants and Merchandize into the inner Temple. See *Maldon.* in *Matth.* xxi. 12.

Ver. 25. Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε, g *And when you ſtand praying, forgive if ye have ought againſt any.*] That it was ordinary with the *Jews* to pray ſtanding, ſee Note on *Matt.* vi. 5. yet in their ſolemn days of Faſting they did kneel, and even proſtrate themſelves before the Lord. But the firſt *Chriſtians* uſually kneeled down and prayed, *Acts* ix. 40.—xx. 36.—xxi. 5. The Command here to forgive thoſe that offend us before we pray, not only ſhews that no reſentments of what our Brother doth, ſhould ſtick long upon our Spirits, becauſe they indiſpoſe us for that Duty we are continually to be prepared for; but

(d) Hiſt. Plant. l. 4. c. 2. (e) Pliny l. 13. c. 8. (f) Ep. 24. (†) Ed. Huet. To. 1. p. 446.
(g) Cont. App. p. 1066. (h) Joſeph de Bell. Jud. l. 6. c. 13. p. 916. (i) De conſenſ. Evangeliſt. lib. 2. cap 68.

but alſo, that there is ſome kind of Forgiveneſs to be exerciſed towards him, tho' he do not aſk it, or ſhew any tokens of Repentance; of which, ſee Note on *Matt.* vi. 14, 15. And ſeeing I am to pay not only for my ſelf, but for him alſo, *Matt.* v. 44. and that out of love to him, I muſt be free from all Diſpleaſure againſt him, that I may lift up pure Hands without Wrath, I muſt be inclined and ready to do him any good: for how elſe can I heartily deſire it of God, and wiſh well to him; which in effect I do by praying for him?

CHAP. XII.

1. AND he began to ſpeak to them by Parables, (*ſaying*) A certain Man planted a Vineyard, and ſet an Hedge about it, and digged a place for the Wine-fat, and built a Tower (*in it,*) and let it out to Huſbandmen, (*the Jews*, Iſa. v.) and (*then*) went into a far Country; (i. e. *left them to manage it for him, ſo as that he might in their Seaſon receive the Fruits of it.*)

2. And (*accordingly*) at the Seaſon he ſent to the Huſbandmen a Servant, that he might receive from the Huſbandmen, (*the Guides and Rulers of the Jewiſh Church*) of the Fruit of the Vineyard.

3. And (*but*) they caught him, and beat him, and ſent him away empty.

4. And again he ſent to them another Ser-
a vant; and at him they [a] caſt Stones, and wounded him in the Head, and ſent him away ſhamefully handled.

5. And again he ſent another, and him they killed; and (*ſo they dealt with many others*, 2 Chron. xxxv. 15, 16.) beating ſome, and killing ſome (*of them.*)

6. Having yet therefore one Son, his well-beloved, he ſent him alſo laſt to them, ſaying, (*it may be*) they will reverence my Son.

7. But thoſe Huſbandmen ſaid among themſelves, This is the Heir, come, let us kill him, and (*then*) the Inheritance ſhall be ours.

8. And (*accordingly*) they took him, and killed him, and caſt him out of the Vineyard.

9. What ſhall therefore the Lord of the Vineyard do (*to thoſe Men? ſurely*) he will come and deſtroy the (*ſe*) Huſbandmen, and will give the Vineyard to (*be cultivated by*) others.

10. And (*if ye doubt of this, ye underſtand not what theſe Huſbandmen deſerve,*) have ye not read (*or, nor have ye read with Attention*) this Scripture? (*which ſaith*, Pſal. cxviii. 22, 23.) the Stone which the Builders rejected, is become the head (*Stone*) of the Corner.

11. This was the Lord's doing, and it is marvellous in our Eyes.

12. And (*when he had ſaid this*) they ſought (*occaſion*) to lay hold on him, but (*they*) feared the People, for they knew that he had ſpoken
b the Parable [b] againſt them, and (*thro' this fear*) they left him, and went their way.

13. And they ſent to him certain (*Perſons*) of the (*Sect of the*) Phariſees, and of the Herodians, to catch him in (*and get Advantage againſt him from*) his Words.

14. And when they were come, they ſay to him, Maſter, we know that thou art true, and careſt for no Man ('*s Perſon,*) for thou regardeſt not the Perſon (*s*) of Men, but teacheſt the way of God in Truth (*tell us therefore*) Is it lawful to give Tribute to Cæſar, or not?

15. Shall we give, or ſhall we not give? (*that if he ſaid no, the Herodians might repreſent him as an Enemy to Cæſar; if yea, the Phariſees might repreſent him to the People as no Friend to the Nation;*) but he knowing their Hypocriſy, ſaid to them, Why tempt ye me (*ye Hypocrites?*) bring me a (*Roman*) Penny, that I may ſee it.

16. And they brought it; and (*then*) he ſaith to them, Whoſe is this Image and Superſcription, (*that is upon this Money?*) and they ſaid to him, (*it is*) Cæſar's.

17. And Jeſus anſwering, ſaid to them, Render (*then*) to Cæſar the things that are Cæſar's, and to God the things that are God's; and they marvelled at him, (*that he had anſwered from their own received Principles, and yet ſo wiſely, that they could take no Advantage from his Words.*)

18. Then come to him the Sadducees, who ſay there is no Reſurrection (*of the Body,*) and they aſked him, ſaying,

19. Maſter, Moſes wrote to us, if a Man's Brother die and leave his Wife behind him, and leave no Children, that his Brother ſhould take his Wife, and raiſe up Seed to his Brother.

20. Now there were (*with us*) ſeven Brethren, and the firſt (*of them*) took a Wife, and dying left no Seed;

21. And the ſecond took her, and died, neither left he any Seed; and the third likewiſe;

22. And (*ſo*) the ſeven had her, and left no Seed; laſt of all the Woman died alſo.

23. In the Reſurrection therefore, when they ſhall riſe (*from the Dead,*) whoſe Wife ſhall ſhe be of them? for the ſeven had her to Wife.

24. And Jeſus anſwering, ſaid to them, Do ye not therefore err, becauſe ye know not the Scriptures, neither the Power of God? (*nor yet the ſtate in which they that are raiſed from the Dead ſhall be.*)

25. For when they ſhall riſe from the Dead, they neither marry nor are given in Marriage, but are as the Angels which are in Heaven.

26. And as touching the Dead; (*to prove from the Scriptures which you own*) that they riſe, have ye not read (*what is written*) in the Book of Moſes, how in the Buſh God ſpake to him, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? (*and yet,*)

27. He is not the God of the Dead, (i. e. *of them that are ſo dead as not to be the Sons of the Reſurrection,*) but the God of the Living, (i. e. *of thoſe whom he will raiſe to Life again,*) ye therefore do greatly err.

c 28. And one of the [c] Scribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, aſked him, which is the firſt Commandment of all?

d 29. And Jeſus anſwered him, The [d] firſt of all the Commandments is, Hear, O Iſrael, the Lord our God is one Lord:

30. And thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength; this is the firſt Commandment:

31. And the ſecond is like (*to it,*) namely this, Thou ſhalt love thy Neighbour as thy ſelf; there is none other Commandment greater than theſe.

32. And the Scribe ſaid to him, Well Maſter, thou haſt ſaid the truth, for there is one God, and there is none other but he;

33. And to love him with all the Heart, and with all the Underſtanding, and with all the Soul, and with all the Strength, and (*for a Man*) to love his Neighbour as himſelf, is more than all whole Burnt-offerings, and Sacrifices.

34. And when Jeſus ſaw that he anſwered diſcreetly, he ſaid to him, Thou art not far from (*being prepared to enter into*) the Kingdom of God; and no Man after that durſt aſk him any Queſtion.

35. And Jeſus anſwered (*their Queſtions,*) and ſaid (*to them by way of Queſtion,*) while he taught in the Temple, How ſay the Scribes, that Chriſt is the Son of David?

36. For [e] David himſelf ſaid (*of him*) by (*the afflatus of*) the Holy Ghoſt, the Lord ſaid to my Lord, ſit thou on my right hand, till I make thine Enemies thy Footſtool. e

37. David therefore himſelf calleth him Lord; and whence (*how*) is he then his Son? and the common People heard him gladly.

38. And he ſaid to them in his Doctrine, Beware of the Scribes, which love to go in long Cloathing, and love (*to have*) Salutations in the Market-places,

39. And the chief Seats in the Synagogues, and the uppermoſt Rooms at Feaſts;

40. Which devour Widows Houſes, and for a pretence make long Prayers; theſe ſhall receive greater Damnation.

41. And Jeſus ſat over againſt the Treaſury, and behold how People caſt Money into the Treaſury, and (*ſaw that*) many that were rich caſt in much:

42. And there came a certain poor Widow, and ſhe threw in two Mites, which make a Farthing.

43. And he called to his Diſciples, and ſaith to them, Verily I ſay to you, that this poor Widow hath caſt more in than all they which have caſt into the Treaſury:

44. For all they did (*only*) caſt in of their abundance, but ſhe [f] of her want did caſt in f all ſhe had, even all her Living; (i. e. *her Livelihood for that Day.*)

Annotations on Chap. XII.

a Ver. 4. — Λιθοβολήσαντες ἐκεφαλαίωσαν, κὴ ἀπέςειλαν ἠτιμωμένον· *Again, he ſent to them another Servant, and at him they caſt Stones, and wounded him in the Head, and ſent him away ſhamefully treated.*] That ἐκεφαλαίωσαν here, cannot ſignify, capite, *i. e.* vitâ eum mulctârunt, *they beheaded him, or took away his Life*; but as St. *Luke* interprets it, τραυματίζοντες, *they wounding him*, ch. x. 12. *to wit*, in the Head, *caſt him out of the Vineyard*, τὴν κεφαλὴν ἔτυψαν, *they beat him on the Head*: So *Theophylact*; and this is evident from the Words following, *They ſent him away diſhonoured*, or *ſhamefully treated*: So in (a) *Ariſtophanes*, δένειν τὸν κρώτοφον κεφαλαίῳ ῥήματι, is to *ſmite the Skull with a Blow upon the Head*, or *to ſtrike one upon the Head with a Radiſh Root*. See *Examen Millii*.

b Ver. 12. *They knew that he ſpake this Parable*, πρὸς αὐτὰς· ſo *Luke* xx. 19. *againſt them.*] So λέγειν πρὸς αὐτὸν, is to ſay what they could againſt him, *Acts* xxiii. 30. *to kick* πρὸς κέντρα, *againſt the Pricks*, Acts xxvi. 14. *to fight* πρὸς τὰς μεθοδίας, *againſt the Machinations of Satan*, Eph. vi. 11. *to ſtrive* πρὸς τὴν ἁμαρτίαν, *againſt Sin*, Heb. xii. 4. *to fight* πρὸς υἱὰς, *againſt the Children of Ammon*, Judg. xii. 3. *to ſpeak Error* πρὸς Κύριον, *againſt the Lord*, Iſa. xxxii. 6. Ezek. xiii. 9.

Ver. 28. Καὶ εἷς τῶν γραμματέων, *And one of the Scribes came*; ſo *Luke* xx. 39. but *Matt.* xxii. 25. εἷς ἐξ αὐτῶν νομικὸς, *one of them being a Lawyer.*] Now in this diverſity of Words, there is no difference in Senſe: For the *Scribes* were of two ſorts, or had at the leaſt two Offices; the one was to *ſit in the Chair of Moſes*, i. e. to read, and to interpret the Law of *Moſes* to the People, *Matt.* xxiii. 2. the other was to expound, and deliver to the People *the Traditions* which they pretended to have received from their Fore-fathers: The firſt Name of *Scribe* they ſeem to have had from *Ezra*, who is ſo often ſtiled Γραμματεὺς, *a Scribe of the Law of the Lord*, Ezra vii. 12. Neh. xii. 36. *who read in the Book of the Law, and expounded*, Neh. viii. 2, 3, 4. They being alſo Teachers of the Traditions, which were called νόμιμα, or *Laws*; and binding theſe heavy Burthens upon the People, were thence called νομικοὶ, ſee the Note on *Matth.* xxii. 23. And this *Scribe* is ſaid to ſpeak to *Chriſt* πειράζων, *tempting him*, or making an Experiment of his Wiſdom, whether it was ſuch as Fame reported; as the *Queen* of *Sheba* came, 1 *Kings* x. 1. πειράσαι, *to tempt King Solomon*, i. e. to try whether his Wiſdom was equal to the Fame ſhe had heard of it. c

Ver. 29. *And Jeſus anſwered*, ὅτι πρώτη πασῶν d

(a) In Ranis, Acts iii. Sc. 2.

σῶν τῶν ἐντολῶν, &c. *the firſt of all the Commandments is this, The Lord thy God is one God.*] For this is neceſſary to be known, that we may worſhip him alone in oppoſition to all Heathen Gods, and own that he alone is God, who is the Maker of Heaven and Earth. Here *Woltzogenius* objects, that this Lawyer having ſaid, that *there is one God, and that there is no other God beſides him, our Lord acknowledges that he had anſwered wiſely; whereas he could not have given him this Commendation, if he had been obliged to own him alſo as God, or to have owned a Trinity of Perſons*; as if he had not heard, that *Thomas* who held the Unity of the Godhead as much as any other *Jew*, yet ſtiles our Saviour, *My Lord* and *my God*, and is commended for his Faith, *John* xx. 28, 29. And ſince all that aſſert a Trinity of Perſons, do as unanimouſly aſſert an Unity of Eſſence, and of the Godhead, I know not why this Anſwer might not be commended by him; tho' perhaps our *Saviour*'s Commendation might eſpecially reſpect his prelation of the Love of God and our Neighbour to all Burnt-offerings and Oblations; of which, ſee the Note on *Matt.* xxii. 35. and of which, one of the *Jews* ſaith thus, *The doing Acts of Beneficence, is more acceptable to God than all the Victims and Oblations which the Iſraelites offer on his Altar; he having ſaid, I will have Mercy and not Sacrifice.* Pirk. Eliezer, c. 16. p. 33. See here and *ver.* 27. *Examen Millii.*

Ver. 36. Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ πνεύματι c
τῷ ἁγίῳ, *For David himſelf ſaid by the Holy Ghoſt*, &c.] i. e. by a Divine *Afflatus*, or the Spirit of *Prophecy*; for elſewhere we read, That *God ſpake by the Mouth of David*, Acts i. 16.—iv. 25. Nor is any one cited in the *New Teſtament*, as ſpeaking *by the Spirit*, or *by the Holy Ghoſt*, who was not thus aſſiſted by a Divine *Afflatus*; and this deſerves to be noted by them who deny that the *Pſalms of David* were writ by the Spirit of Prophecy.

Ver. 44. Αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα f
ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς, *But ſhe of her Want did caſt in all ſhe had, even all her Living*,] or all that ſhe had to live upon that Day. Hence it appears, that a Perſon may be ſometimes liberal, even in giving what he wanteth for himſelf, or being ready to expend in Works of Charity, ὑπὲρ δύναμιν, *above what he can well ſpare*, 2 Cor. viii. 2, 3. *See here* Grotius.

CHAP. XIII.

1. AND as he went out of the Temple, (*his Diſciples came to him, to ſhew him the Buildings of the Temple*, Matt. xxiv. 1. *and*) one of his Diſciples ſaith unto him, (*in the Name of the reſt*,) Maſter, ſee what manner of Stones, and what Buildings are here.

2. And Jeſus anſwering, ſaid to him, Seeſt thou theſe great Buildings? There ſhall not be left (*to them*) one Stone upon another, that ſhall not be thrown down, (*or diſſolved.*)

3. And as he ſat upon the Mount of Olives, over againſt the Temple, Peter, and James, and John, and Andrew, aſked him privately, (i. e. *apart, not from the reſt of his Diſciples, but from the Multitude*,

4. *Saying*,) Tell us, (*Maſter*, Luke xxi. 7.) When ſhall theſe things be? and what ſhall be the Sign when all theſe things ſhall be fulfilled?

5. And Jeſus anſwering them, began to ſay, Take heed leſt any Man deceive you;

6. For many ſhall come in my Name, ſaying, I am Chriſt, and (*by that pretence*) ſhall deceive many:

7. And when ye ſhall hear of Wars and rumors of Wars, be ye not troubled; for ſuch things muſt needs be, but the end (*of the Polity and Temple of the Jews*) ſhall not be yet.

8. For Nation ſhall riſe againſt Nation, and Kingdom againſt Kingdom; and there ſhall be Earthquakes in divers Places, and there ſhall be Famines and Troubles; (*all*) theſe (*things*) are (*only*) the beginnings of Sorrows (*to them.*)

9. But take heed to your ſelves; for (*then*) they ſhall deliver you up to Councils, and in the [a] Synagogues ye ſhall be beaten, and ye ſhall be brought before Rulers and Kings for my ſake, for a Teſtimony againſt (Gr. *to*) them, (*that the Kingdom of God is come.*)

10. And the Goſpel muſt firſt be publiſhed among all Nations, (*before the end of theſe things.*)

11. But when they ſhall (*thus*) lead you, and deliver you up (*to theſe Rulers*,) [b] take b
no thought before-hand what ye ſhall ſpeak, neither do ye premeditate; but whatſoever ſhall be given you in that Hour, that ſpeak ye: For it is not ye that ſpeak (*from your own Wiſdom*,) but the Holy Ghoſt, (*who teacheth you what to ſpeak.*)

12. Now (*at this time*) the Brother ſhall betray the (*his*) Brother to Death, and the Father the Son, and the Children ſhall riſe up againſt their (*believing*) Parents, and ſhall cauſe them to be put to death;

13. And ye ſhall be hated of all (*ſorts of*) Men for my Name's ſake, but (*yet poſſeſs your Souls in Patience*, Luke xxi. 19. *for*) they that ſhall endure to the end, the ſame ſhall be ſaved (*out of this Calamity.*)

14. But when ye ſhall ſee the Abomination of Deſolation, ſpoken of by Daniel the Prophet, (*chap.* ix. 27.) ſtanding where it ought not, (i. e. *the Roman Army compaſſing Jeruſalem*, Luke xxi. 20.) let him that readeth underſtand, (*that her Deſolation draweth near*, ibid. *and*) then let them that be in Judea flee to the Mountains (*of Peræa*;)

15. And

15. And (*then*) let him that is on the Houſe-top, not go down into the Houſe, neither enter therein to take any thing out of his Houſe:

16. And let him that is in the Field, (*and hath laid aſide his Garment,*) not turn back again to put up his Garment; (i. e. *let not your regard for your Cloaths, or Goods, cauſe you to delay your Flight, but do it with your utmoſt expedition.*)

17. But wo to them that are with Child, and to them that give Suck in thoſe days (*of Vengeance*, Luke xxi. 22. *and ſo are not in a Condition to fly from it.*)

c 18. And [c] pray ye that your Flight be not in the Winter, (*when the ways be ſcarce paſſable.*)

19. For in thoſe Days ſhall be Affliction, (*even*) ſuch as was not from the beginning of the Creation, which God created, to this time, neither ſhall be (*afterwards, ſo that ye cannot hope to eſcape without hazard.*)

20. And except that the Lord had ſhortned thoſe Days, no Fleſh ſhould be ſaved;
d but [d] for the Elect's (i. e. *the Chriſtians*) ſake, whom he hath choſen (*out of the World*) he hath ſhortned the (*ſe*) Days (*of Vengeance.*)

21. And then if any Man ſhall ſay to you, Lo here is Chriſt, or lo he is there, believe him not;

22. For falſe Chriſts and falſe Prophets ſhall ariſe, and ſhall ſhew Signs and Wonders to ſeduce, if (*it were*) poſſible (*or if they can*) the very Elect.

23. But (*therefore*) take ye heed; behold, I have foretold you all (*theſe*) things.

24. But in thoſe days, after that Tribulation (*of which I have ſpoken,*) the Sun ſhall be darkned, and the Moon ſhall not give her light.

25. And the Stars of Heaven ſhall fall, and the Powers that are in (*or the Hoſts of*) Heaven ſhall be ſhaken; (i. e. *the Diſſolution of their Government in Church and State by the Zealots, ſhall be a Sign of their approaching Ruin*, Luke xxi. 25.)

26. And then ſhall they ſee the Son of Man coming in the Clouds with great Power and Glory (μετὰ δυνάμεως πολλῆς καὶ δόξης, *with a great and glorious Hoſt*, viz. *the Roman Army.*)

27. And then ſhall he ſend his Angels, (*the Meſſengers of the Goſpel,*) and (*they*) ſhall gather together his Elect (*among the Gentiles,*) from the four Winds, from the utmoſt parts of the Earth to the utmoſt part of Heaven; (i. e. *from one end of the Earth to the other.*)

28. Now learn a Parable of (*from*) the Fig-tree; (*for*) when her Branch is yet tender, and putteth forth Leaves, ye know that Summer is near:

29. So ye in like manner, when ye ſhall ſee theſe things come to paſs, know that it (viz. *the Deſolation I ſpeak of,*) is nigh, even at the Doors.

30. Verily I ſay unto you, That this Generation ſhall not paſs (*away*) till all theſe things be done.

31. Heaven and Earth ſhall paſs away; but my Words ſhall not paſs away (*unperformed*;)

32. [e] But of that Day and that Hour e
knoweth no Man, no not the Angels which are in Heaven; neither the Son, (*who hath the Spirit without meaſure,*) but the Father (*only.*)

33. Take ye heed, watch and pray; for ye know not when the time is (*to be:*)

34. For the Son of Man is, [*theſe Words are not in the Original, and ſo this Verſe may begin thus:*] (*And in this Exhortation to watch, I am*) as a Man taking a far Journey, who left his Houſe, (Gr. *as a travelling Man leaving his Houſe,*) and gave (Gr. *giving*) authority to his Servants, and to every Man his Work, and (*who*) commanded the Porter, (*as I do you,*) to Watch:

35. Watch ye therefore, for ye know not when the Maſter of the Houſe cometh, at Even, or at Midnight, or at the Cock-crowing, or in the Morning.

36. Leſt coming ſuddenly, he find you ſleeping, (*and therefore unprepared for his Advent.*)

37. And, what I ſay to you, I ſay to all (*my Diſciples*, i. e.) Watch.

Annotations on Chap. XIII.

Ver. 9. ΚΑἸ εἰς συναγωγὰς δαρήτεσθε, *And*
a *ye ſhall be beaten in the Synagogues.*] It is certain both from the *Scriptures* and the *Jewiſh* Writers, that Whipping and the Rebels-beating, were Puniſhments uſed in the Synagogues of the *Jews*. Thus *Paul* ſaith, he puniſhed the *Chriſtians* κατὰ πάσας τὰς συναγωγὰς, *throughout all the Synagogues*, Acts xxvi. 11. and that he did *beat in the Synagogues thoſe that believed*, chap. xxii. 19. And that it was uſual to whip both their *Wiſe Men* and their *Diſciples*, when they had done perverſely in their *Synagogues*, is fully proved by *Campegius Vitringa* de Synag. Vet. Lib. 3. c. 11.

b Ver. 11. Μὴ προμεριμνᾶτε τὶ λαλήσητε, μηδὲ μελετᾶτε, ἀ γὰρ ὑμεῖς ἔσεσθε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον, *But when they ſhall lead you* (before,) *and deliver you up* (to theſe *Rulers*, ℣. 9.) *take no thought before-hand what you ſhall ſpeak, neither do ye premeditate; but whatſoever ſhall be given you in that hour, that ſpeak ye; (for I will give you a Mouth and Wiſdom, which all your Adverſaries ſhall not be able to gain-ſay*, Luke xxi. 14, 15.] From theſe two Places collated together, it is evident, (1.) That this Promiſe is peculiar to the *Apoſtles*, to whom alone *Chriſt* here diſcourſeth: And, (2.) That it belongs to them alone, when they were brought before *Kings* and *Rulers*, to plead the Cauſe of *Chriſt*, and leave before them a Teſtimony of the Truth of it, *Matt.* x. 18.

x. 18. and therefore there can be nothing more ridiculous than the *Quakers* applying this to their extemporary Effuſions, their ſenſeleſs Prayers and Harangues; of which it cannot, without Blaſphemy, be ſaid, *It is not you that ſpeak, but the Holy Ghoſt ſpeaketh in you*; ſeeing, if ſo, all their fooliſh and ignorant Harangues muſt be as ſacred, and as worthy to be preſerved as the inſpired *Scriptures*. See *Examen Millii*.

Ver. 14. Τὸ ῥηθὲν ὑπὸ Δανιὴλ προφήτου. This Reading is vindicated, *Examen Millii* in locum.

c Ver. 18. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, *Pray therefore, that your Flight may not be in the Winter.*] Hence it ſeems plain, that even when Tribulations come by the Decree of God, the Circumſtances of them may be mitigated by our Prayers. See the Note on *Matt.* xxiv. 20. See *Examen Millii*.

d Ver. 20. Ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας, *But for his Elect's ſake, whom he hath choſen (out of the World,) he hath ſhortned thoſe Days.*] That in the *New Teſtament*, all *Chriſtians* called to the Knowledge and Belief of the Faith, are ſtiled the Elect, as being γένος ἐκλεκτὸν, *a choſen Generation*; ſee the Note on 1 *Pet.* ii. 9. Theſe are the Elect our *Saviour* ſpeaks of, when he ſaith, *Many are called, but few are choſen*, Matt. xx. 16. And *ſhall he not hear his Elect, which cry unto him day and night?* Luke xviii. 7. and this was alſo the *Phraſeology* of the *Primitive Chriſtians:* Thus (a) *Clemens* tells the *Corinthians*, that their Sedition was ἀλλοτρία καὶ ξένη τοῖς ἐκλεκτοῖς τοῦ Θεοῦ, *alien from, and ſtrange to the Elect of God*; and exhorts them to come to God with holy Souls, lifting up pure Hands to him, and loving our kind and merciful *Father*, ὃς ἡμᾶς ἐκλογῆς μέρος ἐποίησεν ἑαυτῷ, *who hath made us a part of his Election.* (b) *Ignatius* writes to the *Church* of *Epheſus*, ἐκλελεγμένη, *elected*; and the Author of the *Martyrdom* of *Polycarp* ſaith, the common People admired the Difference there was (c) μεταξὺ τῶν ἀπίστων καὶ τῶν ἐκλεκτῶν, *betwixt the Heathens and the Chriſtians:* And among the Aphoriſms of the *Apoſtle*, this is one, ἐὰν ἐκλέκτῳ ὁ γείτων ἁμαρτήσῃ ἥμαρτεν ὁ ἐκλεκτός, *If the Neighbour of a Chriſtian hath ſinned, he hath ſinned alſo.*

e Ver. 32. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ· *But of that Day and Hour knoweth no Man, neither the Angels which are in Heaven, nor the Son, but the Father.* Matth. xxiv. 36. *but my Father only.*] I dare not here ſay with St. *Ambroſe*, *l.* 5. *de fide c.* 8. that theſe Words were added by the *Arians*, ſeeing I find them owned by *Irenæus l.* 2. *c.* 48. and by *Origen* in *Matth. Hom.* 30. *F.* 64. *A.* but for Explication of them, note,

1*ſt*, That theſe Words περὶ δὲ τῆς ὥρας ἐκείνης, *of that Day and Hour*, may refer, not to the Deſtruction of *Jeruſalem*, but, as the *Fathers* generally thought, to the immediate precedent Words, *Heaven and Earth ſhall paſs away*, but of that Day and Hour when they ſhall paſs away, none knoweth but the *Father*. Note,

2*dly*, That ὁ υἱὸς here, is *Chriſt*, conſidered as a *Prophet* ſent into the World to reveal his *Father*'s Will; and therefore as delivering to the World not what the λόγος knew or taught, but what the *Spirit* of God revealed to him, according to his frequent Declarations concerning himſelf, That *he ſpake nothing of himſelf, but the Father which ſent him gave him Commandment what he ſhould ſay, and what he ſhould ſpeak*, John xii. 49. *My Doctrine is not mine, but his that ſent me*, ch. vii. 16. *The Word which I ſpeak, I ſpeak not of my ſelf, but the Father which abideth in me*, ch. xiv. 10. *The Father loveth the Son, and ſheweth him all that he doth*, John v. 20. which by the *Baptiſt* ſeems to be expounded thus, *He that is of God ſpeaketh the Words of God; for the Father giveth not him the Spirit by meaſure; for the Father loveth the Son, and hath put all things* (relating to the Revelation of his Will,) *into his hands*, John iii. 34, 35. Tho' therefore he revealed this Doctrine as *the Son of Man*, as the nature of the *Prophetick* Office abſolutely required, yet he is placed here, as to his knowledge of the Mind of God, deſervedly above the *Angels*, as being by this Spirit reſiding in him without meaſure, more fully acquainted with the Mind of God than they; and yet, ſaith he, *the Knowledge of this Day and Hour* being no part of my *Prophetick* Office; even I, *the Son of Man*, know it not; it being one of *thoſe Times and Seaſons which the Father hath put in his own Power*, Acts i. 7. Excellent to this purpoſe are the Words of Dr. *Lightfoot* on this Place: (1.) "It is one thing to underſtand the Son "of God barely, and abſtractly for the ſe-"cond Perſon in the *Holy Trinity*; another "to underſtand him for the *Meſſias*, or the "ſecond Perſon incarnate. To ſay that the "ſecond Perſon in the *Trinity* knows not "ſomething, is blaſphemous; to ſay ſo of "the *Meſſias* is not ſo, who nevertheleſs "was the ſame with the ſecond Perſon in "the *Trinity*. For although the ſecond Per-"ſon abſtractly conſidered according to his "mere *Deity*, was co-equal with the *Father*, "*co-omnipotent*, *co-omniſcient*, *co-eternal* with "him, *&c.* yet *Meſſias* who was *God-Man*, "conſidered as *Meſſias*, was a Servant, and "a Meſſenger of the *Father*, and received "Commands and Authority from the *Father:* "And thoſe Expreſſions, *The Son can do no-"thing of himſelf*, &c. will not in the leaſt "ſerve the *Arians* turn, if you take them in "this ſenſe, which you muſt neceſſarily do; "*Meſſias* can do nothing of himſelf, becauſe "he is a Servant and a Deputy. (2.) We "muſt diſtinguiſh between the Excellencies "and Perfections of *Chriſt*, which flowed from "the *Hypoſtatical* Union of the two Natures, "and thoſe, which flowed from the Donation "and Anointing of the *Holy Spirit*. From "the *Hypoſtatical* Union of the Natures, "flowed the infinite Dignity of his Perſon, "his

(a) §. 1, (b) §. 29. (c) §. 16.

" his Impeccability, his infinite Self-ſuffi-
" ciency to perform the Law, and ſatisfy
" the Divine Juſtice. From the Anointing
" of the *Spirit*, flowed his Power of Miracles,
" his Fore-knowledge of things to come,
" and all kind of Knowledge of Evangelick
" Myſteries: *Thoſe* rendered him a fit and
" perfect Redeemer, *theſe* a fit and perfect
" Miniſter of the Goſpel."

Now therefore, the Fore-knowledge of things to come, of which the Diſcourſe here is, is to be numbred among thoſe things which flowed from the Anointing of the *Holy Ghoſt*, and from his immediate Revelation; not from the *Hypoſtatick* Union of the Natures; ſo that thoſe things which were revealed by *Chriſt* to his *Church*, he had them from the Revelation of the *Spirit*, not from that Union. Nor is it any derogation or detraction from the Dignity of his Perſon, that he ſaith, *He knew not that Day and Hour of the Deſtruction of Jeruſalem:* Yea, it excellently agrees with his Office and Deputation, who being the *Father*'s Servant, *Meſſenger*, and *Miniſter*, followed the Orders of the *Father*, and obeyed him in all things.

See another Anſwer to this Objection, *Tract. de verâ Chriſti Deitate*, p. 124, 125.

CHAP. XIV.

1. AFTER two days was the Feaſt of the Paſſover, and of unleavened Bread; and (*then*) the Chief Prieſts, and the Scribes, ſought how they might take him by craft, and put him to death.

2. But they ſaid, (*let*) not (*this be done*) on the Feaſt-day, leſt there be an Uproar of the People.

3. And (*he*) being in Bethany, in the Houſe of Simon (*formerly*) the Leper, as
a he ſat at Meat, [a] there came a Woman having an Alabaſter-box of Ointment of Spikenard, very precious; and ſhe brake (*or ſhook*) the Box (*of Ointment,*) and (*then*) poured it on his Head.

4. And there were ſome that had Indignation within themſelves, (*at this which the Woman had done,*) and ſaid, Why was this waſte of the Ointment made?

5. For it might have been ſold for more than three hundred Pence, (*and the Money might*) have been given to the Poor: and they murmured againſt her.

6. And (*But*) Jeſus ſaid, Let her alone; Why trouble ye her (*without Cauſe?*) ſhe hath (*in doing this*) wrought a good work on me.

7. For ye have the Poor (*for whom ye pretend ſo much kindneſs*) with you always, and whenſoever you will you may do them good; but me ye have not always, (*my Departure from you being at hand, which will cut off all farther opportunity of ſhewing kindneſs to my Body.*)

8. She hath done what ſhe could, (*to teſtify her Affection to me; for*) ſhe is come aforehand to anoint my Body (*in order*) to the burying (*of it; nor ſhall her Charity be loſt; for,*)

9. Verily I ſay to you, Whereſoever this Goſpel ſhall be preached, (*as I aſſure you it will be*) throughout the whole World, this alſo that ſhe hath done ſhall be ſpoken of, for a Memorial of her.

10. And (*then*) Judas Iſcariot, one of the Twelve, went to the Chief Prieſts, to betray him to them:

11. And when they heard it, they were glad, and promiſed to give him Money (*for ſo doing, covenanting with him for thirty Shekels*; and (*upon this Promiſe*) he ſought how he might conveniently betray him.

12. And (*on*) the firſt day of unleavened Bread, when they killed the Paſſover, his Diſciples ſaid to him, Where wilt thou that we go and prepare (*for thee,*) that thou mayeſt eat the Paſſover?

13. And he ſendeth forth two of his Diſciples, and ſaith to them, Go ye into the City, and (*when you are come into it*) there ſhall meet you a Man bearing a Pitcher of Water; follow him:

14. And whereſoever he ſhall go in, (*go ye in after him, and*) ſay ye to the good Man, (*the Maſter*) of the Houſe, The Maſter ſaith, Where is the Gueſt-chamber, where I ſhall (*may*) eat the Paſſover with my Diſciples?

15. And he will ſhew you a large upper Room furniſhed and prepared; (Gr. *a great upper Room ſtrowed, ready to receive Gueſts,*) there (*ſhall ye*) make ready for us.

16. And his Diſciples went forth, (*from Bethany, ℣. 3.*) and came into the City, and found as he had ſaid to them, and they made ready the Paſſover.

17. And in the Evening he cometh with the Twelve (*to eat of it.*)

18. And as they ſat, and did eat, Jeſus ſaid, Verily I ſay to you, one of you who eateth with me (*at the Table,*) ſhall betray me.

19. And they began to be ſorrowful, and to ſay to him one by one (*ſeverally,*) Is it I? and another, Is it I?

20. And he anſwered and ſaid to them, It is one of the Twelve, (*he*) that (*now*) dippeth with me in the Diſh; (*Matth.* xxvi. 23.)

21. (*Now*) The Son of Man indeed goeth (*to ſuffer,*) as it is written of him; but (*yet*) woe to that Man by whom the Son of Man is betrayed; good were it for that Man, if he had never been born; (*it being better not to be, than to be miſerable for ever.*)

22. And as they did eat, Jeſus took Bread, and bleſſed (*it,*) and brake (*it,*) and gave (*it*) to them, and ſaid, Take, eat; This is my Body (*given for you:*)

23. And he took the Cup, and when he had given thanks (*over it,*) he gave it to them; and they all drank of it;

24. And he ſaid to them, This is (*the Memorial*

Memorial of) my Blood, (*that Blood*) of the New Teſtament, (*or Covenant*) which is ſhed for many.

b 25. Verily I ſay to you, [b] I will drink no more of the Fruit of the Vine, until that day that I drink it new in the Kingdom of God, (i. e. *till after my Reſurrection.*)

c 26. And when they had ſung an [c] Hymn, they went to the Mount of Olives.

27. And Jeſus ſaith to them, All ye ſhall be offended becauſe of (*or ſcandaliz'd in*) me this Night; for (*it will be, as*) it is written, (*Zach.* xiii. 7.) I will ſmite the Shepherd, and the Sheep ſhall be ſcattered.

28. But after that I am riſen, I will go before you into Galilee.

29. But Peter ſaid to him, altho' all ſhall be offended (*at thy Paſſion,*) yet will not I (*be offended.*)

30. And Jeſus ſaith to him, Verily I ſay to thee, this day, even in this night, before the Cock crow twice, thou ſhalt deny me thrice.

31. But he ſpake the more vehemently, if I ſhould die with thee, I will not deny thee in any wiſe; likewiſe alſo ſaid they all.

32. And they came to a place which was named Gethſemane, and he ſaid to his Diſciples, Sit ye here, while I ſhall pray;

33. And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy.

34. And (*he*) ſaith to them, My Soul is exceeding ſorrowful unto Death, Tarry ye here, and watch.

35. And he went forward a little, and fell on the Ground, and prayed, that if it were poſſible, the hour (*of his preſent Temptation*) might paſs from him.

36. And he ſaid, Abba, (*that is*) Father, all things are poſſible to thee, take away this Cup from me; nevertheleſs not what I will, but what thou wilt (*be done.*)

37. And he cometh, and findeth them ſleeping, and ſaith to Peter, Simon, ſleepeſt thou (*after all thy Confidence?*) couldſt not thou watch one Hour?

38. Watch ye and pray, leſt ye enter into Temptation; (*for*) the Spirit truly is (*may be*) ready (*to make good Reſolutions,*) but the Fleſh is weak, (*and ſo unable to perform them, without that Divine Aſſiſtance, which is to be obtained by Prayer, and improved by Vigilance.*)

39. And again he went away, and prayed, and ſpake the ſame Words;

40. And when he returned, he found them aſleep again; for their Eyes were heavy, neither wiſt they what to anſwer him;

41. And he cometh the third time, and ſaith to them, Sleep on now, and take your reſt, it is enough, (ἀπέχει, *the time of watching is now paſt*) the Hour is come (*in which I ſhall be apprehended,*) Behold the Son of Man is betrayed into the Hands of Sinners:

42. Riſe up, let us go; lo, he that betrayeth me is at hand.

43. And immediately, while he yet ſpake, cometh Judas, one of the Twelve, and with him a great Multitude, with Swords and Staves, from the Chief Prieſt, and the Scribes, and the Elders.

44. And he that betrayed him had given them a Token, ſaying, Whomſoever I ſhall kiſs, that ſame is he, [d] take him, and lead him away ſafely. d

45. And as ſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, Maſter, and kiſſed him.

46. And (*then*) they laid their Hands on him, and took him.

47. And [e] one of them that ſtood by, (*namely Peter,*) drew a Sword, and ſmote a Servant of the High Prieſt, and cut off his Ear. e

48. And Jeſus anſwered, (i. e. *ſpake with relation to their manner of coming thus to apprehend him,*) and ſaid to them, Are ye come out as againſt a Thief, with Swords and with Staves, to take me?

49. I was daily with you in the Temple teaching, and (*then*) ye took me not, but (*now ye are permitted to do it, becauſe*) the Scriptures (*which foretold my Sufferings*) muſt be fulfilled.

50. And (*having ſaid this,*) they (*who were with him*) all forſook him, and fled.

51. And there followed him a certain [f] young Man having a linen Cloth caſt about his naked Body, and the young Men laid hold on him; f

52. And he left the linen Cloth (*in their Hands,*) and fled from them naked.

53. And they led Jeſus away to the [g] High-Prieſt, and with him were aſſembled all the Chief Prieſts, and the Elders, and the Scribes. g

54. And Peter followed him afar off, even to the Palace of the High Prieſt, and he ſat with the Servants, and warmed himſelf at the Fire.

55. And the Chief Prieſts, and all the Council [h] ſought for Witneſs againſt Jeſus, to put him to death, and (*but*) found none (*that could teſtify any thing capital againſt him.*) h

56. For many bare falſe Witneſs againſt him, but their Witneſs agreed not together, (Gr. *Their Teſtimony was not ſufficient to render him guilty of Death.*)

57. And there aroſe certain (*Men,*) and bare falſe Witneſs againſt him, ſaying,

58. We have heard him ſay, I will deſtroy this Temple made with Hands, and within three days I will build another made without Hands.

59. But neither ſo did their Witneſs agree together; (i. e. *their Teſtimony did not amount to a capital Crime.*)

60. And the High Prieſt ſtood up in the midſt, and aſked Jeſus, ſaying, Anſwereſt thou nothing? What is it (*of no concern*) that theſe (*Men*) witneſs againſt thee?

61. But he held his peace, and anſwered nothing. Again the High Prieſt aſked him, and ſaid to him, Art thou the Chriſt, the Son of the Bleſſed (*God?*)

62. And Jeſus ſaid, [i] I am, and (*within a while,* Mat. xxvi. 64.) ye ſhall ſee the Son of Man ſitting on the right Hand of Power, and coming in the Clouds of Heaven. i

63. Then the High Prieſt rent his Clothes, and ſaith, What need we any farther Witneſſes?

64. Ye have heard the Blaſphemy (*he now ſpeaks,*) what think ye? And they all condemned him to be guilty of Death (*for it*).

65. And (*then*) ſome began to ſpit on him, and to cover his Face, and to buffet him, and to ſay to him, Propheſy (*who it is that ſmites thee*;) and the (*very*) Servants did ſtrike him with the Palms of their Hands.

66. And as Peter was beneath in the Palace, there cometh one of the Maids of the High Prieſt:

67. And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth;

68. But he denied (*it*) ſaying, I know not (*the Man,*) neither underſtand I what thou ſayeſt; and he went out into the Porch, and the Cock crew.

69. And a Maid ſaw him again, and began to ſay to them that ſtood by, (*what one of them ſaid to him,*) This is one of them (*that were with Jeſus.*)

70. And he denied it again: And a little after they that ſtood by ſaid again to Peter, Surely thou art one of them, for thou art a Galilean, and thy Speech agreeth thereunto, (*or is like thoſe of Galilee.*)

71. But he (*upon this*) began to (*imprecate a*) Curſe (*upon himſelf*) and to Swear (*ſaying with an Oath,*) I know not this Man of whom ye ſpeak:

72. And (*then*) the ſecond time the Cock crew, and Peter, (*upon that*) called to mind the Words that Jeſus ſaid to him, (*viz.*) before the Cock crow twice, thou ſhalt deny me thrice; and when he [k] thought thereon, (*ruſhing forth from the Company,*) he wept (*bitterly.*) k

Annotations on Chap. XIV.

a Ver. 3. Ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς καὶ συντρίψασα τὸ ἀλάβαστρον, καὶ ἔχεεν αὐτοῦ κατὰ τῆς κεφαλῆς· *There came a Woman having an Alabaſter Box of Ointment of Spikenard, very precious, and ſhe brake the Box, and poured it upon his Head.*] Either the πιστικὴ anſwers to the *Syriac Piſtica*, and then it may be rendred Nardus ſpicata, or *Ointment made of the Spikes of Nard*; or if it be a *Greek* Original, I think *Theophylact* well renders it, πιστικὴ ἤ ἄδολος καὶ μετὰ πίστεως κατασκευασθεῖσα, that is, (a) *Nard unadulterated*, and *faithfully prepared*, the great price it carried, tempting many to adulterate it, as *Dioſcorides* and *Pliny* tell us, according to theſe words of (b) *Vadianus*, *Dignum autem cognitu quod*, lib. 13. *Plinius tradit, viz. Novem Herbarum ſpecies eſſe quæ nardum imitentur, & adulterent. Unde intelligimus in tanta fraudis materia uſum loquendi obtinuiſſe, ut piſtica nardus diceretur, quæ ſincera & abſque vitio eſſet,* ἀπὸ τῆς πίστεως, *à fide, & plane* ἄδολος, *hoc eſt germana & nulla arte vitiata.* Moreover it is the Conjecture of Dr. *Hammond*, that συντρίψασα here ſignifies, not to break the *Alabaſter*, that being not eaſily done, but to ſhake it, to liquify the Ointment, and make it fitter to run out; the old *Gloſſary* rendring συντρίβω, *conquatio*. Now Mr. *Clerc* owns that the Word doth not always ſignify to break; but when the Diſcourſe is about a Veſſel that may be broken, he ſaith it muſt ſo ſignify; as if a Veſſel might not be ſhaken, as well as broken; or the Veſſel might not be put for the Ointment in it, it being that which was poured out on Chriſt's Head; or elſe the Veſſel might be only broke, as we break a Flaſk, by ſtriking off the Head of it, and then we may eaſily perceive how, after it was thus broke, the Ointment might be poured on his Head.

b Ver. 25. Οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ Θεοῦ· *Henceforth I will not drink of the Fruit of the Vine, till the day that I drink it new with you in the Kingdom of God.*] Hence we may argue thus againſt the Doctrine of *Tranſubſtantiation*: That which after Conſecration remains *the Fruit of the Vine*, is not ſubſtantially changed into the Blood of Chriſt; therefore that which Chriſt gave the *Apoſtles* to drink, was not ſubſtantially changed into his Blood: The Conſequence is evident, becauſe Chriſt calls that which he gave them to drink, *the Fruit of the Vine*; for that Chriſt ſpake this after the Conſecration of the Elements, St. *Matthew* and *Mark* unanimouſly teſtify; nor doth St. *Luke* contradict them, but only ſaith, our Lord ſpake this alſo after the giving of the *Paſchal* Cup. Nor can St. *Matthew* or St. *Mark* be underſtood of any Cup, but of that which they only mention; now they make mention only of the Cup given at the *Euchariſt*, and therefore can be only underſtood of that. Hence doth the *Romiſh Catechiſm* inform us, that from theſe Words, *I will not drink of the Fruit of the Vine*, the *Catholick Church* hath always taught that our Lord uſed Wine in the Inſtitution of this Sacrament; which yet ſhe could not teach from theſe Words, unleſs they were ſpoken of the ſacramental Cup, ſeeing the Accidents of Wine, without the Subject, cannot be called *the Fruit of the Vine*. And ſeeing Wine is ſtiled αἷμα σταφυλῆς, *the Blood of the Grape*, Deut. xxxii. 14. and by the *Heathens* αἷμα βοτρύων, *Achill. Tatius l.* 2. why may it not by a like Metaphor be ſtiled *Chriſt's Blood?* Moreover, the *Antient Fathers* from theſe Words confuted the Hereſy of the *Encratitæ*, or *Aquarians*, who conſecrated only Water at the Celebration of the Sacrament; declaring that by theſe Words our Saviour ſhewed the thing, which had been bleſſed, was Wine, and therefore was carnis potus, *the Drink of the Fleſh*, ſaith

(a) *St.* Jerom. *on* Matt. 26. verum & ſine dolo, *unſophiſticated Nard.*
(b) Epiſt. de Inſulis Maris Mediter. p. 476, 477.

Irenæus.

Irenæus. Now had not the ſacramental Cup after the Conſecration remained Wine, this Argument could have no Force, ſince then the Orthodox could no more have drank it in the *Euchariſt*, than the *Aquarii*. See *Iren. l.* 5. *c.* 33. *Clem. Alex. Pædag. l.* 2. *c.* 2. *p.* 158. *Chryſoſt. Hom. in Matth.* 26. *p.* 511. *Theodoret. dial.* 1. *p.* 17, 18. and many others cited by *Albert. l. de Euch. c.* 17. *p.* 112.

The following Words, *till I drink it new with you in the Kingdom of God*, are by St. *Luke* thus varied, *till the Kingdom of God come*, ch. 22. 18. or *until it be fulfilled in the Kingdom of God*; and therefore only ſeem to ſignify *till I riſe again from the Dead:* for the Kingdom of God here, and the Kingdom of the *Father* in St. *Matthew*, being certainly the ſame, *viz.* the Kingdom and the Power given to *Chriſt*, the Exerciſe of his Kingly Office being given to him of the *Father*, when one of theſe is come, the other muſt be come alſo. Now (1.) Chriſt calling the *Jews* to Repentance, becauſe *the Kingdom of God is near*, Mark i. 15. upbraiding the *Scribes* and *Phariſees* becauſe they ſuffered *Publicans* and *Harlots* to enter into the Kingdom of God before them, *Mat.* xxi. 31. and threatning that the *Kingdom of God ſhould be taken from them, and given to other Nations*, Mat. xxi. 43. (2.) The *Jews* expecting then *the Kingdom of God*, Mark xv. 43. and thinking it *ſhould ſuddenly appear*, Luke xix. 11. and enquiring of him *when it ſhould come*, Luke xvii. 20. and *ſpeaking of eating Bread with him in it*, Luke xiv. 15. and wiſhing *Proſperity to it, as then coming*, Mark xi. 10. (3.) Chriſt having told them that *the Kingdom of God was near*, Luke xi. 2, 20. that *it was to come to them*, Mat. xii. 28. that it was *among them*, Luke xvii. 21. that ſome of them ſhould not die *till they ſaw the Son of Man coming in his Kingdom*, Mat. xvi. 28. that is, *till they ſaw the Kingdom of God*, Luke ix. 27. till *they ſaw the Kingdom of God come with Power*, Mark ix. 1. and having ſpoken ſo many Parables relating to this Kingdom of God, or State of the Goſpel, *Mark* iv. 30. *Luke* xiii. 18, 20. and laſtly, the Doctrine which he preached being *the Goſpel of the Kingdom of God*, Mark. i. 14. *the Word of the Kingdom*, Matt. xiii. 19. *the Myſtery of the Kingdom of God*, Mark iv. 11. the preaching of it being *the preaching of the Kingdom of God*, Luke iv. 43. --viii. 1.—ix. 2, 11, 60.—xvi. 16. Chriſt alſo after his Reſurrection ſpeaking to his *Apoſtles* of the things *relating to the Kingdom of God*, Acts i. 3. and they preaching to others *the things belonging to the Kingdom of God*, Acts viii. 12. —xix. 8.—xx. 25.—xxviii. 23, 31. exhorting their Hearers *to enter into the Kingdom of God*, Acts xiv. 22. and telling Believers, *they were tranſlated into the Kingdom of God*, Coloſſ. xiii. On theſe Accounts, I ſay, I cannot think this Kingdom of God ſhould ſignify *Heaven*, or the Happineſs then and there to be enjoyed, but rather the Goſpel State, and the Kingdom of *Chriſt* erected at his Reſurrection, and more compleatly begun when *he ſat down at the right Hand of Power*, and was made *Heir of all things*. To *drink this Wine new*, is, by the Interpretation of St. *Luke*, to do it *when it was fulfilled in the Kingdom of God*, v. g. when *Chriſt our Paſſover was ſacrificed for us*, 1 Cor. v. 7. and when that *Blood of the new Covenant*, which was repreſented by the Wine, was actually ſhed, and a new Feaſt was inſtituted in Commemoration of it. And if you yet enquire, when did *Chriſt* thus drink this Wine with them? I anſwer, he did it, not ſo much by *eating and drinking with his Diſciples after he aroſe from the Dead*, Acts x. 41. for that drinking could have no relation either to the *Paſchal*, or the *Sacramental* Cup; as by fulfilling the Promiſe made to them, *Luke* xxii. 29, 30. *I diſpoſe to you a Kingdom, as my Father hath done to me, and ye ſhall eat and drink with me at my Table in my Kingdom*; for in what Senſe ſoever they are here ſaid *to drink with him at his Table*, c
he alſo muſt be ſaid to drink with them.

Ver. 26. Ὑμνήσαντες, *And when they had ſung an Hymn they went forth.*] The *Evangeliſt* may well be ſuppoſed to intend ſuch an *Hymn* as was cuſtomarily ſung at the *Paſſover:* for if *Chriſt* had begun a new and unuſual Hymn, his Diſciples could not have told how to ſing with him: Now the uſual Hymn ſung on the Night of the *Paſſover*, began at *Pſal.* cxiii. and ended at *Pſal.* cxviii. in which *Hymns*, as the *Jews* obſerve, are mentioned, *the Sorrows of the Meſſiah, and the Reſurrection of the Dead.* So Dr. *Lightfoot.*

Ver. 41. Ἀπέχει, Sat eſt, *it is enough.*] Tho' this Senſe of the Word be ſomething rare, and *Stephanus* himſelf could only produce one Inſtance of it, *viz.* theſe Words of *Anacreon*, ἀπέχει βλέπω αὐτὴν, *ſufficit jam video eam*; yet all will not ſeem ſo ſtrange, if we conſider, that in effect it bears the ordinary Senſe of abſtaining in both Places; for here it is the ſame with, *you may abſtain from watching any longer.* And in *Anacreon* it ſignifies, *the Painter, now I ſee her, may abſtain from making any Picture of her.* He that would ſee more Inſtances of the Uſe of the Word in this Senſe, may conſult the Notes of *Gataker* on *Antoninus.* L. 4. §. 49. p. 178.

See the Text vindicated, ℣. 19. and ℣. 70. See *Examen Millii*, ibid.

Ver. 44. Κρατήσατε αὐτὸν, *Hold him faſt, and lead him away ſecurely.*] It is probable that *Judas* thought they could not do this, but that as *Jeſus* had at other times conveyed himſelf from the Multitude, when they attempted to caſt him down a *Precipice*, Luke iv. 30. or to ſtone him, *John* viii. 59.—x. 39. ſo he would have done now. And when he found that he did not reſcue himſelf, *he repented, and went and hanged himſelf*, Mat. xxvii. 5. d

Ver. 47. Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν, *And one that ſtood by drew a Sword;*] *Viz. Simon Peter*, John xviii. 10. Hence, ſaith *Beza*, the Ancients may be confuted, who with ſo great Conſent ſay that *Mark* writ this Goſpel from the Mouth of *Peter*, for why ſhould *Peter* deny his Name, who ſpeaks ſo fully of his Denial of his Lord? I anſwer, ſo doth St. *Matthew* and St. *Luke* ſpeak as plainly of his Denial, and yet both e

conceal his Name who drew the Sword. (2.) The *Ancients* only ſay that *Mark* wrote his Goſpel at the Deſire of others, *Peter neither forbidding nor commanding it to be done*; and that it being done, he did κυρῶται τὴν γραφὴν εἰς ἔντευξιν ταῖς ἐκκλησίαις, *confirm the reading it in the Church.* Euſeb. Hiſt. Eccleſ. l. 2. c. 15. l. 6. c. 14.

f Ver. 51. Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, *And there followed him a certain young Man*, &c.] *Epiphanius* and St. *Jerom* think this young Man was *James* the Brother of our Lord; but he had *forſook him and fled*, ℣. 50. and we read nothing of his return. St. *Chryſoſtom*, *Ambroſe*, and *Gregory*, ſay he was *John*; but *John* was with Chriſt in the Garden cloathed, ℣. 33. and afterwards fled from him, ℣. 50. How then can it be like he ſhould fly naked away? Note alſo, that thoſe Words, *he fled away naked*, need not be ſo underſtood as if he had no Garment, but only ſo, as that he had a linen Garment left. And ſo *Dionyſius Alexandrinus* ſaith of himſelf, ἡμὴν γυμνὸς ἐν τῷ λινῷ ἐσθήματι, *I was naked, having only a linen Garment.* Apud Euſeb. Hiſt. Eccl. l. 6. c. 40. See the Note on *John.* xxi. 7.

g Ver. 53. Καὶ ἀπήγαγον αὐτὸν πρός τὸν ἀρχιερέα, *And they brought him to the High Prieſt*;] That is, to *Caiaphas*, Matth. xxvi. 57. for tho' it be evident from *John* xviii. 13, 14. that he was firſt brought to *Annas*, yet becauſe there was nothing done to him there, and he ſeems only to be detained there till the Council met at the Houſe of *Caiaphas* was ready for him, the other *Evangeliſts* paſs that over in ſilence.

h Ver. 55, 56. Ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτὸν, καὶ οὐχ εὕρισκον. Πολλοὶ γὰρ ἐψευδομαρτύρουν, καθ' ἑαυτοῦ· καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν, *They ſought for Witneſs againſt him to put him to death, and found none; for many bare falſe Witneſs againſt him, but their Witneſs agreed not together.*] If they had many falſe Witneſſes, it cannot be true that they found no Witneſs againſt him. This latter Clauſe therefore, and the like, ℣. 59. ſhould be rendred, *their Teſtimonies were not equal*, viz. to the Charge laid againſt him, that he was worthy to die; or they were not ſufficient, εἰς τὸ θανατῶσαι αὐτὸν, to cauſe him to be put to death, either not teſtifying two of the ſame thing, or elſe not charging him with a Crime that deſerved Death by the Law. For a vain-glorious Boaſt of deſtroying the Temple could not be capital, eſpecially being attended with a Promiſe of rebuilding it in three days. i

Ver. 62. Ἐγὼ εἰμὶ, *I am he.*] The Anſwer, *Matth.* xxvi. 62. Σὺ εἶπας, i. e. *I am what thou haſt ſaid*, is the ſame; for theſe two *Phraſes* are of equal Import in the *Hebrew* Idiom; ſo that we need not here St. *Auſtin*'s Subtilty, *viz. non ego dico, ſed tu ais.*

Ver. 72. Καὶ ἐπιβαλὼν, ἔκλαιε, *And when he thought thereon, he wept.*] I think this reading may be maintained; for tho' *Caſaubon* gave no Inſtance of this ſignification of the word, *Conſtantine* proves out of *Philoponus*, *Dionyſius*, and St. *Baſil*, that it ſignifies κατανοεῖν, mente agitare, *to conſider of*, and *ponder*, or *fix the Mind upon a thing.* So *Euſtathius* ſays, ἐπιβάλλει γοῦν τις νοήματι, ἢ ἔρξῃ, ἤγουν ἠκριβωμένως ἐξεργεῖ, ἢ ἐπιτυκῶς νοεῖ· *the word* ἐπιβάλλω *reſpects either the Action, and then it ſignifies exactly to take it in hand; or the Mind, and then it ſignifies, to conſider of it as we are able*; or as *Phavorinus* interprets it, ἐπιβόλως νοεῖν, *aptly and wiſely to conſider of it.* So again, ἐπιβάλλει τίς, ſaith *Phavorinus*, ἐπιτιθεὶς, ἢ νόων, ἐπιβάλλει ἄν τις νοήματι, &c. ἐπιβάλλεσθαι, ἐπιθυμεῖν, ἐπιβαλλόμενος, ἐπιθυμῶν, i. e. *the word ſignifies to think upon, or conſider of a thing*; and *Theophylact* here renders it ἐνόησας. And this is ſufficient to juſtify our own Tranſlation, That *Peter* remembring what our Saviour had foretold concerning his Denial, and conſidering how exactly, but ſhamefully, (after all his confident Engagements to the contrary) he had fulfilled the ſame, was filled with Compunction, and wept bitterly. (2.) Whereas the other *Evangeliſts* ſay, ἐξελθὼν ἔξω, *He went forth, and wept there*; there is another Expoſition of the word ἐπιβαλὼν, which makes it agree with them, and that is, projiciens ſe foras, *ruſhing out from the Company*, or *caſting himſelf out*, he wept: And plain it is, that in the Book of *Maccabees* it often ſignifies *irruens*, or *ſe projiciens*; as when *Gorgias* attempted ἐπιβαλεῖν εἰς τὴν παρεμβολὴν, projicere ſe, *to ruſh in upon the Camp of the Jews*, 3 Maccab. iv. 2. and *Judas*, νυκτὸς ἐπιβαλὼν, ruſhing upon the *Jamnites by night, ſet fire on the Haven*, 2 Maccab. xii. 9. See alſo Chap. xiii. 15.——xv. 1. But the moſt pertinent Inſtance to this purpoſe is in *Pſal.* cviii. 10. where אשליך בעלו projiciam, vel emittam calceamentum meum, *I will caſt forth my Shoe*, is in the *Greek*, ἐπιβαλῶ τὸ ὑπόδημά μου. Here therefore underſtand only ἑαυτόν, and the Senſe will run agreeably to St. *Matthew* and St. *Luke*; *and caſting himſelf forth, he wept.* k

CHAP. XV.

1. AND ſtraightway in the Morning, the Chief Prieſts held a Conſultation with the Elders and Scribes, and the whole Council: and (*upon that Conſultation they*)
a bound Jeſus, and carried him away, [a] and delivered him to Pilate.

2. And Pilate aſked him, Art thou the King of the Jews? and he anſwering, ſaid to him, Thou ſayeſt it; (i. e. *it is as thou ſayeſt.*)

3. And the Chief Prieſts accuſed him of many things, but he anſwered nothing:

4. And Pilate aſked him again, ſaying, Anſwereſt thou nothing? Behold how many things they witneſs againſt thee.

5. But Jeſus yet anſwered nothing, ſo that Pilate marvelled.

6. Now [b] at (*or after the manner of*) the Feaſt he releaſed to them one Priſoner whomſoever they deſired.

7. And

7. And there was one named Barabbas, who lay bound with them that had made Inſurrection with him, who had committed Murther in the Inſurrection.

c 8. And the Multitude [c] crying aloud, began to deſire him to do as he had ever done to them (*at that Feaſt.*)

9. But Pilate anſwered them, ſaying, Will ye that I releaſe to you the King of the Jews?

10. For he knew that the Chief Prieſts had delivered him for Envy.

11. But the Chief Prieſts moved the Peo-
d ple, that (*they would deſire*) [d] he ſhould rather releaſe Barabbas to them, (*and they accordingly did ſo.*)

12. And (*then*) Pilate anſwered, and ſaid again to them, What will ye then that I ſhall do to him whom ye call the King of the Jews?

13. And they cried out again, Crucifie him.

14. Then Pilate ſaid to them, Why (*deſire you this?*) what Evil hath he done (*to deſerve this Puniſhment?*) And (*But*) they cried out the more exceedingly, Crucifie him.

15. And ſo Pilate (*being*) willing to content the People, releaſed Barabbas to them, and delivered Jeſus, when he had ſcourged him, to be crucified.

16. And the Soldiers led him (*immediately*) away into the Hall called Prætorium, and they call together the whole Band.

17. And they cloathed him with Purple, (*the Robe of Kings,*) and platted a Crown of Thorns, and put it about his Head.

18. And began to ſalute him, (*ſaying in Raillery,*) Hail King of the Jews!

19. And they ſmote him on the Head with a Reed, and did ſpit upon him, and bowing their Knees, worſhipped him.

20. And when they had (*thus*) mocked him, they took off the Purple from him, and put his own Clothes on him, and led him out to crucifie him.

21. And they compel one Simon a Cyrenean, who paſſed by, coming out of the Country, (*and who was*) the Father of Alexander and Rufus, (*two celebrated Chriſtians afterwards*, Acts xix. 33. Rom. xvi. 13.) to bear his Croſs.

22. And they bring him to the place Golgotha, which is, being interpreted, the place of a Skull.

23. And (*there*) they gave him to drink Wine mingled with Myrrh; but he received it not; (*being not willing, by any ſtupifying Draughts, to allay his Pains.*)

24. And when they had crucified him, they parted his Garments, caſting Lots upon them, what every one ſhould take.

e 25. [e] And it was the third hour, and (*when*) they crucified him.

f 26. And [f] the Superſcription of his Accuſation was written over (*his Head thus,*) THE KING OF THE JEWS.

27. And with him they crucified two Thieves, the one on his Right Hand, and the other on his Left.

g 28. [g] And (*thus*) the Scripture was fulfilled, which ſaith, and he was numbred with the Tranſgreſſors.

29. And they that paſſed by, railed on him, wagging their Heads, and ſaying, Ah, thou that deſtroyeſt the Temple, and buildeſt it in three days,

30. Save thy ſelf, and come down from the Croſs.

31. Likewiſe alſo the Chief Prieſts mocking, ſaid among themſelves, with the Scribes, He ſaved others, (*but*) himſelf he cannot ſave.

32. Let Chriſt, (*who ſtiles himſelf*) the King of Iſrael, deſcend now from the Croſs, that we may ſee, and believe; and they (*one of them*) that were crucified with him, reviled him.

33. And when the ſixth Hour was come, there [h] was Darkneſs over the whole Land (*of Judea*) till the ninth Hour; h

34. And at the ninth Hour Jeſus cried with a loud Voice, ſaying, Eloi, Eloi, Lama Sabachthani? which is being interpreted, My God, my God, why haſt thou forſaken me?

35. And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias.

36. And one ran, and filled a Spunge full of Vinegar, and put it on a Reed, and gave him to drink, ſaying, Let alone, let us ſee whether Elias will come to take him down.

37. And Jeſus cried (*again*) with a loud Voice, (*ſaying, Father, into thy Hands I commend my Spirit*) and (*ſo*) gave up the Ghoſt.

38. And (*then*) the Veil of the Temple, (*which parted the Holy Place from the moſt Holy,*) was rent in twain from the top to the bottom. (*See Paraphraſe on* Matth. xxvii. 51.)

39. And when the Centurion, which ſtood over againſt him, ſaw that he ſo cried out, and (Gr. *that he ſo crying,*) gave up the Ghoſt, he ſaid, Truly this Man was the Son of God.

40. There were alſo Women looking on afar off, among whom was Mary Magdalene, and Mary the Mother of James the leſs, and of Joſes, and Salome;

41. Who alſo when he was in Galilee followed him (*as he was teaching,*) and miniſtred to him, and many other Women, which came up with him to Jeruſalem.

42. And now, when the Even was come, becauſe it was (*the Even of*) the Preparation; that is, (*of*) the day before the Sabbath.

43. Joſeph of Arimathea, an [i] honourable Counſellor, who alſo waited for the Kingdom of God, came, and went in boldly to Pilate, and craved the Body of Jeſus (*might be given him.*)

44. And Pilate marvelled, if he were (*that he was*) already dead, and calling to him the Centurion, he aſked him whether he had been any while dead.

45. And when he knew it of (i. e. *the certainty from*) the Centurion, he gave the Body to Joſeph.

46. And he brought fine Linen, and took him down and wrapped him in the Linen, and laid him in a Sepulchre, which was hewn out of a Rock, and rolled a Stone to the Door of the Sepulchre.

47. And Mary Magdalene, and Mary the Mother of Joſes, beheld where he was laid.

Anno-

Annotations on Chap. XV.

a Ver. 1. Παρέδωκαν τῷ Πιλάτῳ, *They delivered him to Pilate.*] Here the Obſervation of *Theophylact* is this, *The Jews delivered up our Lord to the Romans, and they for that Sin were themſelves given up into the Hands of the Romans.*

b Ver. 6. Καλὰ δὲ ἑορτὴν ἀπέλυεν, *And at the Feaſt he delivered up to them a Priſoner whomſoever they deſired.*] I conceive that ἀπέλυεν here is not put for εἰωθει ἀπολύειν, *Matth.* xxvii. 15. *he was wont to deliver up*, as Mr. *Le Cl.* thinks, rather καλὰ δὲ ἑορτὴν ſhould be rendered, ad morem feſti, or ſecundum morem feſti, *after the manner of the Feaſt*; as καλὰ ἄνθρωπον λέγω, *I ſpeak after the manner of a Man*, Rom. iii. 5. Gal. iii 15. κατ' ἄνθρωπον περιπατεῖν, is *to walk after the manner of Men.* 1 Cor. iii. 3. *to fight with beaſts at Epheſus*, καλὰ ἄνθρωπον *after the manner of Men*, 1 Cor. xv. 32. So καλὰ Θεὸν, Dei in morem, *after the Example of God*; and among the *Atticks*, καλὰ τὰ αὐτὰ, that is, κατὰ τὸν αὐτὸν τρόπον, *after the ſame manner.* Now the Feaſt of the Paſſover being celebrated in memory of their Releaſe from *Egypt*, it was agreeable to the Nature of that Feaſt to make this Releaſe at that time, and therefore cuſtomary.

c Ver. 8. Ἀναβοήσας, *Crying out.*] The *Vulgate* and ſome *MSS. Copies* read here ἀναβὰς or ἀναβήσας· but the *Alexandrian Copy*, *Theophylact*, and all the *Eaſtern Verſions*, reading as we do, and the 13th Verſe ſaying that πάλιν ἔκραξαν, *they cried out again*, this muſt paſs only for a Miſtake of the *Copyer*, or of the *Abbreviation* uſed by him.

d Ver. 11. *But the Chief Prieſts moved the People*, ἵνα μᾶλλον Βαραββᾶν ἀπολύσῃ αὐτοῖς, *that he ſhould rather releaſe Barabbas to them*;] *i. e.* That he ſhould releaſe *Barabbas*, and not Jeſus; for their Cry was this, *Not this Man, but Barabbas*, John xviii. 40. And that the Comparative μᾶλλων is often in Senſe negative, ſee the Note on 1 *Tim.* i. 4. So *Matt.* x. 5. *Go not into the way of the Gentiles*, πορεύεσθε μᾶλλον, *but go to the loſt Sheep of the Houſe of Iſrael*, ℣. 6. Mark ix. 43. *It is good to go into Life lame*, μᾶλλον, *and not having two hands to go to Hell.* Eph. iv. 28. *Let him that ſtole ſteal no more*, μᾶλλον δὲ κοπιάτω, *but contrariwiſe let him labour*, chap. v. 4. *Let not there be among you Filthineſs, or ſcurrilous Speaking*, μᾶλλον δὲ, *but giving Thanks.* See *John* xii. 43. *Rom.* xiv. 13. *Eph.* v. 11.

Ver. 14. And *Matt.* xxvii. 13. Τὶ γὰρ κακὸν ἐποίησεν.] *Stephanus*, and other *Criticks* note, that here, and *Acts* xix. 35. τὶς γὰρ ἐστιν ἄνθρωπος, the Particle γὰρ ſeems redundant, which alſo our Tranſlation ſeems to own by not tranſlating it in either of theſe Places; yet doth it rather ſeem to be here, as elſewhere it is, a rational Particle, and to have an elegant Relation, by way of Anſwer, to what went before. So when the *High-Prieſt* had ſaid of *Jeſus*, Crucify him; *Pilate*'s Anſwer is, *Why ſhould I crucify him, for what Evil hath he done?* And in the latter Place the Town-Clerk, to appeaſe the Cry of the Rabble, *Great is Diana of the Epheſians*, ℣. 29. anſwers, *What needs this Cry, for who knoweth not that the City of Epheſus is a Worſhipper of the Great Goddeſs Diana?*

e Ver. 25. Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν, αὐτὸν, *And it was the third Hour, and they crucify'd him.*] But St. *John* ſaith, *it was* ὥρα ὡσει ἕκτη, *about the ſixth Hour*, ch. xix. 14. when Even, he was *condemned* to Crucifixion. But then it muſt be obſerved, that the *Greek MSS.* produced by *Camerarius*, *Beza*, and *R. Stephanus*, read in St. *John*, ὡσει τρίτη, *about the third hour*; that *Nunnus* ſeems to have read ſo, his *Paraphraſe* running after this manner, ἦν δὲ τιταινομένη τριλάτη θανατηφόρῳ ὥρα, *the third hour was not yet paſt*; that *Theophylact* contends it ought to be ſo read, and that becauſe the three other *Evangeliſts* unanimouſly ſay, that the Darkneſs began *at the ſixth Hour*, which yet began not till after our Lord had hung upon the Croſs ſome conſiderable time; till after the Soldiers had divided his Garments, the *Jews* had mocked him, and bid him come down from the Croſs, and the Diſcourſe had paſſed between the two Thieves among themſelves, and betwixt the repenting Thief and our Lord. And laſtly, the Author of the *Conſtantinopolitan Chronicle* ſaith expreſly, that τὰ ἀκριβῆ βιβλια αὐτό τε τὸ ἰδιόχειρον τῶ εὐαγγελίστᾳ Ἰωαννῆ, *that the exacter Copies, and the Manuſcript of St.* John *kept till his time at* Epheſus, *read*, ὥρα ὡσει τρίτη, *about the third Hour.* See St. *Jerom* in *Pſal.* lxxvii. And the change from γ the third to ϛ the ſixth is ſo eaſy, that this may very reaſonably be owned in the latter Copies of St. *John*'s Goſpel; eſpecially if we conſider how punctual St. *Mark* is in the Enumeration of the Hours, ſaying, *It was the third Hour, and they crucified him*, or began to lead him away to be crucified; and *ver.* 33. *when the ſixth hour was come*, from that time *there was darkneſs over the whole Earth till the ninth hour*; and *ver.* 34. at the ninth Hour Jeſus expired.

This I prefer before the Expoſition of ſome others, that St. *John* ſpeaks of the Hours according to the *Roman*, and St. *Mark* according to the Computation of the *Jews*; 1*ſt*, Becauſe this alters not the Difficulty, there being the ſame Diſtance of Time betwixt the *Romans* ſixth, and the *Jews* third Hour, as between the *Jews* third, and their *ſixth*, *i. e.* three Hours difference. And, 2*dly*, Becauſe the vulgar Hours by which the *Romans* reckoned, and the Hours of the *Jews* were the ſame, *viz.* twelve, as our Lord ſhews in theſe Words, *Are there not twelve Hours of the day?* John xi. 9. And *Dempſter* in theſe Words, *dies civilis duodecim horarum*, Auctu. p. 175. The civil Day of the *Romans* contained twelve Hours. And, (3*dly*,) If St. *Mark*, writing his Goſpel at *Rome* for the *Romans* there, retains the *Jewiſh* Hours, we have more reaſon to conceive that St. *John* ſhould do ſo.

f Ver. 26. Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτῶ ἐπιγεγραμμένη, *And the Superſcription of his Accuſation was written.*] This is ſpoken according to the manner of the *Romans*, by whom the Title

Title of the Crimes, for which the Criminals were condemned, were either carried before them, or affixed to the Inſtrument of their Puniſhment: Thus (a) *Dio* ſpeaks of a *Roman* Servant crucified by his Maſter, μετὰ γραμμάτων τὴν αἰτίαν τῆς θανατώσεως δεικνύντων, *with a Writing declaring the Cauſe of his Death.* See of this Matter other Inſtances in *Lipſius de cruce, l.* 2. *c.* 11. *p.* 52, 53.

g Ver. 28. Καὶ ἐπληρώθη ἡ γραφὴ, *And the Scripture was fulfilled which ſaith,* Iſa. liii. 12. *and he was numbred with the Tranſgreſſors.*] Seeing *Abarbanel,* and (b) R. *Moſes Alſhe,* teſtify that their *Rabbins* did with one Mouth confeſs that the Words of this Chapter were ſpoken *of Meſſiah the King,* and they bring in God inquiring of the *Meſſiah,* thus, (c) *Wilt thou heal and redeem my Sons after ſix thouſand Years? Wilt thou bear Chaſtiſement to expiate their Iniquities according to what is written?* Iſa. liii. 4. *Surely he bore our Griefs*; they cannot reaſonably deny that theſe Words were fulfilled by *Chriſt*'s Crucifixion between two Thieves.

h Ver. 33. Σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, *There was darkneſs over the whole Earth.*] Of this Darkneſs (d) *Africanus* ſpeaks thus, τοῦτο τὸ σκότος ἔκλειψιν ἡλίου Θάλλος ἐπικαλεῖ τρίτῃ τῶν ἱστοριῶν, ὡς ἐμοὶ δοκεῖ ἀλόγως, *this Darkneſs* Thallus *calls an Eclipſe of the Sun in the third Book of his Hiſtory, but without reaſon, as I conceive.* (e) *Origen* ſaith, Phlegon *in the fourteenth Book of his Chronicles writ of the Defection of the Sun under* Tiberius Cæſar, *in whoſe Reign it is manifeſt that our Lord ſuffered.* (f) *Tertullian* ſaith, that this prodigious darkning of the Sun was recorded in the *Roman Archives*; *For,* ſaith he, *at the ſame moment about noontide the day was withdrawn, they, who knew not that this was foretold, concerning Chriſt, thought it was an Eclipſe.* And *Euſebius* in his *Chronicle* at the 18*th Year of Tiberius,* ſaith, *Chriſt ſuffered this Year. In which time we find in other Commentaries of the Heathens theſe Words, there was a Defection of the Sun,* Bithynia *was ſhaken with an Earthquake, and many Houſes fell down in the City of* Nice: and then he proceeds to the Teſtimony of *Phlegon.*

Ver. 43. Εὐσχήμων βουλευτὴς, *An honourable Counſellor*;] That is, ſaith Dr. *Hammond,* a *Decurio,* one of thoſe who were appointed for a ſtanding Counſel to a *Roman Colony.* But againſt this Mr. *Le Clerc* objects that he was *Joſeph of Arimathea*; now, ſaith he, *that was never reputed a Roman Colony,* and therefore he conjectures he is here named a *Counſellor,* as being one of the greater *Sanhedrim,* or of the Counſel of the *High Prieſt,* who had a Chamber in the Temple in which he conſulted with the *Prieſts,* called *the Chamber of the Counſellors,* ſaith Dr. *Lightfoot* here; they who were of the Council of the *High Prieſt* being called, ſaith he, βουλευταὶ, *Counſellors.* And this is the moſt likely, becauſe *Arimathea* was a City of *Judea*; this *Joſeph* had a Sepulchre in *Jeruſalem,* and *waited for the Conſolation of Iſrael,* which are Indications rather of a *Jew,* than of a *Roman*; and eſpecially becauſe it is peculiarly noted of him by St. *Luke, That he conſented not to the Counſel or Actions of them who* deſtroyed our Lord, *ch.* xxiii. 51. He therefore might have conſented to them, being one of the *Sanhedrim*: Hence he is introduced, *John* xix. 38, 39. with *Nicodemus,* who certainly was one of the great *Sanhedrim,* John iii. 1. —vii. 50. doing kind Offices to *Chriſt*; the firſt, begging his Body, that it might not be buried in the common Burial-place of Malefactors; the other, bringing Spices to embalm him, as being both *Diſciples* of the *Holy Jeſus,* Matt. xxvii. 57.

CHAP. XVI.

1. AND when the Sabbath was paſt, Mary Magdalene, and Mary the Mo-
a ther of James and Salome, (*who*) [a] had bought ſweet Spices, that they might come and anoint, (i.e. *embalm*) him: (*Set out.*)

aa 2. And [aa] very early in the Morning, the firſt Day of the Week, they came to the Sepulchre at the Riſing of the Sun.

3. And they ſaid among themſelves, Who ſhall roll us away the Stone from the Door of the Sepulchre?

4. And when they looked, they ſaw that the Stone was rolled away; for (*that which made them ſollicitous about it, was, that*) it was very great.

5. And entring into the Sepulchre, they ſaw (*one in the Shape of*) a young Man, ſitting on the right ſide (*of the Sepulchre,*) clothed with a long white Garment; and they were affrighted, (*at the Sight of him:*)

6. And he ſaith to them, Be not (*ye*) affrighted (*for*) ye ſeek Jeſus of Nazareth who was crucified, he is riſen, he is not here; (*come near, and*) behold the Place where they laid him.

7. But go your way, tell his Diſciples, and b
(*eſpecially*) [b] Peter, that he goeth before you into Galilee, there ſhall ye ſee him, (*according*) as he ſaid to you.

8. And they went out quickly, and fled from the Sepulchre, for they trembled, and were amazed (*at the ſight*;) neither ſaid they any thing to any Man (*whom they met by the way*) for they were afraid.

9. Now when Jeſus was riſen early the firſt Day of the Week, he appeared firſt to Mary Magdalene, out of whom he had caſt ſeven Devils.

10. And ſhe went and told them that had been with him, (*his Diſciples,*) as they mourned and wept.

11. And (*but*) they, when they had heard that he was alive, and had been ſeen of her, believed not.

12. After

(a) L. 54. p. 598. (b) In Iſa. lii. 13. (c) *See* Cartw. Mell. Cr. Sec. p. 2975.
(d) Chronogr. (e) Contra. Celſum, l. 2. p. 80. (f) Apol. c. 21.

12. After that, he appeared in another Form to two of them as they walked, (*to Emmaus*, Luke xxiv. 13.) and (*ſo*) went into the Country.

13. And they went and told it to the reſidue, neither [c] believed they them: (*See the Note.*)

14. Afterward he appeared to the Eleven as they ſat at Meat, and [d] upbraided them with their Unbelief, and Hardneſs of Heart, becauſe they believed not them who had ſeen him after he was riſen.

15. And he ſaid to them, Go ye into all the World, and preach the Goſpel to every [e] Creature (*to all Nations*, Matth. xxviii. 19.)

16. He that believeth, and is baptized, [f] ſhall be ſaved, (*by his continuance in that Faith*, 1 Cor. xv. 2. Coloſ. i. 23.) but he that believeth not (*the Goſpel preached, and by Miracles confirmed to him,*) ſhall be damned.

17. And theſe [g] Signs ſhall follow them that believe; (*by virtue of that Faith*) in my Name ſhall they caſt out Devils, (*and*) they ſhall ſpeak with new Tongues, (*which they had not learned.*)

18. They ſhall take up Serpents (*without being hurt by them*;) and if they drink any deadly thing, (*the Poiſon of*) it ſhall not hurt them; they ſhall lay their Hands on the Sick, and they ſhall recover.

19. So then, after the Lord had ſpoken (*thus*) to them, he was received up into Heaven, and ſat at the right Hand of God.

20. And they went forth, (*after the Holy Ghoſt had come upon them,*) and preached every where, the Lord working with them, and confirming the Word with Signs following. Amen. (i. e. *So it was.*)

Annotations on Chap. XVI.

a Ver. 1. Ἠγόρασαν ἀρώματα, *Had bought Spices.*] This Tranſlation is juſtified from *Luke* xxiii. 56. where it is ſaid, They prepared theſe Spices (before,) and reſted on the Sabbath day; ſo that the *Aoriſt* is here put for the Perfect Tenſe. See Examples of like nature, Note on 1 *Cor.* v. 9.

aa Ver. 2. Καὶ λίαν πρωὶ τῆς μιᾶς τῶν Σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, *Very early in the Morning*;] ὀψὲ τῶν Σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν Σ. *in the end of the Week, as it began to draw towards the firſt day of the Week*, Mat. xxviii. 1. *on the firſt of the Week*, ὄρθρου βαθέος, *very early in the Morning*, Luke xxiv. 1. Σκοτίας ἔτι οὔσης, *when it was yet dark*, John xx. 1. *i. e.* they began their Journey to ſee the Sepulchre, whilſt it was only Twilight, or whilſt there was a mixture of Light and Darkneſs, ſaith St. *Matthew*, ὄψε τῶν Σαββάτων, *after the end of the former Week*; ſee the Note there; they paſſed through the City, and came to the Sepulchre, ἀναλείλοντος τοῦ ἡλίου, *as the Sun began to ariſe.* This may be illuſtrated from a Paſſage of (a) *Agellius*, That *when two times immediately ſucceed one another, it matters not whether we reckon from the end of the one, or the beginning of the other.*

b Ver. 7.—Καὶ τῷ Πέτρῳ, *Say to his Diſciples, and to Peter.*] *Peter* is here named, not as Prince of the *Apoſtles*, but, as the *Fathers* ſay, for his Conſolation, to take off the Scruple which might lie upon his Spirit; whether, after his threefold denial of his Maſter, he had not forfeited his Right to be one of *Chriſt*'s Diſciples. So (b) St. *Gregory*, *Jerom*, St. *Chryſoſtom*, and others.

c Ver. 13. Οὐδὲ ἐκείνοις ἐπίστευσαν, *Nor believed they them:*] And *ver.* 11. *They believed not; when he ſhewed them his Hands and Feet, they believed not for Joy*, Luke xxiv. 41. *When they ſaw him*, according to his Promiſe in Galilee, *ſome doubted*, Mat. xxviii. 17. Hence one of the *Ancients* ſays well, Nos de illorum dubitatione ſolidari, *Their doubting is the Confirmation of our Faith*; and the more difficulty they ſhewed in believing *Chriſt*'s Reſurrection, the greater Reaſon have we to believe it; for the Teſtimony of them, who believed not themſelves till after unqueſtionable Conviction, is the more credible on that account.

d Ver. 14. Ὠνείδισε τὴν ἀπιστίαν αὐτῶν, καὶ σκληροκαρδίαν, &c. *He upbraided them for their Unbelief and Hardneſs of Heart, that they believed not them that had ſeen him:*] That after ſo many Aſſurances from his own Mouth, that he would *riſe again the Third Day*; and after ſo many Eye-witneſſes, that he had performed his Promiſe, they believed not: And, if this be attributed to them as culpable Unbelief, and *Hardneſs of Heart*, ſurely they muſt much more be guilty of theſe Sins, who, after the Teſtimony of theſe *Apoſtles*, and *Five Hundred* more Eye-witneſſes of his Reſurrection, after the ocular Teſtimony of a whole World of *Chriſtians*, touching the mighty Miracles performed in his Name by the *Apoſtles*, the choſen *Witneſſes of his Reſurrection*, and by many others, who believed it, and were baptized into this Faith, after ſo many internal and external Experiments all *Chriſtian Churches* had of the miraculous Gifts of the Spirit, exerciſed before their Eyes and their Aſſemblies, and by themſelves, for a whole Age together, do yet continue to diſbelieve that Reſurrection, and the Faith confirmed by it.

e Ver. 15. *Preach the Goſpel,* πάσῃ τῇ κτίσει, *to every Creature*;] i. e. to all Men; not in oppoſition to, but in conjunction with the *Jews*, to whom they were firſt to preach it; for ſo their Commiſſion runs, *viz. To preach* εἰς πάντα τὰ ἔθνη, *to all Nations, beginning at Jeruſalem*, Luke xxiv. 47. See this more fully, Note on *Rom.* viii. 23.

Ver. 16. Ὁ

(a) *Tempora duo cum inter ſe oppoſita ſunt, atque ita cohærentia, ut alterius finis, cum alterius initio miſceatur, non refert utrum per extremitatem prioris, an per initium ſequentis, locus ipſe confinis demonſtretur*, l. 7. c. 21.

(b) *Si Angelus Petrum non nominâſſet, venire inter Diſcipulos non auderet, vocatur ergo ex nomine ne deſperet ex Negatione.* Hom. 21. in Evang. ἐπειδὴ ἠρνήσατο ὁ Πέτρος, Theop. in locum. Hieron. & Beda in Gloſſ. Ord.

f Ver. 16. Ὁ πιςεύσας καὶ βαπτισθείς, σωθήσεται· ὁ δὲ ἀπιςήσας, κατακριθήσεται, *He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.*] He ſhall be ſaved, *i. e.* he ſhall by virtue of that Faith and Baptiſm, be put into a ſtate of Salvation; ſo that, if he continue in that Faith, and do not wilfully recede from his Baptiſmal Covenant, he ſhall actually be ſaved; of which Import of the Phraſe, *Salvation* and being *Saved*, ſee Note on *Eph.* ii. 8. Note alſo, that they who hence conclude, that *Infants* are not capable of *Baptiſm*, becauſe they cannot believe, muſt alſo hence conclude they cannot be ſaved; Faith being here more expreſly required to Salvation than to Baptiſm. Note, *3dly*, That in the ſecond Clauſe Baptiſm is omitted, becauſe it is not ſimply the want of Baptiſm, but the contemptuous neglect of it, which makes Men guilty of Damnation; otherwiſe, *Infants* might be damned for the Miſtakes, or the Prophaneneſs of their Parents.

g Ver. 17. Σημεῖα δὲ τοῖς πιςεύσασι ταῦτα παρακολουθήσει, *And theſe Signs ſhall follow them that believe*, &c.] Of the *caſting out Devils, the healing Diſeaſes, the ſpeaking with new Tongues*; ſee the General Preface to the Epiſtles, §. 17, 18, 19. Of the drinking of deadly Poiſons, I find but four Inſtances recorded in *Hiſtory*; that of (c) *Barſabas*, who, ſaith *Papias*, drank of it without hurt; that of the *Cæcilian* Soldier, mentioned by *Ado*, in his *Martyrology*; that of *Sabinus*, Biſhop of *Canoſo*, mentioned by *Gregory* of *Tours*; and that of *Joſhua ben Levi*, who having drank a deadly Poiſon, was, ſaith the *Jewiſh Talmud, cured by pronouncing the Name of Jeſus*. Of taking up Serpents without hurt, tho' venomous, we find in *Scripture* only the Inſtance of St. *Paul*, Acts xxviii. 5. and in *Church-Hiſtory*, we find but few of any Credit, tho' the Words of (d) *Tertullian* ſeem to intimate, That *the Faith of Chriſtians not only preſerved themſelves, but helped even Heathens*. And Miracles of this Nature being more liable to Exceptions than thoſe which were performed upon Unbelievers; it being eaſy to imagine, they might have ſome *Antidotes* againſt the Venom of thoſe Beaſts, or the pernicious Operations of thoſe Draughts, it ſeemed good to Providence, to be more ſparing in affording them.

By way of *Appendix* to this Chapter, it may be noted, That St. *Jerom* hath long ſince told us, that *this Chapter was rarely to be found in this Goſpel, and that ſcarce any of the Greek Copies had it:* But, notwithſtanding theſe Words of *Jerom*, it is evident, that this Chapter was owned in the Times of (e) *Irenæus*, who cites the 19th Verſe of it, and ſays, That St. *Mark in the end of his Goſpel tells us, that Chriſt aſcended into Heaven*, &c. The (f) *Apoſtolical Conſtitutions* cite theſe Words, ℣. 16. *He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.* (g) They alſo fully cite the 17th and 18th Verſes. This Chapter is alſo to be found in all the *Verſions*, and, as *Beza* teſtifies, in all the *old MSS.* Nor doth *Theophylact* in his Notes upon it, take notice of any *Greek* Copies where it had been wanting.

And as for the ſeeming Oppoſition betwixt what is recorded in this Chapter, and in the other *Evangeliſts*, which (h) *St. Jerom* tells us, *was the occaſion why this Chapter was by ſome rejected*; I ſhall firſt enumerate them, and then endeavour to return a ſufficient Anſwer to them.

Object. 1. St. *Matthew* and St. *Mark* make mention only of one *Angel* appearing to, and ſpeaking with the Women which came to the Sepulchre; whereas St. *Luke* and St. *John* mention two *Angels*.

Anſw. I cannot here approve the Solution of *Voſſius*, That one *Angel* only is mentioned by St. *Matthew* and St. *Mark*, becauſe one only ſpake to the Women; ſeeing St. *Luke* ſaith in the Plural, εἶπον πρὸς αὐτὰς, *The Angels ſaid unto them*, chap xxiv. 15. St. *John* λέγουσι αὐτῇ ἐκεῖνοι, *they ſaid to Mary Magdalene*, chap. xx. ℣. 13. beſides, the place of their Appearance, and the Words they ſpeak, differ from the place and words of the firſt *Angel*.

I anſwer therefore, that one only is mentioned by St. *Matthew* and St. *Mark*, becauſe the Women ſtanding without the inward Sepulchre, or being only on the Floor, or Pavement of it, ſaw but one *Angel*, who ſaid unto them, *He is not here, he is riſen; come ſee the place where the Lord lay*; and then *go tell his Diſciples, and Peter of* it, *Matt.* xxviii. 6. *Mark.* xvi. 6. But when, in obedience to the words of this *Angel*, they proceed to look into the Cave, or inward Sepulchre, where the Lord lay, they ſee two other *Angels*, one ſitting at *Chriſt*'s Head, another at his Feet, where his Body was laid, *John* xx. 12. *Luke* xxiv. 5. and ſaying Words the other did not, but giving them no intimation that they ſhould tell theſe things to *Chriſt*'s *Diſciples*; and this ſeems to be a plain account of this matter, from the very Words of the *Evangeliſts*.

Object. 2. St. *John* and St. *Matthew* ſay, The Women ſtood without the Sepulchre, when they ſaw the *Angel*, or *Angels*; St. *Mark* and St. *Luke*, that they had this Viſion when they were come *within the Sepulchre*.

Anſw. (1.) That the Truth of the Matter of this Objection, may be juſtly queſtioned. For, *1ſt*, as St. *John* ſaith of *Mary Magdalene*, ſhe ſtood πρὸς τὸ μνημεῖον, *at the Sepulchre*,

(c) Euſeb. Eccl. Hiſt. l. 3. c. 39. p. 112.

(d) *Nobis fides præſidium, ſi non & ipſa percutitur diffidentia ſignandi ſtatim & adjurandi & urgendi beſtiæ calcem, hoc denique modo etiam Ethnicis ſæpe ſubvenimus, donati à Deo ea poteſtate quam Apoſtolus dedicavit quum morſum viperæ ſprevit.* Scorp. c. 1.

(e) *In fine autem Evangelii ait Marcus, & quidem Dominus Jeſus poſtquam loquutus eſt eis receptus eſt in Cælos, & ſedet ad dexteram Dei*, l. 3. c. 11. *p.* 257. (f) l. 6. c. 15. (g) l. 8. c. 1.

(h) *Hujus quæſtionis duplex ſolutio eſt, aut enim non recipimus Marci Teſtimonium, quod in raris fertur Evangeliis, omnibus Græciæ libris penè, hoc capitulum in fine non habentibus, præſertim cùm diverſa atque contraria Evangeliſtis cæteris narrare videatur.* Ep. ad. Hedib. Qu. 3. Greg. Nyſſen. Orat. 2. in Reſur. Euthymius.

which may ſignify either within or without it, ℣. 11. So ℣. 1. he ſaith, She came εἰς τὸ μνημεῖον, *into the Sepulchre*; and that ſhe was upon the Pavement, or in the outward Sepulchre, when ſhe is ſaid to ſtand at the Sepulchre, is evident from this, That only by ſtooping down ſhe looked down into the Cave, or inward Sepulchre, where the Angels ſtood at the place where his Body had been laid, ℣. 11, 12. St. *Matthew* ſaith nothing directly of the Place where the Women were, when they ſaw the *Angel*; but becauſe he ſaith, that the *Angel* ſat upon the Stone which he had rolled from the Sepulchre, hence they conclude, that the *Angel* ſat without the Sepulchre; but the Stone being rolled to the Mouth of the Cave, or inward Sepulchre, where *Chriſt*'s Body lay, *Matt.* xxvii. 60. the *Angel* might ſit upon it thus rolled away, and yet ſit in a part of the outward Sepulchre, or Pavement, as St. *Mark* ſaith he did, ℣. 5. when he bid the Women come, and ſee where the Lord lay. In a word, They were without the Cave, or inward Sepulchre, according to St. *Matthew*; but within the Pavement, outward Fence, Sept or Wall of the outward Sepulchre, when they ſaw the ſingle *Angel*, as St. *Mark* ſaith: Being invited, *Mary Magdalene* ſtoops down into the Cave, or inward Sepulchre, of which St. *Luke* and St. *John* ſpeak, and ſees two *Angels* preſent there, in a quieſcent poſture, repreſented in Scripture ſometimes by ſitting, ſometimes by ſtanding.

Object. 3. St. *Mark* ſaith, ℣. 8. the Women *ſaid nothing to any Man*; the other three *Evangeliſts*, That they told theſe things to the *Apoſtles*, or *Diſciples*.

Anſw. And ſo ſaith St. *Mark* expreſly, That *they went and told theſe things*, τοῖς μετ' αὐτοῦ, *to thoſe who belong'd to Chriſt*, and were uſually with him, ℣. 10, 11. And he ſaith only, ℣. 8. That during their Flight from the Sepulchre, and Amazement, before Chriſt's Appearance to *Mary*, ℣. 9. they ſaid nothing to any whom they met about the Sepulchre.

Object. 4. St. *Matthew*, *Mark*, and *Luke* ſay, That the Women came firſt to the Sepulchre, ſaw the *Angel*, *or Angels*; yea, and *Chriſt* too, ſay *Matthew* and *Mark*, before they came to the *Apoſtles*; St. *John* ſaith, Chriſt was ſeen of *Mary*, after St. *John* and *Peter* had been at the Sepulchre.

Anſw. I anſwer here again, the Matter of Fact ſeems not exactly related in this Objection: For *John* ſaith expreſly, as the other *Evangeliſts* did, That *Mary Magdalene* came firſt to the Sepulchre, and ſeeth the Stone rolled away, ℣. 1. and that ſhe ran, and told *Peter* and *John* of it, ℣. 2. He therefore doth not, or could not ſay, That *Peter* and *John* came before *Mary* to the Sepulchre. Moreover, it is plain from all the other *Evangeliſts*, and eſpecially from St. *Luke*, That *Peter* and *John* went to the Sepulchre after ſhe had told theſe things to the *Apoſtles*; for having ſaid this, ℣. 10. he adds, ℣. 12. That *Peter riſing up, ran to the Sepulchre*: And ℣. 22, 23. he introduces two Diſciples, ſpeaking thus to Chriſt, *Some Women of our own being early at the Sepulchre, made us aſtoniſhed; for they came, ſaying, They had ſeen a Viſion of Angels, who told them, that he was alive.* Vain here ſeems the Imagination of ſome, who ſay, St. *John* ſpeaks here of *Peter* and *John* firſt, becauſe their Teſtimony was to be preferred before the Teſtimony of Women; for they neither ſaw *Chriſt*, nor had a Viſion telling them, that he was riſen, as the Women had, and did, but only ſaw his Body was not there, which the *Jews* denied not. The Words therefore of St. *John*, ℣. 11. Μαρία δὲ εἰς-ήκει, may be rendred thus, *Mary had ſtood at the Sepulchre, and ſtooping down, had ſeen*; and then there is no word of any Difference in the Order of this Narration among the *Evangeliſts*, tho' nothing is more ſlight than that: Or elſe, it may be ſaid, That St. *John* thus poſtpones the Story of *Mary Magdalene*, becauſe he having a particular thing to ſay of her, ℣. 15. which all the other *Evangeliſts* had omitted, he would put her whole Story together.

Object. 5. St. *Matthew* ſaith, The Women *held Chriſt's Feet*, ℣. 9. but St. *John*, that Chriſt ſaid to *Mary Magdalene*, *Touch me not*, ℣. 17.

Anſw. True it is, that St. *John* ſaith, *Chriſt* ſpake thus to her; but he ſaith not, that *Chriſt* ſaid this before ſhe had touched him; and therefore he ſaith nothing in oppoſition to St. *Matthew*. Beſides, the meaning of thoſe Words, *Touch me not*, is only this, Be not ſo ſollicitous to hold me, as if I was immediately to go hence, and thou ſhouldſt ſee me no more; thou mayeſt have time ſufficient for that, for *I do not yet aſcend*. See the Note on *John* xx. 17.

Object. 6. Here it is ſaid, *ver.* 12, 13. that the two Diſciples returning from *Emmaus told theſe things*, (concerning our Lord's Reſurrection) *to the Reſidue, neither believed they them*. But *Luke* xxiv. 34. 'tis ſaid that at their Return, they heard them, ſaying, *The Lord is riſen indeed, and hath appeared to Simon*.

Anſwer. They ſaid this indeed, but not with a firm Faith, excluding doubting; for after this *Jeſus* himſelf appearing to them, *doubtful Thoughts aroſe within them*, Luke xxiv. 38. And when our Lord had ſhewn them his Hands and his Feet, *they believed not yet for Joy, and wondred*, ℣. 41. See Dr. *Lightfoot* on *Luke* xxiv. 34.

A N

AN

APPENDIX

To Chapter the Fourteenth:

Concerning the Day on which our Lord did eat the Paſſover *with his* Diſciples.

FOR Reſolution of this Queſtion, let it be noted:

1*ſt*, That the *Paſchal* Lamb was to be killed in the Evening of the 14th Day of the Month *Niſan*; for ſo we read, *Exod.* xii. 6. *And the whole Congregation ſhall kill it in the Evening*, or *between the two Evenings*, ſaith the *Hebrew:* So alſo *Lev.* xxiii. 5. *In the 14th day of the Firſt Month at Even*, Hebr. *between the two Evenings ſhall be the Lord's Paſſover.* Now hence we learn, that tho' the Day of the *Jews* began and ended at the Evening, yet was it the latter Even, on the 14th Day, in which the *Paſſover* was to be killed; becauſe the *Jews* had not two Evenings in the Morning, but only in the cloſe of the Day, the latter Evening beginning at the Setting of the Sun: And, (2.) Becauſe the 15th Day, or *firſt day of unleavened Bread* began immediately after the eating of the *Paſchal* Lamb; and therefore, *Ver.* 7. is called the Day *when they did ſacrifice the Paſſover*; and the ſeven Days of it were accounted from that Day to the 21ſt Day of the ſame Month, *Exod.* xii. 17, 18. Whereas had they been reckoned from the beginning of the 14th Day, there would have been not ſeven only, but eight Days of unleavened Bread. Accordingly (a) *Joſephus* doth inform us, That they did kill the *Paſchal* Lambs, ἀπὸ ἐνάτης ὥρας μέχρι ἑνδεκάτης, *from the ninth Hour to the eleventh.* Note,

2*dly*, That the *Paſchal* Lamb was to be killed and offered at a ſet time, and the whole Congregation was never to transfer it to another Seaſon: for it is expreſly ſaid, *Exod.* xii. 14. *This Day* (of the Paſſover) *ſhall be to you for a memorial, and ye ſhall keep it, (i. e.* this ſame Day,) *as a Feaſt by an Ordinance for ever*; and *chap.* xiii. 10. *Thou ſhalt keep this Ordinance* (of the Paſſover, and of the Feaſt of unleavened Bread,) למועדה *in its ſet time from Year to Year:* and *Lev.* xxiii. 5. *On the fourteenth Day at Even ſhall be the Lord's Paſſover:* Whence it is evident, there could be no Tranſlation of either of theſe Feaſts to another Day, Time or Seaſon, without plain Violation of the Law of *Moſes.*

Moreover, The Reaſon of the Tranſlation aſſigned by thoſe who hold the *Jews* did thus tranſlate it when our *Saviour* ſuffered, is this, *viz.* That this was done, that the firſt Day of unleavened Bread, being as a *Sabbath*, might fall upon a *Sabbath-day*, leſt two Sabbaths ſhould ſucceed each other: Whereas 'tis evident, that upon this Tranſlation, two *Sabbaths* muſt ſucceed each other; for the ſeventh Day of unleavened Bread being a *Sabbath* as much as the firſt, *Exod.* xii. 16. muſt then fall upon the *Friday* following, and ſo two *Sabbaths* muſt ſucceed each the other.

3*dly*, That Chriſt did eat the laſt Paſſover with his Diſciples at the Day and Time accuſtomed, and did not anticipate the Day, ſeems evident from the concurrent Teſtimony of three *Evangeliſts*, and from the Reaſon of the thing. For,

1*ſt*, St. *Matthew* ſaith, *chap.* xxvi. 17. That the firſt Day of unleavened Bread, Chriſt's Diſciples did prepare, and at the Even of that Day, *Chriſt* with them did eat the *Paſſover*; St. *Mark* xiv. 12. That the firſt Day of unleavened Bread, the *Jews* killed the *Paſſover*; St. *Luke*, That then came, or was coming the Day of unleavened Bread, in *which the Paſſover ought to be killed*, Luke xxii. 7. He therefore did eat the Paſſover, ὅτε ἔθυον *when the Jews killed it*; and in the Day, ἐν ᾗ ἔδει θύεσθαι, *in which it ought to be eaten*; and on the firſt Day of unleavened Bread, which was contemporary with the Paſſover, according to thoſe Words of St. *Mark*, *After two days was the Paſſover, and the Feaſt of unleavened Bread*, Mark xiv. 1. Whereas both could not have been on the ſame Day, had not the Feaſt of unleavened Bread begun on the 14th of *Niſan:* And therefore *Maimonides*, and others, on *Exod.* xii. 15. *Deut.* xvi. 4. ſay, That the 14th of *Niſan* is called *the firſt day of unleavened Bread*; it being ſaid, *Exod.* xii. 15. At Even, *the firſt day*, ye ſhall put Leaven out of your Houſes, and yet they did this on the 14th after Mid-day. And, *Deut.* xvi. 3, 4. There *ſhall no leavened Bread be ſeen with thee, ſeven days*, ver. 4. *neither ſhall any of the fleſh* (of the Paſchal Lamb) *which thou ſacrificeſt the firſt Day at Even, remain till the Morning.* Whence it appears, That though the 15th of *Niſan* was *the firſt day of unleavened Bread*, as to the holy Convocation, yet was the 14th the firſt Day as to the Separation of Leaven from their Houſes: And therefore in relation to this Computation, (b) *Joſephus* ſaith, Ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτὼ τὴν τῶν ἀζύμων λεγομένην, *We celebrate the Feaſt of unleavened Bread eight days.* And again, That (c) Ἑξ-άτης τῆς τῶν ἀζύμων ἑορτῆς θύσαντες τὴν λεγομένην πάσχα, *that when the Feaſt of unleavened*

(a) De Bello Jud. l. 7. c. 45. (b) Antiq. l. 2. c. 5. p. 65. D. (c) Antiq. l. 3. c. 14. p. 324. B.

leavened Bread was come, they ſacrificing the Paſſover in the Days of King Joſias, offered other Sacrifices, ἐφ' ἡμέρας ἑπτὰ, *for ſeven days following.* He therefore who did eat it *on the firſt day of unleavened Bread,* did eat it on the 14th Day of *Niſan,* and on the Day when the *Jews* did ſo. Vain therefore is the Obſervation, That Chriſt is ſaid not θύειν, *to kill* or *ſacrifice,* but only ποιεῖν and φαγεῖν, to celebrate and eat the *Paſſover,* ſeeing he did it at the time, ὅτε ἔθυον, *when the Jews killed the Paſſover,* and ſent his Diſciples to prepare, *i. e.* to kill, and dreſs it for him, as uſually (ſaith Dr. *Lightfoot*) Servants did for their Maſters, that he might eat of it. And vainer ſtill is the Argument from the Word ποιῶ, *with thee do I eat*; not ποιήσω, *I will eat the Paſſover,* Matth. xxvi. 18. for ſeeing the Diſciples went to prepare it, that he might eat of it, *Mark* xiv. 12, 14. ſeeing they prepared it at the time when the *Jews* did and *ought to kill the Paſſover,* and ſeeing he comes *in the Evening* of that day to eat it, according to the Commandment, with the Twelve, *Mark* xiv. 17. it is evident, theſe Words are well rendered, *I will keep* the Paſſover at thy Houſe when my *Diſciples* have prepared it.

Arg. 2. 2*dly*, Chriſt ſaith to his *Diſciples, Ye know that after two days is the Paſſover,* Matth. xxvi. 2. and *Mark* xiv. 1. The *Paſſover and the Feaſt of unleavened Bread was after two days*; or, as St. *Luke* hath it, *The Feaſt of unleavened Bread, called the Paſſover,* ch. xxii. 1. and that Chriſt did not eat it till the firſt Day of unleavened Bread, hath been proved already, therefore he did not eat it till after thoſe two Days, when the Diſciples and the *Jews* knew the Paſſover was by them to be eaten.

Arg. 3. 3*dly*, The Day following, *i. e.* the Day on which Chriſt ſuffered, was a Feaſt-day; for *Barabbas* was releaſed *at the Feaſt,* Matt. xxvii. 15. Mark xv. 6. Luke xxiii. 17. Now the Feaſt of unleavened Bread, in which an holy Convocation was held, was the Day after the *Paſſover,* as we read, *Lev.* xxiii. 4, 5, 6. *in the 15th Day of the firſt Month is the Lord's Paſſover; and on the 15th Day of the ſame Month is the Feaſt of unleavened Bread; in the firſt Day ye ſhall have an holy Convocation.*

4*bly*, If Chriſt had celebrated the Paſſover by an anticipation on the 13th of *Niſan,* he had violated the Law, which expreſly requires the Celebration of it on the 14th Day, and upon that account might have been juſtly liable to the Cenſure of the *Jews*; nor would his *Diſciples* have come to him, before the time appointed by the Law, and by the Rulers of the *Jews,* with that Queſtion, *Where wilt thou that we prepare for thee to eat the Paſſover?* Matth. xxvi. 17. Mark xiv. 12. nor would they, without Scruple, have eaten with him againſt the Letter of the Law, or the Cuſtom of their Nation; and that they did not ſo, is plain becauſe they put this Queſtion to him only *on the firſt day of unleavened Bread,* in which the Paſſover ought to be eaten, ſaith St. *Luke.*

5*thly*, It is confeſſed on all hands, That our Lord ſuffered on *Friday*; and alſo, that at the ſame time that he did eat the Paſſover, he inſtituted the Holy Sacrament of the Lord's Supper, and yet that he did this the ſame Night that he was betrayed, St. *Paul* informs us, 1 *Cor.* xi. 23. Now all the *Evangeliſts* inform us, That in the Morning following he was led bound to *Pilate,* at the *ſixth Hour* was crucified, at the *ninth Hour* expired; therefore he muſt be crucified the Day after he inſtituted the Sacrament, and ſo the Day after he celebrated the *Paſſover*; the Day of his Crucifixion being therefore *Friday,* he muſt have celebrated the Paſſover on *Thurſday,* or on the 14th of *Niſan,* according to the Law.

Laſtly, The *Paſchal* Lamb could not be ſlain, but in the Place which God hath choſen to put his Name there, *Deut.* xvi. 6. that is, the *Temple.* Now this the *Prieſts* would never have done for any contrary to the Law, which appointed the ſlaying of it on the 14*th Day, betwixt the two Evenings,* ibid. Now this, if it were not done by the *Prieſts,* as *Joſephus* intimates, but, as (d) *Philo* ſaith, *on a ſet day of every Year, every one was then a Prieſt for himſelf,* yet would not the *Apoſtles* have either done it or have aſked to do it on any other Day, than that which by the Law and by the Practice of the Nation was appointed for that Work. And whereas, to take off the Force of this Argument, ſome learned Perſons have invented a Diſtinction betwixt a πάσχα θυτικὸν, i. e. *a Paſſover in which a Lamb was ſacrificed* according to the Law, and μνημονευτικὸν, or *a Commemoration of it without a Sacrifice,* and ſay our Saviour only did the latter, this is a novel and abſurd Imagination: It is new; for tho' ſome of the *Greek Church* from the fifth Century have held that Chriſt anticipated the Day, I find not one of them who ſays he did not eat the *Paſchal Lamb.* 'Tis alſo without precedent among the *ancient Jews,* who in the times of their Captivity and Diſperſion, never celebrated any ſuch commemorative Paſſover, nor could do it without a Sin like that of *Jeroboham,* by deviſing a Celebration of it on their own Heads againſt the Tenor of the Law; but, as Mr. *Ainſworth* notes, were then contented to keep the Feaſt of unleavened Bread, which being not confined to one Place, might be obſerved in their Captivity, and their Diſperſions. Moreover, admit that ſuch an uncommanded Memorial of the Paſſover had been kept by them, when their *Temple* being burnt, they could not offer Sacrifice, and in their Diſperſions at ſuch diſtance from it they could not repair to it; yet is there no one Inſtance, nor any Semblance of a Reaſon that this was ever done by any preſent at *Jeruſalem,* where Chriſt was at that very time, in which, ſaith St. *Luke, they ought to ſacrifice the Paſſover.*

Object. 1. But on the contrary it is objected, (*1ſt*,) That it is plainly ſaid that our Lord eat that Supper in which he ſaid *One of you ſhall betray me,* and in which he gave the Sop

(d) Πάσχα ἐν ᾗ θύουσι πανδημεὶ αὐτῶν ἕκαστοι, τοὺς ἱερεῖς αὐτῶν οὐκ ἀναμένοντες, ἱερωσύνῃ τὸ νόμιμον χαριζομένῳ τῷ ἔθνει παντὶ μίαν ἡμέραν. De decim. p. 591.

Sop to *Judas*, πρὸ τῆς ἑορτῆς τὸ πάσχα, John xiii. 1. *before the Paſchal Feaſt*; and yet that Supper ſeems to be the ſame with that mentioned in the other *Evangeliſts*. To this I anſwer,

Anſw. Firſt, That it neither was the ſame, nor indeed could be the ſame, and for the very reaſon aſſigned in the Objection, becauſe it was held *before the Feaſt of the Paſſover*; whereas it is already proved, our Saviour kept the Paſchal Feaſt at the firſt day of unleavened Bread, when the *Jews* did and ought to kill the Paſſover, and when the Feaſt of unleavened Bread, called the Paſſover, was come, *Luke* xxii. 1—7. (2.) Becauſe when Chriſt ſaid at this Supper to *Judas* going out from it, *what thou doeſt do quickly*, ſome of the Diſciples thought that our Lord had bid him *prepare thoſe things which they had need of againſt the Feaſt*; viz. the *Paſchal* Feaſt: whereas Chriſt keeping the Feaſt but one Night, they could not have ſo conceived of his Words, had they then celebrated the *Paſchal* Supper, nor was *Judas* ever employed by Chriſt in making Preparation for the *Paſchal* Supper, but *Peter* and *John*, Luke xxii. 8. (3.) The Devil entred into *Judas* after our Lord had given the Sop to him at this Supper, *John* xiii. 2, 27. and yet this is evident from St. *Luke*, chap. xxii. 1, 3. that *Satan* entred into *Judas* when the Paſſover was only near, but not yet come, ℣. 8. And (4.) had the Supper, mentioned here by St. *John*, been the Paſchal Supper, *Judas* muſt have made his Agreement to betray Chriſt after that Supper; whereas it is plain from all the other *Evangeliſts*, that he did that before the *Paſchal* Supper. See *Matth.* xxvi. 14. *Mark* xiv. 10. *Luke* xxii. 4.

Anſw. 2. And, (2*dly*,) There is a great Difference betwixt the Circumſtance relating to him that ſhould betray him here, and at the *Paſchal* Supper; for here Chriſt privately tells *John* who it was that ſhould betray him, *ver.* 25, 26. but at the *Paſchal* Supper he makes him known to them all, *Matth.* xxvi. 25. *Luke* xxii. 21. Here he makes him known to St. *John*, by giving him a Sop which he himſelf had dipped in the Diſh, *ver.* 26. but in the *Paſchal* Supper he makes him known by this, that he had his Hand with him in the Diſh; *Matt.* xxxvi. 24. *Mark* xiv. 20.

Object. 2. 2*dly*, It is objected, That the *Jews* the day our Saviour ſuffered would not enter into the Judgment-Hall leſt they ſhould be defiled, and ſo unfit to eat the Paſſover, *John* xviii. 28. whereas Chriſt eat of it the Night before he ſuffered.

Anſw. To this I anſwer, That by the *Paſſover* mentioned, *John* xviii. 28. we are to underſtand not the *Paſchal* Lamb, but the *Chagigah* or Peace-offering, the Sheep and Oxen offered all the ſeven days of the Feaſt, and which are expreſly called the *Paſſover*, as the whole Feaſt of unleavened Bread was, *Luke* xxi. 1. So *Deut.* xvi. 2. *Thou ſhalt ſacrifice the Paſſover to the Lord, of the Flock and of the Herd*; where the Note of the *Jewiſh Doctors* is, *the Flocks ſignify the Lambs and Kids for the Paſſover*; *the Herd, the Offerings for the Chagigah.* Now the Lamb, ſay they, was eaten on the 14th day, but the *Chagigah* on the 15th. So 2 *Chron.* xxxvii. 7, 8, 9. where it is twice ſaid, *that the King, and the Princes, gave to the People, and the Prieſts, Oxen as well as Sheep*, lepeſachim, εἰς τὸ φασὲκ, *for the Paſſover.* And the *Apocryphal Eſdras* ſaith, *ch.* i. 8. *Helkias, Zacharias, and Suelus, Governors of the Temple, gave to the Prieſts* εἰς πάσχα, *for the Paſſover two thouſand and four hundred Sheep, and three hundred Calves.* So here the Rulers of the *Jews* would not go into the Judgment-Hall, that they might not be defiled, but be fit to eat the Paſſover; *i. e.* thoſe *Paſchal* Offerings of the Herd, which were holy things, of which none might eat in their Defilement. Mr. *Whiſton* takes the Paſſover here in the ſtrict Senſe, but then he thinks that it was on the ſame Night that the Rulers would not go into the Judgment-Hall leſt they ſhould be defiled, and that they afterwards did eat the Paſchal Lamb betwixt two and four in the Morning; which they might do; for tho' the Paſchal Lamb was to be killed *betwixt the two Evenings*, Exod. xii. 8. and to be eat *at Night*, ſo that *none of it was to be left till the Morning*; yet I find not any preciſe time of Night limited, beyond which they might not delay the eating of it; but yet 'tis certain that in this Inſtance it could not be ſo, for *Pilate*, in Compliance with their Scrupuloſity, goes out of the Judgment-Hall to them three times ſucceſſively, *John* xviii. 29, 31. *chap.* xix. 4. then he brings out Chriſt to them, and ſaith, *Behold your King*, and then it was *Friday* at the ſixth hour, or at Noon; ſo that they who ſtaid without the Hall that they might eat the Paſſover, ſtaid there till *Friday* at Noon, *Pilate* ſtill going out to them, becauſe they durſt not go in to him.

Object. 3. 3*dly*, It is objected, that the Day on which Chriſt was crucified is ſtiled παρασκευὴ τῦ πάσχα, *the Preparation of the Paſſover*, therefore the *Paſſover* could not be eaten, *John* xix. 14. for as the παρασκευὴ of the *Sabbath* is ſaid to be προσάββατον, *the day before the Sabbath*, Mark xv. 42. Luke xxiii. 54. So the Paraſceve of the *Paſſover* muſt be the Day before the *Paſſover*.

Anſw. 1. But, (1.) according to this Expoſition of the Words, the *Jews* muſt have eaten their Paſſover on the Sabbath-day, our Lord being crucified on *Friday*; ſo that if that Day was the Day before the Paſſover, *Saturday* muſt be the Paſchal Day, and ſo they muſt have eaten it at leaſt two Days after our Saviour did.

2*dly*, To anſwer therefore poſitively to this Objection, as παρασκευὴ, abſolutely put, or with relation to the *Sabbath*, is always *Friday*, ſo here παρασκευὴ τῦ πάσχα is only the *Paſchal Friday*, or the *Friday* in the *Paſchal* Feſtival, as *Dominica Paſchæ*, or *Penteceſtes*, is *the Day of thoſe Feſtivals*.

THE

THE PREFACE TO THE Goſpel of St. Luke.

§. 1. ALL that I have to offer touching this Goſpel from Church-Hiſtory, hath been delivered in the Preface to the Goſpel of St. *Mark*; where it hath been obſerved,

1*ſt*, That this Goſpel was received by the whole Church of *Chriſt*, as (a) genuine, and as an authentick Record, fit to be owned as a Rule of Faith, and that the Spirit of God aſſiſted, and ſtirr'd up St. *Luke* to endite it.

2*dly*, That this Goſpel was praiſed by St. *Paul*, and was approved by the Apoſtle St. *John:* The firſt Conſideration is a ground ſufficient to believe this Goſpel to be a true and authentick Record of all things contained in it; but I confeſs, I am not ſo well ſatisfied of the Truth and Certainty of this ſecond Propoſition, as to lay the Foundation of the Divine Authority of this Evangeliſt upon it. I therefore ſhall endeavour to eſtabliſh the Authority of St. *Mark* and of this Evangeliſt upon a better, and, in my apprehenſion, a more ſure Foundation.

§. 2. 1*ſt*, Therefore it is certain, That our Lord had not only twelve *Apoſtles*, but ſeventy, or *ſeventy-two* of his Diſciples to attend upon him: For, after he had ſent forth the Twelve to preach the Kingdom of God, *Luke* ix. 1, 2. he ſends out *ſeventy* others to go in Pairs before him, and to preach in every City to which he was about to come, ſaying, the Kingdom of God is come near to you, *Luke* x. 1, 9.

2*dly*, Note, That they were both ſent forth to preach the Kingdom of God, and therefore ſent on the ſame Errand; both ſent to preach immediately from the ſame Lord, to preach in his Name, with the ſame Power to heal Diſeaſes, and to caſt out Devils *Luke* ix. 1—17.—x. 1—10. That as he ſaid to the *Apoſtles*, *I ſend you forth as Sheep among Wolves*, Matth. x. 16. ſo alſo ſaith he to the Seventy, *Luke* x. 3. As he ſaid to the Apoſtles, *He that receiveth you receiveth me*, Matth. x. 40. ſo ſaith he to the Seventy, *He that heareth you heareth me*, Luke x. 16. As therefore I have proved, that theſe things were ſaid to the *Apoſtles*, not ſo much with relation to their firſt *Miſſion* whilſt Chriſt was with them upon Earth, as with relation to their ſecond Miſſion, which was to begin after our Lord's Aſcenſion, and the Falling of the Holy Ghoſt upon them; See Note on *Matth.* x. 8. So may we rationally conceive, that the like Words ſpoken to the *ſeventy*, relate to the farther Commiſſion to be given to them; and therefore when they were returned to Chriſt after their firſt Miſſion, as he ſpeaks to them thus, I beheld Satan falling as Lightning from Heaven before you, as he was to do after our Saviour's Death, *John* xii. 31. ſo doth he add, *Luke* x. 18, 19. *Behold I give you power to tread upon Scorpions and Serpents, and over all the Power of the Enemy, and nothing ſhall by any means hurt you:* Which Words ſeem plainly to give a new Commiſſion to the *Seventy*, relating not, as their former, to their preaching before him to the Cities of *Iſrael* only, but to their preaching among other Nations; as we may gather, by comparing theſe words with the *Commiſſion* given by Chriſt to his *Apoſtles*, ſent into the World to preach the Goſpel to all Nations, *Mark* xvi. 15, 16, 17, 18. As then the Apoſtles were to execute this ſecond Miſſion by the *Holy Ghoſt* ſent down from Heaven, and upon that account are bid to ſtay at *Jeruſalem* till they received this Power from on high, by the Deſcent of the Holy Ghoſt upon them, *Luke* xxiv. 49, 50. *Acts* i. 4—8. ſo may we reaſonably believe, the *Seventy* were to be endued with the ſame Power for the Execution of their Miſſion. Note.

3*dly*, That both St. *Mark* and St. *Luke* were of the number of the *ſeventy* Diſciples, as we learn from the Teſtimonies of (b) *Origen* and *Epiphanius:* For when (c) *Origen* had ſaid, That the Diſciples of Chriſt, *John* and *Matthew*, *Mark* and *Luke*, γεγραφήκασιν τὰ εὐαγγέλια, *writ the Goſpels*, he proves this; becauſe Chriſt firſt ſent his Apoſtles, and after them the *Seventy-two*, εὐαγγελίζεσθαι, *to evangelize*; and that therefore, *Mark* and *Luke* preached the Goſpel with *Paul* the Apoſtle, St. *Luke* being mentioned as an Attendant on St. *Paul*. See Note on *Acts* xvi. 10. and St. *Mark* as one of the Circumciſion, who was συνεργὸς αὐτῷ εἰς τὸν βασιλείαν τῦ Θεῦ, *his*

(a) *Dico itaque apud illas, nec ſolas jam Apoſtolicas, ſed apud univerſas quæ illis de ſocietate Sacramenti confœderantur, id Evangelium Lucæ ab initio editionis ſuæ ſtare.* Tertull. contr. Marc. l. 4. c. 5.

Ἀναſχάζει τὸ ἅγιον πνεῦμα, ϗ ὁπνοῦσι τὸν ἅγιον λαὸν. Epiph. Hær. 51. p. 428.

(b) Μάρκ☉ ϗ Λουκᾶς ἐκ τ῀ οϛ ὄντες, Παύλῳ τῷ ἀποϛόλῳ εὐαγγελίζοντο. Dial. de rectâ fide. p. 8.

(c) Ibid. p. 7.

his Fellow-worker unto the Kingdom of God, Coloſ. iv. 10, 11. (d) *Epiphanius* having told us, That *Mark* εἷς ἐτύγχανεν ἐκ τῶν ἑβδομήκοντα δύο, was one of the Seventy two, adds, that the Work of Writing was committed to *Luke*, (e) ὄντι καὶ αὐτῷ ἐκ τῶν ἑβδομήκοντα δύο, *he alſo being one of the Seventy two.* But againſt this it is objected,

Object. 1. That St. *Luke* confeſſes, That he was not from the beginning an Eye-witneſs and Miniſter of the Word, *Luke* i. 1, 2. and therefore is thought to have his Goſpel from the Information of St. *Paul*, and other of the *Apoſtles*; ſo *Jerom*, and others, *Ancient* and *Modern*, have conjectured from theſe Words.

Anſw. The Words of the Evangeliſt are ſo far from giving any ground to this Aſſertion, that they plead fairly for St. *Luke*'s perſonal Knowledge of all the things written in his Goſpel, even from firſt to laſt: For, ſaith he,

Ver. 1. *Foraſmuch as others have undertaken to ſet forth in order, a Narrative of thoſe things which are moſt ſurely believed among us* (Chriſtians).

Ver. 2. *Even as they who from the beginning, were Eye-witneſſes and Miniſters of the Word, have delivered them to us* (Chriſtians.)

Ver. 3. *It ſeemed good to me who have had a perfect Knowledge of all things*, (performed among us in *Judea*,) *from the very firſt* (riſe of them, in the Viſion made to *Zacharias* concerning the Birth of his Son, *John* the Baptiſt,) *to write to thee in order* (of them.) Now here I ſay,

1*ſt*, That theſe Words do not affirm, That any of thoſe Men who ſet forth theſe Narratives, did it from the Inſtruction they received from theſe Eye-witneſſes, or Miniſters of the Word, but only that they pretended to do it agreeably to what theſe Eye-witneſſes ſaid; much leſs do they give us the leaſt hint, that St. *Luke* received his Inſtructions from them.

2*dly*, They, ſaith he, declare their Narrative agreeably to what is delivered by thoſe, who were Eye-Witneſſes from the beginning, and the Miniſters of the Word. It therefore ſeemeth good to me, who have had a certain knowledge of the ſame things, ἄνωθεν, from the firſt riſe of them, (as theſe Eye-witneſſes had,) to write to thee in order of them; and then he begins his Narrative from an higher riſe, than either St. *Matthew* or St. *Mark* hath done; not giving the leaſt hint that he received his knowledge of theſe things from any other. It is true, that (f) *Irenæus* ſaith, That *Luke* ἐν βιβλίῳ κατέθετο, writ in a Book the Goſpel which St. *Paul* preached; but he ſaith not, he did this in his *Goſpel*, and not in the *Acts of the Apoſtles:* His Goſpel alſo contains in Subſtance the ſame great things which St. *Paul* preached for the Converſion of the *Jews* and *Gentiles*; as alſo doth the Goſpel of St. *Matthew:* but hence it doth not follow, that the one rather than the other is to be aſcribed to St. *Paul*. Yea, it is certain, that St. *Luke* could not receive his Goſpel from St. *Paul*, as an Eye-witneſs of it; becauſe we know St. *Paul* was no Eye-witneſs of it, but a Convert to Chriſtianity, after all that *Luke* had written was accompliſhed.

Object. 2. We are told, that *Luke* was converted by St. *Paul* at *Thebes*.

Anſw. But this we have only from *Nicephorus*; and 'tis the leſs credible, not only becauſe it comes to us ſo late, but becauſe it appears not from any credible Author, that St. *Paul* was ever there. It is more probable, from the ſilence of St. *Luke* and St. *Paul*, who never calleth him his Son, that he was a *Chriſtian*, or a Believer, long before; and having, as *Theophylact* obſerves, ἑβραϊκὴν παιδείαν, his Inſtruction in the *Jewiſh* Religion at *Jeruſalem*, he might be ſo from the beginning of Chriſt's Preaching. Note,

4*thly*, That the *Holy Ghoſt* on the Day of *Pentecoſt*, came down upon all that were then aſſembled with the *Apoſtles*; for being ἅπαντες, all together with one accord, ℣. 1. they were all filled with the Holy Ghoſt, ℣. 4. even all the one hundred and twenty, mentioned *Acts* i. 15. as it is proved in the Note on *Acts* ii. 1. And again, the Apoſtles being diſmiſſed by the *High Prieſt* and his Council, they go to their own Company, that is, to the one hundred and twenty, *Acts* iv. 24. See the Note there: And when they had prayed for Ability to preach the Word with boldneſs, and that God would confirm it by Signs and Wonders done in the Name of *Jeſus*, they were all filled with the *Holy Ghoſt*, and ſpake the Word with boldneſs, ℣. 29, 30, 31. Note,

5*thly*, That it is highly reaſonable to conceive, the *Seventy* were part of the one hundred and twenty that were then preſent, and aſſembled with the *Apoſtles:* Not only from the (g) Tradition of the Church, that *Matthias*, and *Joſeph* called *Barſabas*, were choſen out of the *Seventy*, but alſo from the Nature of the thing it ſelf. For St. *Peter* ſaith, An Apoſtle muſt be choſen out of thoſe that had been with them all the time that the Lord Jeſus went in and out among them, to ſucceed in the place of *Judas*, and be a Witneſs of our Lord's Reſurrection, *Acts* i. 21, 22. Now, whence ſhould they chuſe ſuch Men but from the *Seventy?* And St. *Paul* ſpeaks of Men coming up with Jeſus after his Reſurrection, from *Galilee*, who were his Witneſſes to the People, *Acts* xiii. 31. and ſure the *Seventy* muſt be of this number. Moreover, What was become of the *Seventy*, if they came not up with their raiſed Saviour to *Jeruſalem?* Can we think that Men ſo full of Hopes that he would now reſtore the Kingdom to *Iſrael*, Acts i. 6. would ſtay behind in *Galilee?* And if they came up to *Jeruſalem*, would they not conſort as formerly with the *Apoſtles?* Can we think that

(d) Hær. 51. §. 6. p. 428. (e) P. 433. (f) Apud Euſeb. H. Eccl. 5. c. 8.
(g) Euſeb. H. Eccl. l. 1. c. 12.

that one hundred and twenty other Perſons ſhould adhere thus cloſely to them, and yet the *Seventy* ſhould abſent themſelves, eſpecially at the Feaſt of *Pentecoſt*, when they had ſo much reaſon to expect the Promiſe of the Father?

Moreover, it is certain from St. *Luke*, That Chriſt had made them Labourers in his Harveſt, *Luke* x. 2. and ſo far Miniſters of his Goſpel, as to declare, that he who heard them, heard him; and he that deſpiſed them, deſpiſed him, *ver.* 16. and alſo given them Commiſſion to work Miracles, and caſt out Devils in his Name, *ver.* 9, 17. And I have ſhew'd that after their return to Chriſt they received a new Commiſſion like to that given to the *Apoſtles*, when they were ſent to preach to all Nations, and which, as far as we can learn from the *Evangeliſts*, they never executed till after our Lord's Reſurrection, when we are ſure that all who by *Euſebius*, Hiſt. Eccl. l. 1. c. 12. and by (h) *Epiphanius* in the Hereſy of the *Herodians*, are mentioned as belonging to the *Seventy*, did it. Now if the *Seventy Diſciples* had a Commiſſion from our Lord to preach to other Nations, if after he was ſeated at the Right Hand of his Father, he ſent not only the *Twelve*, but, as *Epiphanius* there expreſly ſaith, the *Seventy two*, to be κηρύκας εἰς ὅλην τὴν οἰκουμένην, *Preachers throughout all the World*, and among them, as he there ſaith, St. *Mark* and *Luke*; they alſo muſt be enabled by the *Holy Ghoſt*, to ſpeak with Tongues and propheſy, that ſo they might be able to preach to thoſe Nations whoſe Languages they underſtood not: And hence (i) *Euſebius* reckons among thoſe who were enabled, as St. *Paul* was, to write μύρια καὶ ἀπόῤῥητα, a thouſand Myſteries, the *Twelve Apoſtles*, and the *Seventy Diſciples:* And therefore (k) *Origen* ſays well, that Chriſt having ſuch Diſciples, it is more reaſonable to think, he ſhould commit the Writing of his Goſpel to them, rather than to thoſe who were not his Diſciples.

If then St. *Mark* and *Luke* were of the Number of thoſe Men who had a Commiſſion from Chriſt to preach the Goſpel after his Aſcenſion, not only to the *Jews*, but to other Nations alſo; if the *Holy Ghoſt* which fell on the *Apoſtles*, fell on them in like manner alſo for that End; if the Univerſal Church of Chriſt hath held, That they as well as the Apoſtles, did endite their *Goſpels* by the Aſſiſtance of the *Holy Ghoſt*, and upon that Account received them as a Rule of Faith, as much as the *Goſpels* written by St. *Matthew* and St. *John*, who were undoubtedly *Apoſtles* of our Lord, and were by his Spirit aſſiſted to endite their *Goſpels*; then have we equal Reaſon to receive the *Goſpels* of St. *Mark* and *Luke* as the Oracles of God, and ſo as a moſt certain Rule of Faith, as we have to receive the *Goſpels* of St. *Matthew* and St. *John* under that Character.

As to the time of writing this Goſpel, I find it moſt uncertain; (l) *Irenæus* is poſitive, That it was written after the Death of the Apoſtle *Paul*; for ſpeaking of St. *Peter* and St. *Paul*, he ſaith, That *after their Deceaſe*, *St.* Mark *and* Luke *writ their Goſpels:* Whereas (m) *Theophylact* ſaith expreſly μετὰ πεντεκαίδεκα ἔτη τῆς τοῦ Χριστοῦ ἀναλήψεως ζυγράψατο, *it was written within fifteen Years after our Lord's Aſcenſion*, that is, about ten Years before the Death of the Apoſtle *Paul:* and ſo alſo ſaith the *Synopſis*, attributed to *Athanaſius*. And, could we depend on the Opinion of (n) *Origen*, and others of the Ancients, that thoſe words of St. *Paul*, *whoſe Praiſe is in the Goſpel throughout all the Churches*, did belong to the Goſpel of St. *Luke*, we might conclude from the writing the Second Epiſtle to the *Corinthians*, that St. *Luke*'s Goſpel writ before it, muſt be written at, or before the time aſſigned by *Athanaſius* and *Theophylact:* But (o) *Theodoret* being poſitive, that St. *Paul* in theſe Words meant not St. *Luke*, but *Barnabas*, who travelled with St. *Paul*, and preached the Goſpel throughout all the Churches, *Acts* xiii. 2. ——xvi. 36. and who was choſen by the Churches about *Antioch*, to travel with St. *Paul*, to bring their Charity to the Brethren in *Judea*, *Acts* xi. 30. we muſt be content to leave the time when St. *Luke* writ this Goſpel, ſtill uncertain: Only becauſe 'tis certain from the beginning of the *Acts*, that it was writ before that *Treatiſe*; and highly probable from the concluſion of the *Acts of the Apoſtles*, that theſe *Acts* were written, and finiſhed in the Ninth of *Nero*; we may hence probably conclude, this *Goſpel* muſt be endited before that time; and conſequently, that *Irenæus* muſt miſtake, in ſaying it was written after the Death of the Apoſtle *Paul.*

(h) Hær. 50. §. 4.

(i) Οἱ λοιποὶ τῶν σωτῆρος ἡμῶν φοιτηταὶ, δώδεκα μὲν ἀπόστολοι, ἑβδομήκοντα δὲ Μαθηταὶ. Hiſt. Eccl. l. 3. c. 24.

(k) Ἔχων Μαθητὰς ὁ Χριστὸς, ἃ μᾶλλον τέτοις ἐνεχείριζεν ἢ τοῖς μὴ ὖσι Μαθηταῖς. L. de recta fide. p. 7.

(l) Μετὰ δὲ τέτων ἔξοδον, Μαρκὸς τὰ ὑπὸ Πέτρε κηρυσσόμενα ἐγγράφως παραδέδωκε· καὶ Λουκᾶς ὁ ἀκόλεθος Παύλε τὸ ὑπ' ἐκείνε κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο. l. 3. c. 1. Euſeb. H. Eccl. 5. c 8. Pſeud. Ambroſius in procem.

(m) Præf. in Luc. Ed. Coteler. p. 300.

(n) Τινὲς μὲν τὸν Λουκᾶν, τινες δὲ τὸν Βαρνάβαν· Chryſ. *pro Luca faciunt*, Interp. Ep. Ignat. ad Epheſ. §. 15. Sophron. & Hieron. verbo Lucas.

(o) Τὸν τεισμακάριον Βαρνάβαν τὰ εἰρημένα χαρακτηρίζειν. In locum.

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

Goſpel of St. Luke.

CHAP. I.

a 1. FOraſmuch [a] as many have taken in hand to ſet forth in order a Declaration of thoſe things which are moſt ſurely believed, (*or have aſſuredly been performed*) among us (*by the Lord Jeſus*;)

2. Even as they delivered them to us who from the beginning were Eye-witneſſes, and (*who are now*) Miniſters of the Word; (*or have the Miniſtration and Diſpenſation of the Word committed to them.* See *Acts* xiii. 5. 1 *Cor.* iv. 1.)

b 3. [b] It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write to thee in order (*of them,*) moſt excellent Theophilus.

4. That thou mighteſt know the certainty c of thoſe things wherein thou haſt been [c] inſtructed.

5. There was in the days of Herod, the d King of Judea, a [d] certain Prieſt named de Zacharias, [de] of the Courſe of Abia, (i. e. *the eighth of the* 24 *Courſes of the Prieſts, which miniſtred in the Temple by their Weeks,*) and his Wife was of the Daughters of Aaron, and her Name was Elizabeth.

6. And they were both righteous before God, (*as*) walking in all the Commandments and Ordinances of the Lord blameleſs.

7. And they had no Child, becauſe that * Elizabeth was barren, and they * were both now well ſtricken in Years, (Gr. *were aged in their Days.*)

8. And it came to paſs, that while he executed the Prieſt's Office before God in the order of his courſe;

9. According to the Cuſtom of the Prieſt's e Office, [e] his Lot was, (i. e. *he was choſen by Lot,*) to burn Incenſe when he went into the Temple of the Lord.

10. And the whole Multitude of the Peo- f ple were praying without, at the time [f] of (*his burning*) Incenſe;

11. And (*whilſt he was doing this*) there [g] appeared to him an Angel of the Lord, g ſtanding on the right ſide of the Altar of Incenſe:

12. And when Zacharias ſaw him he was troubled, and fear fell upon him.

13. But the Angel ſaid to him, Fear not, Zacharias, for thy [h] Prayer (*for the People*) is h heard, (*God meaning now ſuddenly to ſend the Meſſiah,*) and thy Wife Elizabeth ſhall bear thee a Son, (*who ſhall be his Fore-runner,*) and thou ſhalt call his Name John.

14. And thou ſhalt have Joy and Gladneſs (*for the Fruit of her Womb,*) and (*not only thou, but others alſo, for*) many ſhall rejoice at his Birth:

15. For he ſhall be [i] great in the Sight of i the Lord, (*as being highly favoured by him,*) and ſhall drink neither Wine nor ſtrong Drink, and he ſhall be filled with the Holy Ghoſt, even from his Mother's Womb, (i. e. *very early.*)

16. And many of the Children of Iſrael ſhall he turn to the Lord their God.

17. And he ſhall go before him in [k] the k Spirit and Power of Elias (*who turned the People from Baal to God,* 1 Kings xviii. 37.) to turn the Hearts of the Fathers to (*or with*) the Children, and the Diſobedient to the Wiſdom of (*him who is emphatically ſtiled*) the Juſt (*One,* Acts iii. 14. *and ſo*) to make ready a People prepared for (*the Reception of*) the Lord.

18. And Zacharias ſaid to the Angel, Whereby ſhall I know (*the Truth of*) this, (*of which I have cauſe to doubt?*) for I am an old Man, and my Wife (*alſo is*) well ſtricken in Years.

19. And the Angel anſwering, ſaid to him, I am Gabriel that ſtand in the Preſence of God, and am ſent (*by him*) to ſpeak (*this*) to thee, and to ſhew thee theſe glad Tidings:

20. And behold, thou ſhalt be dumb, and not able to ſpeak until the day that theſe things ſhall be performed, becauſe thou believed'ſt

not my words, which ſhall be fulfilled in their Seaſon.

21. And the People waited for Zacharias, and marvelled that he tarried ſo long in the (*inner*) Temple.

22. And when he came out, he could not ſpeak to them, and they perceived that he had ſeen a Viſion in the Temple, for he
l (*only*) beckoned to them, and remained [l] ſpeechleſs.

23. And it came to paſs, that as ſoon as the Days of his Miniſtration were accompliſhed, he departed to his own Houſe.

24. And after thoſe days his Wife Elizabeth conceived, and (*through Devotion, or to*
m *avoid Diſcourſes,*) [m] hid her ſelf five Months, ſaying,

25. Thus (*graciouſly*) hath the Lord dealt with me, in the days wherein he looked on me, to take away (*that Barrenneſs, which was*) my Reproach among Men.

26. And in the ſixth Month, (*the ſame*) Angel Gabriel was ſent from God, to a City of Galilee, named Nazareth;

n 27. To a [n] Virgin eſpouſed to a Man whoſe Name was Joſeph, of the Houſe of David; and the Virgin's Name was Mary.

28. And the Angel (*of the Lord*) came in
o to her, and ſaid, Hail thou that art [o] highly favoured (*of God*) the Lord is with thee; Bleſſed art thou among Women.

29. And when ſhe ſaw him, ſhe was troubled at his Saying, and caſt in her mind what manner of Salutation this ſhould be, (*or what might be the Import of it.*)

30. And the Angel ſaid to her, Fear not, Mary, (*for*) thou haſt found Favour with God.

31. And behold thou (*being a Virgin*) ſhalt (*yet*) conceive in thy Womb, and bring forth a Son, and ſhalt call his Name Jeſus.

32. And he ſhall be great, and ſhall be called the Son of the Higheſt, and the Lord God ſhall give to him the Throne of his Father David, (*or that Spiritual Kingdom promiſed to the Meſſiah the Son of David.*)

p 33. And he ſhall [p] reign over the Houſe of Jacob for ever, (*whilſt he hath any Seed in being,*) and of his Kingdom there ſhall be no end; (*as there hath and ſhall be of the four great Monarchies.*)

q 34. Then ſaith Mary to the Angel, [q] How ſhall this be, ſeeing I know not a Man?

35. And the Angel anſwered, and ſaid to her, The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee, therefore alſo that Holy Thing that ſhall be born of thee ſhall be called the Son of God:

r 36. And behold thy [r] Couſin Elizabeth, ſhe hath alſo conceived a Son in her old Age, and this is the ſixth month (*from her Conception*) with her that was called barren; (*nor is this to be doubted of.*)

37. For with God nothing ſhall be impoſſible, (*Gen.* xviii. 14.)

38. And Mary ſaid, Behold the Hand-maid of the Lord, be it to me according to thy Word: And (*then*) the Angel departed from her.

39. And Mary aroſe in thoſe days, and went into the [s] Hill Country with haſte to a s
City of Judah, (*named Hebron, to viſit her Couſin of whom the Angel ſpake.*)

40. And (*ſhe*) entered into the Houſe of Zacharias, and ſaluted Elizabeth.

41. And it came to paſs, that when Elizabeth heard the Salutation of Mary, the Babe leaped in her Womb, and Elizabeth was filled with the Holy Ghoſt, (i. e. *the Spirit of Prophecy*;)

42. And ſhe ſpake out with a loud Voice, and ſaid, Bleſſed art thou among Women, and [t] bleſſed is the Fruit of thy Womb. t

43. And whence is this (*Honour done*) to me, that (*ſhe who is*) the Mother of [u] my u
Lord ſhould come to me?

44. For lo (*this ſo affected me that*) as ſoon as the Voice of thy Salutation ſounded in mine Ears, the Babe [w] leaped in w
my Womb for (*the*) Joy (*that tranſported me.*)

45. And bleſſed is ſhe that believed (*the Words of the Angel,*) [x] for there ſhall be a x
Performance of thoſe things which were told her from the Lord.

46. And Mary ſaid, My Soul doth magnify the Lord,

47. And my Spirit hath rejoiced in God my Saviour.

48. For he hath (*highly*) regarded the
y [y] low Eſtate of his Handmaiden; for behold, y
from henceforth all Generations ſhall call me bleſſed.

49. For he that is mighty hath done [z] to z
me great things, and holy (*and reverend*) is his Name; (*Pſal.* cxi. 9.)

50. And (*as*) his Mercy is (*to me, ſo will it be*) on them that fear him, from Generation to Generation.

51. (*To ſhew that he is mighty.*) He (*in all Ages*) hath ſhewed Strength with his [aa] Arm, aa
he hath ſcattered the Proud in the Imagination of their Hearts.

52. He hath put down the mighty from their Seats and hath exalted them of low Degree.

53. (*And through his Mercy to them that fear him,*) He hath filled the Hungry with good things, and (*but*) the Rich he hath ſent empty away.

54. He hath [bb] holpen his Servant Iſrael, bb
in remembrance of his Mercy.

55. As he ſpake to our Fathers, to Abraham, and to his Seed, (*promiſing them one who ſhould be a Bleſſing to them*) for ever.

56. And Mary abode with her (*Couſin*) about three Months, and (*then*) returned to her own Houſe.

57. Now Elizabeth's full time came, that ſhe ſhould be delivered, and ſhe brought forth a Son.

58. And her Neighbours, and her Couſins heard how the Lord had ſhewed great Mercy upon her, and they rejoiced with her.

59. And it came to paſs that on the
cc [cc] eighth day they came to circumciſe the cc
Child, and they called him Zacharias, after the Name of his Father;

60. And

60. And his Mother anſwer'd, and ſaid (*to them ſo naming him, it ſhall*) not (*be*) ſo, but dd he ſhall be dd called John.

61. And they ſaid to her, there is none of thy kindred that is called by this Name.

62. And they made Signs to his Father, (*to know*) how he would have him called.

63. And he (*by Signs*) aſked for a Writing-Table, and wrote, ſaying, His Name is John; and they marvelled all.

64. And his Mouth was opened immediately, and his Tongue looſed, and he ſpake, and praiſed God.

65. And fear came on all that dwelt round about them, and all theſe Sayings were noiſed abroad throughout all the Hill Country of Judea.

66. And all they that heard them, laid them up in their Hearts, ſaying, What manee ner of Child ſhall this be? ee And the Hand of the Lord; (i. e. *his Favour*) was with him, (*in a ſpecial manner to aſſiſt and proſper him.*)

67. And his Father Zacharias was filled ff with the Holy Ghoſt, and ff propheſied, ſaying,

68. Bleſſed be the Lord God of Iſrael, for gg gg he hath viſited and redeemed his People;

hh 69. And he hath raiſed up hh an Horn of Salvation, (*a mighty, royal Saviour,*) for us in the Houſe of his Servant David;

70. As he ſpake by the Mouth of his holy ii Prophets, which have been (*ſucceſſively*) ii ſince the World began; (*promiſing by them,*)

71. That we ſhould be ſaved from our Enemies, and from the Hands of all that hate us:

72. (*And this he hath done*) to perform the Mercy promiſed to our Fathers, and to remember his holy Covenant; (*ver.* 54, 55.

73. *And*) the kk Oath which he ſware kk to our Father Abraham, (*that in his Seed ſhould all the Families of the Earth be bleſſed*, Gen. xxii. 18. *and*)

74. That he would grant (Gr. *to grant*) to us, that we being delivered out of the Hands of our Enemies, (*Sin, Death, and Satan,*) might ll ſerve him without fear (*of* ll *them,*)

75. In Holineſs and Righteouſneſs before him, all the days of our Life.

76. And thou, (*my*) Child, ſhalt be called mm the Prophet of the Higheſt (*God*;) for thou mm ſhalt go before the Face of the Lord (*Chriſt,*) to prepare his way;

77. To give knowledge of Salvation, (i. e. *of the Meſſiah, ſtiled by the Prophets, the Salvation of God, ſee Note on* Chap ii. 30.) to his People, for the Remiſſion of their Sins;

78. Through the tender Mercy of our God, whereby the nn day-ſpring from on nn High, (*or riſing Sun, as Chriſt is ſtiled*, Zach. iii. 8.) hath viſited us;

79. To give Light (*not to us only, but alſo*) to them that ſit in Darkneſs, and in the Shadow of Death, to guide our Feet into the way of Peace.

80. And the Child grew, and waxed ſtrong in (*the*) Spirit, (*or had the Spirit of God daily ſhewing himſelf more conſpicuouſly in him,*) and was in the Deſert till the day of his ſhewing (*himſelf*) to Iſrael, (*by the Execution of his Office among them.*)

Annotations on Chap. I.

a Ver. 1. FOR*aſmuch as* πολλοὶ ἐπιχείρησαν, *many have taken in hand to ſet forth a Narration,* περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, *concerning the Things which have moſt ſurely been believed, and done among us*; ver. 2. *Even as they delivered them unto us, which from the beginning were Eye-witneſſes* (of what Chriſt did,) *and Miniſters of the Word* (of the Goſpel.)] Here note,

1*ſt*, That πράγματα πεπληροφορημένα, refers not only to things believed, but alſo to things performed by *Chriſt* and his *Apoſtles*. This firſt Treatiſe being deſigned to mention the things which *Jeſus* himſelf ſaid, or did, *Acts* i. 1. as they were delivered by the *Apoſtles*, who had been with *Chriſt* from the beginning, *John* xv. 27. *Acts* i. 21. which the *Seventy Diſciples* were not; his ſecond to declare the *Acts* of the *Apoſtles*, who being ſent to *preach the Goſpel to all Nations beginning at Jeruſalem*, were in that ὑπηρέται τοῦ λόγου, *Miniſters of the Word. Let a Man ſo account of us Apoſtles*, ſaith St. *Paul*, ὑπηρέτας Χριστοῦ, *as the Miniſters of Chriſt, and Stewards of the Myſteries of God*, 1 Cor. iv. 1. He alſo was himſelf ordained to be ὑπηρέτης, *a Miniſter*, and Witneſs of what he had ſeen, and of what *Chriſt* ſhould reveal to him, *Acts* xxvi. 16. *i. e.* a Witneſs of what he had ſeen, and a Miniſter of *Chriſt*'s Revelations made to him. So when *Barnabas* and *Paul* were preaching the Word of God in the *Synagogues* of the *Jews*, they had with them *John* ὑπηρέτην, *a Miniſter* of this Word, *Acts* xiii. 5. And when St. *Luke* ſaith, they were πεπληροφορημένα ἐν ἡμῖν, he doth not only mean that they were done, but that they were performed with ſuch Circumſtances as gave them πληροφορίαν τῆς πίστεως, *a full aſſurance of Faith*, Heb. x. 22. as to the truth of the Doctrines taught, and the Works done by *Chriſt*, and his *Apoſtles*; as the Word ſignifies continually in the *Epiſtles*; as when 'tis ſaid that *Abraham* was πληροφορηθεὶς, *fully aſſured that what God had promiſed, he was able to perform*, Rom. iv. 21. and *Chap.* xiv. 5. *Let every one be fully aſſured*, πληροφορείσθω, *in his own Mind*; when St. *Paul* wiſhes to his *Coloſſians, the Riches* τῆς πληροφορίας τῆς συνέσεως, *of the full aſſurance of Knowledge*, Col. ii. 2. when he ſaith his *Theſſalonians received the Word* ἐν πληροφορίᾳ πολλῇ, *in much aſſurance*, 1 Theſſ. i. 5. and deſires the believing *Jews* to be careful to attain εἰς πληροφορίαν, *to a full aſſurance of hope to the end*, Heb. vi. 11.

2*dly*, Hence note that there is no neceſſity that the *many who had taken in hand to*

make a Narrative of what was believed or *done by Chriſtians*, ſhould have done this at all by Writing, rather than by Word of Mouth, and much leſs they ſhould all be Writers of *Goſpels*, rather than of the *Acts* of the *Apoſtles*; 'tis certain alſo that St. *Luke* is ſo far from blaming them for theſe Performances, that he places himſelf in the Rank of them, and ſaith, they made their Narrative of theſe Matters, even as the *Apoſtles* had delivered them.

3dly, Hence I conclude, that tho' St. *Luke* was no *Apoſtle*, he might be one of the *Seventy* mentioned *Luke the* xth; for neither were they with Chriſt ἀπ' ἀρχῆς, *from the beginning*, nor *choſen to be the Witneſſes of what he did*, nor in the primary ſenſe ὑπηρέται, τῦ λόγυ *the Miniſters of the Goſpel*. And yet beſides theſe words which prove nothing to the contrary, I ſee not why St. *Luke*, who was before a *Proſelyte* to the *Jewiſh* Religion, and who had, ſaith *Theophylact*, ἑβραικὴν παιδίαν, his Inſtruction in the *Jewiſh* Religion at *Jeruſalem*, ſhould not ſee and converſe with *Chriſt*, and be one of the *Seventy*, as *Origen* and *Epiphanius* ſay he was. See the Preface to this Goſpel, *Sect.* 2. *n.* 3.

b Ver. 3. *It ſeemed good to me alſo, having had perfect underſtanding of all things* ἄνωθεν, *from the very firſt, to write unto thee* καθεξῆς, *in order, moſt excellent Theophilus.*] Here note,

1ſt, That it is not certain that ἄνωθεν here, ſignifies *from above*, i. e. ἐπάνω θεν, *from Heaven*, as it is done, *John* iii. 3, 7, 31. *Chap.* xix. 11. *Jam.* i. 17. *Chap.* iii. 15, 17. ſeeing it as often ſignifies from the top, riſe, or beginning of a thing, as when *the Veil of the Temple* is ſaid to be *rent* ἀπὸ ἄνωθεν, *from the top to the bottom*, Matth. xxvii. 51. Mark xv. 38. Chriſt's Coat to be *woven* ἐκ τῶν ἄνωθεν, *from the top*, John xix. 24. St. *Paul* to be known of the *Jews* ἄνωθεν, *from the beginning*, Acts xxvi. 5. and the *Evangeliſt* here beginning his Narrative higher than St. *Matthew* or *Mark* had done, even from the Promiſe made to *Zacharias* of the *Baptiſt*, or Fore-runner of the Lord, I think it more reaſonable to adhere to our Tranſlation, and not to lay the Authority of St. *Luke*'s Goſpel upon Uncertainties.

2dly, It being certain that St. *Luke* in his Goſpel doth not give us Chriſt's Miracles, Sermons, and Journies, in that order of time in which they were done and ſpoken, it remains, that when he promiſed to write καθεξῆς, *in order*, we underſtand this of Chriſt's Conception, Birth, Circumciſion, Baptiſm, Preaching, Death, Reſurrection and Aſcenſion, of which he truly writes in order; or that he would write to him firſt of what theſe Eye-witneſſes had delivered to him of Chriſt, and then of what theſe Miniſters had done in Propagation of the *Goſpel* as in the *Acts* he doth. Note,

3dly, That the *Theophilus* to whom he writes, ſeems not to be a feigned Name, importing only any *Chriſtian*, who was *a Lover of God*, as *Salvian* conceived; for we have no ſuch Inſtance in the ſacred Hiſtory of feigned Names thus uſed. *2dly*, The word κράτις-Θ is uſed in the *New Teſtament* as a Title of Excellency, and never otherwiſe; ſee *Acts* xxiii. 26.—xxiv. 3.—xxvi. 25. And, *3dly*, had he intended this only as a Dedication of his Work to the true Lovers of God, why writes he ſtill in the ſingular number, and never in the plural?

Ver. 4. Ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν c ἀσφάλειαν, *That thou mayſt know the certainty of thoſe things in which thou haſt been inſtructed.*] Κατήχησις is an Inſtruction, not only by Queſtions and Anſwers, but alſo by a continual Diſcourſe, *Acts* xviii. 25. *Rom.* ii. 18. 1 *Cor.* xiv. 19. But that which is hence chiefly to be obſerved againſt the *Romaniſts*, is (1.) Againſt Oral Tradition, that St. *Luke* thought not what was delivered by word of Mouth only, even by the *Eye-witneſſes*, and *Miniſters of the Word*, ſufficient to give *Theophilus* a knowledge of the certainty of theſe things without writing the *Goſpel*; and this the Wiſdom of God ſhewed in cauſing them to be written, ſaith (a) *Irenæus*, *to be the Pillar and Foundation of the Chriſtian Faith.* (2.) That St. *Luke* held it not unlawful, or unfit for a Layman, or any *Chriſtian*, to read the *Scriptures*, nor ſuch a one inſufficient by thus reading to underſtand the things in which he had been inſtructed; and ſeeing it is certain that he, and other *Chriſtians* were inſtructed in all things neceſſary to be believed, and done by them to Salvation, it follows that theſe Writings muſt contain fully, and with ſufficient clearneſs all that was neceſſary to be believed, or done by him in order to his Salvation, they being written for this very end, that *Theophilus might know the certainty of all thoſe things in which he had been inſtructed*; and then ſurely the Writings of the whole *New Teſtament*; muſt be much more ſufficient for that end.

Ver. 5. Ἱερεύς, τις, *A Prieſt named Zacharias.*] d That he was not, as ſome have imagined, an *High Prieſt*, appears, (*1ſt*,) Becauſe St. *Luke* calls him ſimply ἱερεὺς, *a Prieſt*, not ἀρχιερεὺς, an *High Prieſt*, as he who bore that Office was ſtill called, *Chap.* iii. 2.—ix. 22.—xxii. 2, 4, 52, 54, 66.—xxiii. 4, 10, 13, 23. *Acts* iv. 6.—v. 17, 21, 24.—vii. 1.—ix. 1, 14. (*2dly*,) *Zacharias* was choſen by Lot to burn Incenſe; the *High Prieſt* did it by right of Succeſſion, and burnt it in the Holy of Holies, into which *Zacharias* entered not. (*3dly*,) (b) *Joſephus* ſaith, that *Simon* Son of *Boethus* was *High Prieſt* that Year; And, (*Laſtly*) *Zacharias* was *Prieſt of the Courſe of Abia*, whereas the *High-Prieſt* was of no Courſe at all. Of the twenty four Courſes appointed by *David* for the Service of the Temple, when it ſhould be built, this of *Abia* was the eighth, 1 *Chron.* xxiv. 10. Theſe ſeveral Courſes began on the *Sabbath* day, and continued to ſerve till the next Sabbath, 2 *Kings* xi. 7. 2 *Chron.* xxiii. 8. ἀπὸ Σαβ-

βάτυ

(a) L. 3. c. 1. (b) Antiq. l. 15. c. 12. p. 537.

ἑάτε ἐως Ϛάββατου, *from Sabbath to Sabbath.* Joſeph. Antiq. l. 7. c. 11. p. 248.

de Ibid. *Of the Courſe of Abia.*] Moſt Chronologers that I have read agree in this, that no certain Computation can be made from theſe Courſe touching the Conception, or Birth of the Baptiſt. Mr. *Whiſton*'s Attempt in this matter ſeems unſucceſsful on ſeveral accounts. For,

1ſt, Whereas he (c) begins that Computation with the *Rabbinical Tale*, that after the return of the Prieſts from the Captivity, they were divided again into twenty four Courſes, he ought to have obſerved from the ſame Tale, that the Courſe of (d) *Jedajah* was then put before that of *Jojarib*; becauſe he was of the *High-Prieſt*'s Family, and ſo ſhould have begun thoſe Courſes, not from *Jojarib*, but form *Jedajah*.

2dly, Whereas he ſaith, that *it is highly probable that when Judas Maccabæus reſtored the daily Sacrifice*, and *afreſh appointed the Courſes of the Prieſt, he would begin thoſe Courſes with the firſt Family:* It remains to be proved, that he did then appoint any of theſe Courſes at all to ſerve, and that all the *Prieſts* did not then ſerve together, as at the other three great Feſtivals. *2dly*, There is no reaſon why he ſhould alter the Courſes appointed by *Solomon* in the Month *Tiſri*, and that he did not do it is ſuppoſed by Dr. (e) *Lightfoot*, who therefore in his account of theſe Courſes makes the firſt of them to begin in that *Month*. In a word, if there were made any alteration at all, St. *Luke* cannot refer to the Courſe of *Abia* as it is placed, 1 *Chron.* xxiv. and then ſeeing the Family of *Abia* was not then extant among the Courſes (there being no mention of their return out of Captivity) who can tell where to place it? If he does refer to it, that Courſe muſt continue in the ſame order in which it was before, and ſo was not changed by *Judas Maccabæus*.

3dly, As for this Hiſtorical Evidence from a *Jewiſh Rabbinical Chronicle*, it can be of no validity to them who know they were the worſt of *Chronologers*, as the Learned have obſerved, and as is evident from the Chronology of *David Ganz*, and *Vorſtius*'s Notes upon it, and his *Famous Chronicle*, *Seder Olam Rabbi*; with which he is not much acquainted, tho' it pretends to ſome Antiquity, yet, ſaith *Buxtorf*, Videtur ſeipſum in fine libri prodere, dum inquit, Hamar Rabbi Joſe, *He betrays himſelf by adding*, *thus ſaith R. Joſe.*

4thly, His Corollary from all theſe Uncertainties, that the *Bleſſed Virgin* conceived in the beginning of the ſixth Month from the Conception of *Elizabeth*, is built upon a Miſtake, it being plain from *Luke* i. 36. that her *ſixth Month* was compleated when the Virgin came to her, (which ſhe did preſently after the Angel appeared to her,) for the ſtaid with her but almoſt *three Months*, and then *Elizabeth*'s full time was come, *ver.* 56, 57.

Ver. 7. *They were both* προβεβηκότες, *well ſtricken with age.*] Here ſaith *Theophylact*, becauſe a Virgin was to bring forth a Son προωκονόμησεν ἡ χάρις ἵνα γράυς τέκῃ, ὃ κατὰ νόμον Φύσεως, εἰ μὴ μετ' ἀνδρὸς; *God provided that an old Woman ſhould bring forth a Son, not according to the Courſe of Nature; tho' with a Man, they being both aged.*

Ver. 9. Ἔλαχε τῷ θυμιάσαι, *His Lot was to burn Incenſe.*] The Law required that the *Prieſt* ſhould burn Incenſe Morning and Evening upon the Altar of Incenſe, placed before the Veil of the moſt Holy, *Exod.* xxx. 6, 7, 8. But becauſe they who thus ſerved in every Courſe were many, it was neceſſary they ſhould by Lot chuſe the Man who was to perform that Service for that Week, and ſo the *Jews* ſay, they did. See Dr. *Lightfoot* here.

Ver. 10. *And all the multitude of the people were praying without,* τῇ ὥρᾳ τοῦ θυμιάματος, *at the time of Incenſe.*] When the *Prieſt* went into the Sanctuary, or within the firſt Veil to offer Incenſe, notice was given by the Sound of a little Bell, that it was then the time of Prayer; and every one preſent then offered up his Prayers to God ſilently; and tho' this ſilent Prayer was not commanded, yet there ſeems a manifeſt Alluſion to it in thoſe words of *John*; where, at *the firſt offering of Incenſe with the Prayers of the Saints*, 'tis ſaid, there *was ſilence in Heaven for half an hour*, Rev. viii. 1, 2, 3. Whether that of the *High-Prieſt Simon*, mentioned *Ecclus* 50. belongs to this matter, or rather to the great Day of Expiation, I will not determine.

Ver. 11. Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, *An Angel of the Lord appeared to him.*] That they had former Examples of their Prieſts who had ſeen Viſions in the Temple ſeems reaſonable to conceive from the words, *ver.* 22. where from his ſilence it is ſaid, *the People knew that he had ſeen a Viſion*; and yet if you reject the Story of *Simon the Juſt* ſeeing an Angel going into the Holy of Holies yearly, on the Day of Expiation, you will hardly find another Inſtance: For *Hyrcanus* the *High-Prieſt* ſaw no Viſion, only as he was offering Incenſe, (f) φάσι, *ſome ſay, he heard a Voice, declaring that his Sons had got the Victory.*

Ver. 12. Καὶ ἐταράχθη, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. This Verſe is wanting only in the *Æthiopick* Verſion, being in all the other Verſions, in *Theophylact*, in *Hilary* the Deacon, in *Jerome*, and *Chryſoſtome*, Ed. Mor. Tom. 5. p. 475. and yet Dr. *Mills* ſuſpects *hunc verſum fictum eſſe ab aliquo ob ſimilia quæ ad Mariam dicuntur*, ℣. 24. *Append.* p. 20. tho' this Suſpicion be confuted by the words following μὴ φοβοῦ Ζαχαρία.

Ver. 13. Εἰσηκούσθη ἡ δέησίς σου, *Thy Prayer is heard.*] Not that this good Man was now praying for himſelf that he might have a Child;

(c) P. 156. §. 3. (d) Lightf. Temple Serv. cap. 6. (e) Harm. part. 1. p. 22.
(f) Antiq. l. 13. c. 8.

Child; he is ſo far form any Expectation of that, that when an *Angel* appearing to him in God's Temple, and ſo unqueſtionably as a Meſſenger from God ſpeaks to him of this matter, he believeth not his words; the meaning is, thy Prayers for the Delivery of thy People, for the coming of the *Meſſiah*, and the Conſolation of *Iſrael*, and the Remiſſion of their Sins is ſo graciouſly heard, that from thy very Loins ſhall now come the Fore-runner *to prepare his way*; and thou wilt now quickly have occaſion to acknowledge, that *God hath viſited and redeemed his People, and raiſed up an Horn of Salvation for them*, ℣. 68, 69.

i Ver. 15. Ἔσται γὰρ μέγας ἐνώπιον τῦ Κυρίε, *He ſhall be great in the ſight of* (or before) *the Lord.*] Either before the Lord *Chriſt*, as being *the Prophet of the Higheſt, to go before the Lord to prepare his way*, as the *Angel* ſaith, *ver.* 17. and *Zacharias*, ver. 76. or in the Sight of God, as *David found favour* ἐνώπιον Θεῦ, *in the Sight of God*, Acts vii. 46. It follows, *and he ſhall neither drink Wine nor ſtrong Drink.* This being the Deſcription of a *Nazarite*, Numb. vi. 3. Judg. xiii. 4. the words *from the Womb*, may refer to the ſame thing, as it is ſaid of *Sampſon, the Child ſhall be a Nazarite to God from the Womb.* Judg. xiii. 5.--xvi 17. See Note on *ver.* 28. Or if they refer to his being filled with the *Holy Ghoſt*, they muſt be interpreted as Dr. *Hammond* paraphraſes them, *the power of the Holy Ghoſt ſhall be diſcerned to be upon him very early.* So *Job* xxxi. 18. *I have guided the Widow from my Mother's Womb*, Pſal. lviii. 3. *The Wicked are eſtranged from the Womb, as ſoon as they are born they go about and tell lyes.* Iſa. xlviii. 8. *Thou waſt called a Tranſgreſſor from the Womb.* This Expoſition I prefer to that of *Grotius*, that he is ſaid to be filled with the *Holy Ghoſt* from the Womb, becauſe he being in the Womb was part of his Mother, who was filled with the *Holy Ghoſt*.

k Ver. 17. Ἐν πνεύματι καὶ δυνάμει Ἠλίε, *In the ſpirit aud power of Elias*] Not in his power of working Miracles, for *John did no Miracles*, John x. 41. but in his power of turning the People to the Lord, 1 *Kin.* xviii. 37. So the *Angel* expounds it in the following words, cited from *Mal.* iv. 6. *To turn the Hearts of the Fathers to the Children, and the diſobedient to the Wiſdom of the Juſt, and ſo to make ready a people Prepared for the Lord*; that is, he ſhall turn the Hearts of the Fathers עַל to the Children, as that Prepoſition ſignifies, *Joſh.* ii. 8. 1 *Sam.* xxii. 11. by cauſing them to lay aſide their Diſcords, and unite, of what Sect ſoever they were, in a general Profeſſion of Repentance, and a free Confeſſion of their Sins; and ſo the Son of *Syrach* ſaith, *he is appointed*, ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν, *to turn the Heart of the Father to the Son*, Chap. xlviii. 10. Or elſe, he ſhall turn the Hearts of the Fathers, *al*, *with the Children*, as *al* ſignifies, *Exod.* xii. 8, 9.--xxxv. 22. calling them all to a general Confeſſion of, and Repentance for their Sins; and ſo *turning the diſobedient to the Wiſdom*, revealed to them by *Chriſt*, *the Juſt One*, as he emphatically is ſtiled, *Acts* iii. 14. And this the Baptiſt did by preaching to all ſorts, Young and Old, Converſion and Repentance, and uniting them all in one Baptiſm of Repentance, for the Remiſſion of Sins, *Matth.* iii. 5, 6. *Mark* i. 5. He was ſent to bear witneſs of *Chriſt that all Men might believe on him*, *John* i. 7. and this he alſo did ſo effectually, that many finding that all that *John* ſaid of him was true, *believed on him*, John xiii. 41, 42. *Joſephus* informs us that he was *a good Man who inſtructed the Jews by the exerciſe of Virtue*, καὶ τῇ πρὸς ἀλλήλες δικαιοσύνῃ καὶ πρὸς Θεὸν εὐσεβείᾳ, *and by piety towards God, and Righteouſneſs, or Juſtice towards one another, to come to his Baptiſm; and that hereupon there was great Concourſe made to him, the people being much delighted with his Doctrine.* Antiq. l. 18. c. 7. p. 626. F. G.

l Ver. 22. Καὶ διέμενε κωφὸς, *And remained ſpeechleſs.*] It ſeemeth that he was both dumb and deaf, for we read that he was ζιοπῶν καὶ μὴ δυνάμενον λαλῆσαι, *not able to ſpeak*, and dumb, *ver.* 20. and that he was not able to hear is evident, becauſe they nodded, and made Signs to him, and he to them, *ver.* 22, 62. and therefore it was only by a Sign that he aſked for a Writing-Table, *ver.* 63. And this was the Reſult of his Infidelity, in that he believed not an *Angel* appearing to him, in a place where evil *Angels* durſt not come, in the Name of our Lord; and telling him *his Prayer was heard*; which evil *Angels* could not do; and of things which tended to the Glory of God, the Completion of his Promiſes, and the Welfare of Mankind, which they would not do.

m Ver. 24. Καὶ περιέκρυβεν ἑαυτὴν, *And ſhe hid her ſelf five Months*;] Partly from Devotion to bleſs God for a Mercy ſo ſingular and unexpected; and partly from Reſpect to the Child, leſt ſhe ſhould be any way defiled; and ſo derive Uncleanneſs upon the *Nazarite* in her Womb.

n Ver. 27. Πρὸς παρθένον (μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ) ἐξ οἴκε Δαβὶδ, καὶ τὸ ὄνομα τῆς παρθένε Μαριάμ.] Which Words I would render thus, *to a Virgin of the Houſe of David, eſpouſed to a Man whoſe Name was Joſeph, and the Virgin's Name was Mary.* For, 1ſt, of this ζυμπλοκὴ, or placing of Words not in due order of Conſtruction, I have given many Inſtances, Note on *Mark* ix. 13. And I think there is an Inſtance of it here, *ver.* 15. *He ſhall neither drink Wine nor ſtrong Drink from his Mother's Womb, and he ſhall be filled with the Holy Ghoſt.* And this Conſtruction I prefer, as being moſt ſuitable to thoſe words of the Angel, *The Lord God ſhall give him the Throne of his Father David.* The Virgin therefore muſt be of the Houſe of *David*, for ſeeing the *Angel* had plainly told her, ſhe ſhould not have this Son by the Knowledge of a Man, it was not *Joſeph*'s, but *Mary*'s being of the Houſe of *David*, which made *David* his Father. See alſo *ver.* 69. Where this *Horn of Salvation* is ſaid to be *raiſed up in the Houſe of his*

his Servant David: Now thus he was raiſed up in the Houſe of *David*, not by *Joſeph*'s Eſpouſal, but by his Birth of the Virgin; for from her alſo was it, that *Chriſt* was ἐκ κάρπου τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα, *of the Fruit of the Loins of David according to the Fleſh*, Acts ii. 30. ἀπὸ τοῦ σπέρματος, *of the Seed of David*, Chap. xiii. 23. Rom. i. 3. 2 Tim. ii. 8. Such reaſon had the *Evangeliſt* here to ſay, rather that *Mary*, than *Joſeph*, was of the *Houſe of David*.

Ver. 28. Κεχαριτωμένη, *Thou who art highly favoured.*] Or, who haſt found Mercy, or Favour with God, as it is expounded, *ver.* 30. It anſwers to the Hebrew חסר which ſignifies χάρις, and ἔλεος Mercy and Favour. So *Pſal.* xviii. 26. עם חסיד מחסד χαριτωθήσῃ *with the merciful thou wilt ſhew thy ſelf merciful*, or to him that ſhews Favour to others, thou wilt ſhew Favour. And *Eph.* i. 6. *to the Praiſe of his glorious Grace*, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς, *through which he hath dealt graciouſly with us*, or made us Favourites *by the Beloved*, or in Chriſt Jeſus. Thus χαριεργὸς, he that doth kind and grateful Offices, is in *Suidas* τὰ κεχαριτωμένα ἐργαζόμενος, *he that doth kind things*, and χαριστα in *Phavorinus* is κεχαριτωμένα. And the Son of *Syrach* ſaith, a Word, *i. e.* a kind Word is better than a Gift, but both come παρὰ ἀνδρὶ κεχαριτωμένῳ, *from a kind Man*, or one that ſhews Favour, *Eccluſ* xviii. 17. It follows, εὐλογημένη σὺ ἐν γυναιξὶν, *bleſſed art thou among Women.* So it is ſaid of *Jael*, εὐλογηθείη ἐν γυναιξὶν, *bleſſed be Jael among Women*, Judg. v. 24. of *Ruth*, Chap. iii. 10. εὐλογημένη σὺ, *bleſſed art thou of the Lord, oh Daughter*; and ſo *David* ſpeaks to *Abigal*, 1 Sam. xxv. 33. So alſo, *the Lord is with thee*, is ſaid *to Gideon*, Judg. vi. 12. And the words, *ver.* 30. εὗρες χάριν παρὰ τῷ Θεῷ, *thou haſt found Favour with God*, are alſo ſaid of *Noah*, Gen. vi. 8. of *Joſeph*, Gen. xxxix. 4. of *David*, Acts vii. 46. So that here is nothing ſaid of the *Bleſſed Virgin* in this Salutation, which was not before ſaid of others.

p Ver. 33. *And he ſhall reign over the Houſe of Jacob*, εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος, *for ever, and of his Kingdom there ſhall be no end*;] *i. e.* whilſt the Houſe and Seed of *Jacob*, or the World laſts; his Kingdom being never to give place to any other Kingdom, as the four *Monarchies* did *Dan.* vii. 14. but yet when Death, the laſt Enemy of his Church, ſhall be diſſolved, he ſhall give up this mediatory *Kingdom to the Father*. See Note on 1 *Cor.* xv. 28.

q Ver. 34. Πῶς ἔσται τοῦτο; *How ſhall this be, ſeeing I know not a Man?*] She ſo inquires after the manner, as not to doubt of the Fact, but ſhe ſays not ſhe was under a Vow not to know a Man: For, (1.) Virginity amongſt the *Jews* was not matter of Praiſe, but Reproach, *Pſal.* lxxviii. 63. inſomuch that *Grotius* with all his Learning could bring no Inſtance of any Women who were παρθέναι διὰ ἁγνείαν, or kept their Virginity, but from a Teſtimony of (d) *Philo* concerning ſome old Women among the Eſſenes, who were known Enemies to Matrimony. See the Note on *Coloſſ.* ii. 21. And, (2.) Marriage is numbred by them among the Precepts of the Law, *Targum* on *Gen.* i. 28. which they only were exempted from, who devoted themſelves wholly to *the Study of the Law*. And, (3.) If ſhe made this Vow before her Eſpouſals, why ſhould ſhe marry? If after, it was void, as being not made with the conſent of her Huſband.

Ver. 35. Διὸ καὶ τὸ γεννώμενον ἅγιον, *Therefore that holy thing which ſhall be born of thee.*] Here it is evident that our Interpreters followed the other Reading, *viz.* τὸ γεννώμενον ἐκ σοῦ ἅγιον, for which they had good reaſon, for ſo read all the ancient Verſions; ſo *Irenæus* l. 3. c. 26. *Tertullian* contra Prax. c. 20. *Novat.* de Trin. c. 19. *Author Quæſt. & Reſponſ. ad Orthodox.* Q. 46. p. 430. *Epiphan.* Anchor. p. 69. *Chryſoſt.* Ed. Mor. Tom. 5. p. 476. *Autor Dial. contra Marcion.* p. 121, where he notes that the *Evangeliſt* ſaith not διὰ σοῦ but ἐκ σοῦ. See Examen *Millii*.

Ver. 36. *Elizabeth thy Couſin*, Ἐλισάβετ ἡ συγγενίς σου.] r Tho' *Elizabeth* was of the Tribe of *Aaron*, ver. 5. it follows not that *Mary* was ſo; for a Woman might marry into another Tribe, provided ſhe were not an Heireſs that carried the paternal Inheritance along with her, care being taken only againſt that by the Law, *Numb* xxxvi. 8, 9.

Ver. 39. *Mary went* εἰς τὴν ὀρεινὴν—εἰς πόλιν, *Into a City of Juda*;] *i. e.* to *Hebron*, which was ſituated in the Hill Country, *Joſh.* xi. 21. and was given to the Poſterity of *Aaron* for an Inheritance, *Joſh.* xxi. 10, 11. it was alſo the City where *David* was anointed King over *Judah*, 2 Sam. ii. 4. s

Ver. 42. Καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, *And bleſſed be the Fruit of thy Womb.*] t Theſe words ſhew that *Chriſt* had not his Body from Heaven, but from the Womb of the Virgin, and ſo was truly the Seed of *David*, according to the Fleſh, *Rom.* ix. 5. See *Matt.* i. 20. *Gal.* iv. 6. and the Note on 1 *Cor.* xv. 47.

Ver. 43. *The Mother of my Lord.*] She u calls him, ſaith *Woltzogenius*, her Lord, as *David* had done, *Pſal.* cx. 1. and in his Note on *Matth.* xxii. 45. he ſaith, he was ſo ſtiled by him, *becauſe by virtue of his Exaltation to the right Hand of Power, or of God, he was made Lord of Angels, and of all Men.* Now he who is *Lord over all Men*, and *Angels*, muſt have Divine Power and Wiſdom to rule and govern them, and ſo partake of the Divine Nature. Hence of him, whoſe Name is *King of Kings*, and *Lord of Lords*, Rev. xix. 16. St. *John* doth alſo ſay, his Name is ὁ λόγος τοῦ Θεοῦ, *the Word of God*, ver. 13. and in the beginning of his Goſpel, that *this Word was God.*

Ver. 44. Ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος. w *The Child leapt in my Womb*,] *by reaſon of the Joy which tranſported me*, ſaith Dr. *Hammond*; for

(d) De vita Contemp. p. 695.

for it was when *Elizabeth* heard the Salutation of *Mary*, that the Babe leaped in her womb, *ver.* 41. nor is any Infant in the Womb capable of any Joy, as having no Apprehenſions of Good to be enjoyed, or Evil to be avoided; and ſo he cannot be capable of that Joy which reſults only from theſe Apprehenſions: If you object, that the *Angel* had foretold that this Child ſhould be *filled with the Holy Ghoſt from his Mother's Womb*, ver. 15. and upon that account, he might rejoice whilſt he was in it: See the Anſwer, Note on *ver.* 15.

x Ver. 45. *And bleſſed is ſhe that believed, for* ὅτι *that there ſhall be a Performance of theſe things*] As the Hebrew כי ſignifies not only *for*, but *that*; as *Job.* iii. 12. כי אינק *that I might ſuck*; and *Pſal.* xi. 3. the wicked bend their Bow, *&c. that the Foundations* may be deſtroyed: (See *Note*, *p.* 406.) ſo doth the Greek ὅτι.

y Ver. 48. Ὅτι ἐπέβλεψεν ἐπὶ ταπείνωσιν τῆς δούλης αὐτοῦ, *For he hath regarded*, (or compaſſionately looked upon) *the low Eſtate of his Handmaid.*] The word here is not ταπεινοφροσύνη, *the humble-mindedneſs*, but ταπείνωσις, *the mean*, *low*, or *afflicted ſtate* of the *Virgin*, which appeared in her Offering for her Purification, *Luke* ii. 24. So the word conſtantly ſignifies both in the Old, and the New Teſtament: So ſpeaks *Leah*, Gen. xxix. 32. *The Lord ſaw* τὴν ταπείνωσιν, *my Affliction, and hath given me a Child:* So *Jacob*, Gen. xxxi. 22. *The Lord ſaw my Affliction:* So *Deut.* xxvi. 7. 1 *Sam.* ix. 16 2 *Kings* xiv. 26. *Neh.* ix. 9. *Pſal.* ix. 13.——xxiv. 18. ——xxx. 7.——cxix. 153. *Lam.* i. 9. Acts viii. 33.

z Ver. 49. *For he that is mighty hath done to me* μεγαλεῖα, *great things*;] *i. e.* He hath wrought a great Miracle upon me; ſo μεγαλεῖα, and τὰ μεγάλα, often ſignify the Miracles God wrought in *Ægypt*, and in the Wilderneſs, *Deut.* x. 21.—xi. 7.—xxxiv. 12. *Pſal.* lxxi. 19. *Ecclus* xvii. 8.—xxxvi. 8. —xliii. 15.

a a Ver. 51. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, *He hath ſhewed Strength with his Arm.*] Here *Grotius* notes, that God's great Power is repreſented by his Finger, his greater by his Hand, his greateſt by his Arm; the Production of Lice was *by the Finger of God*, Exod. viii. 19. his other Miracles in *Egypt* were wrought *by his Hand*, Exod. iii. 20. the Deſtruction of *Pharoah* and his Hoſt, in the Red Sea *by his Arm*, Exod. xv. 6. The following Words ſeem to be taken from the Song of *Hannah*, 1 Sam. ii. 4, 5, 6. and need no farther Fxplication than that which they have received in the Paraphraſe.

bb Ver. 54. Ἀντελάβετο, *&c. He hath holpen his Servant Iſrael*, &c.] The word ἀντιλαμβάνεσθαι ſignifies to hold by the Hand to ſuſtain from falling, or to lift up when fallen, and ſo to afford aid or help, *Jer.* xxxi. 32. *Zach.* xiii. 13. this he hath done, ſaith the Virgin, in remembrance of his Mercy; for then God is ſaid ſignally to remember his People, when after a long Oppreſſion, in which he ſeemed to have forgotten them, he works a mighty Salvation for them. So *Pſal.* cxxxvi. ἐν τῇ ταπεινώσει ἡμῶν ἐμνήσθη, *the Lord remembred us in our Affliction*, ver. 23. *and delivered us out of the Hand of the Enemy*; and he did this alſo in purſuance of his Promiſe made to our Fore-Fathers, to ſend the *Meſſiah* to be an everlaſting Bleſſing to all that believed in him, and ſo became the Seed of *Abraham* by Faith.

Ver. 59. Ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον, *On the eighth Day they came to circumciſe the Child.*] Not before that day, becauſe the Mother was unclean ſeven Days, *Lev.* xii. 1, 2. and ſo was the Child by touching her, and therefore he was not then fit to be admitted into Covenant: Moreover till that time he was weak, and could not well endure the pain of Circumciſion. See the Note on *Philip.* iii. 5. Note alſo that the Law appointed no certain place in which Circumciſion was to be done, nor any certain Perſon to perform it, and therefore it was done ſometimes by Women, *Exod.* iv. 25. and here in the Houſe of *Elizabeth*, as appears by her preſence at it, *ver.* 60. The *Jews* did it ſometimes in their *Schools*, not out of neceſſity, but to have more Witneſſes of the Fact. Then alſo they gave the Name to the Infant, becauſe when God inſtituted *Circumciſion*, he changed the Names of *Abraham* and *Sarah.* cc

Ver. 60. *He ſhall be called John.*] This ſhe did might learn from her Huſband, giving her in Writing a Relation of what the *Angel* ſaid to him, *ver.* xiii. Now, *God is gracious*, which is the import of that Name, is a Name very fit for him, who was to be the firſt Preacher of the Kingdom of Grace, and who was to point out him, *from whoſe fulneſs we receive Grace for grace*, John i. 16.

Ver. 66. Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ, *And the Hand of the Lord was with him.*] Here by the Hand of the Lord we are not to underſtand the Spirit of *Prophecy*, for this is ſtill deſcribed *by the Hand of the Lord being* ἐπ' αὐτὸν, *upon the Prophet*, Ezek. i. 3.—iii. 22. —xxxvii. 1.——xl. 1. but the Care, Providence, and Aſſiſtance of God as *Pſal.* lxxx. 17. dd

Ver. 67. Καὶ Ζαχαρίας ἐπλήσθη πνεύματος ἁγίου καὶ προεφήτευσε, *And his Father Zachary was filled with the Holy Ghoſt, and propheſied*] Notwithſtanding all that the *Criticks* here ſay, I know but two Significations of the word *Propheſying*, eſpecially when it is ſaid to be done by one *filled with the Holy Ghoſt*; as here; and two Senſes, in which any one in *Scripture* is called a *Prophet.* And, ee

1*ſt*, According to the *Grammatical* import of the word, a *Prophet* is ὁ προφάσκων τὸ μέλλον, *one who foretels, that ſomething future and contingent in reſpect of us, ſhall certainly fall out:* So *Phavorinus*, Προφήτης ἐστὶν ὁ δι' ἐνεργείας πνευματικῆς τὰ μέλλοντα δηλῶν, *A Prophet is one who declares things future, by the Aſſiſtance of the Spirit*: Thus when *Ezekiel* had propheſied of the Deſolation of *Jeruſalem* by the Sword, and ff

by

by Wild Beaſts, *When this*, ſaith he, *comes to paſs, ye ſhall know that a Prophet hath been among you*, Ezek. 33. 27, 33. And in the time of their Captivity, they thus complain, *We ſee not our Signs, there is no Prophet more, not one that can tell us how long* theſe Calamities ſhall laſt, or when they will have an end, *Pſal.* 74. 9. And in this ſenſe *Zacharias* here propheſies, foretelling what ſhould be done by his Son, and by the *Meſſiah* hereafter.

2*dly*, A Prophet, in the *Scripture* Language, is a Revealer of the Will of God. So *Phavorinus*, Προφήτης ἐϛὶν ἄνθρωπος θεῖος πνευματοφόρος, *A Prophet is a Divine Man, endued with an Afflatus of the Holy Spirit.* In this ſenſe is *Abraham* ſtyled a *Prophet*, by reaſon of the many Divine Revelations made to him, *Gen.* 20. 7. and by him left unto Poſterity, *chap.* 18. 19. And *John* the *Baptiſt* is here ſtyled a *Prophet*, ver. 76. becauſe he received his Commiſſion and Doctrine from Heaven, *Joh.* 1. 6. *Matth.* 21. 25. tho' we read of no *Predictions* made by either of them. And to ſuch a *Prophet* it was abſolutely neceſſary, that he ſhould receive his Doctrine by Revelation from God; for *as the things of Man knoweth no Man, but the Spirit of Man that is in him, ſo the things of God knoweth no Man but the Spirit of God*, 1 Cor. 2. 11. So that he who reveals his Will muſt be ἄνθρωπος ὁ πνευματοφόρος, *a Man inſpired by the Spirit*; for, ſaith St. *Peter*, *no Prophecy is of private Motion or Incitation, but Holy Men of old ſpake as they were moved by the Holy Ghoſt*, 2 Pet. 1. 20, 21. Hence are they ſtyled ſo often *The Meſſengers of the Lord, the Prophets who had ſpoken in the Name of the Lord*, 2 Chron. 36. 16. Hag. 1. 13. Mal. 2. 7. 1 Pet. 1. 10. 2 Pet. 3. 2. Their *Prophecies* are called the *Word*, and *Burthen* of the Lord; and their Style runs, *Thus ſaith the Lord.* Hence, *laſtly*, this is ſtill the Character of the falſe *Prophets*, That *they run when God had not ſent them, and propheſied when God had not ſpoken to them*; nor have theſe Words any other ſenſe in Scripture, nor were they ever uſed otherwiſe by the *ancient* Jews: This ſenſe the word plainly bears, when it is ſaid, *Exod.* 7. 1. *I have made thee a God to Pharaoh, and Aaron thy Brother ſhall be thy Prophet*; i. e. the Revealer of what thou, the God of *Pharaoh*, ſhalt ſay to him; nor does it ever ſignify to expound or interpret Scripture, otherwiſe than by a divine *Afflatus*, or Gift of *Prophecy.* See the Note on 1 *Cor.* 14. 6. It alſo ſignifies a divine *Afflatus* enabling a Man to compoſe Hymns, or Pſalms of Praiſe, but ſtill *as they were moved by the Holy Ghoſt.* See the ſame Note. In the Example of *Saul*, it ſignifies to rave in *Propheſying*, i. e. to be, as the *Septuagint* hath it, *Hoſ.* 9. 7. ἐξεϛηκώς, a *Prophet* in *extaſy* and *madneſs*; but ſtill by the *Afflatus* of an evil *Spirit*, according to that diſtinction of *Prophecy Phavorinus* gives us, that it is either πνευματικὴ ἢ ἐκ διαβολικὴ, *by the Afflatus of the good or evil Spirit*; as in this inſtance, The evil Spirit came upon *Saul*, *and he propheſied in his Houſe.* See the Opinion of the *Jews*, Note on 2 *Pet.* 1. 21. And, *laſtly*, when the Body of *Eliſha* is ſaid by the Son of *Sirach*, to *propheſy* by raiſing the dead Man, *Ecclus* 48. 14. he intended not to ſay, it wrought a Miracle, but only that it foretold a thing to come, *viz.* the Fall of the *Syrians*, who, ſaith *Eliſha* there, *ſhall be ſmitten three times*, and the riſing up of God's oppreſſed People, or the reviving of them; and ſo is to be reduced to the firſt Acceptation of the Word.

Ver. 68. Ἐπεσκέψαϛο, ϗ ἐποίησε λύτρωσιν τῷ λαῷ αὐτῦ, *He hath viſited in mercy*, &c.] So *Ruth* 1. 6. *Pſal.* 79. 15——105. 4. ſo as to do them good, as he viſited *Sarah*, Gen. 21. 1. and *Hannah*, 1 Sam. 2. 21. and his People oppreſſed by the *Egyptians*, Gen. 50. 24, 25. Exod. 3. 16. when the People rejoiced, ὅτι ἐπεσκέψαϛο, *that God hath viſited the Children of Iſrael*, chap. 4. 31. — 13. 19. as he did then by granting them the Deliverance they deſired, and here, by granting the *Meſſiah* they ſo earneſtly expected, who was to ſave his People from their Sins, and ſo to work Redemption for them. g g

Ver. 69. Κέρας σωτηρίας.] Either a ſtrong or mighty Salvation; the *Metaphor* being taken from Beaſts, whoſe Strength is in their Horns, as *Jer.* 48. 25. *Lam.* 2. 3, 17. Or a *Royal Salvation*; the Horn ſignifying Royal Power, *Pſal.* 132. 17 *Dan.* 7. 7, 8. *Zach* 1. 18. this relating to the ſetting up the Kingdom of *David* by the *Meſſiah*, who was to reign over the Houſe of *Jacob*, ver. 33. 73. ſo that 'tis eminently κέρας τῦ Χριϛῦ αὐτῦ, *the Horn of his Chriſt*, 1 Sam. 2. 10. h h

Ver. 70. Τῶν ἀπ' αἰῶνος προφητῶν, *Which have been ſince the World began.*] From the beginning of Ages, the Promiſe being made to *Adam*, Gen. 3. 15. *that the Seed of the Woman ſhould bruiſe the Serpent's Head.* So *Jeruſalem* hath been a rebellious City, *min Jomath holma*, ἀΦ' ἡμερῶν αἰῶνος, i. e. *from times of old*, Ezra 4. 15, 19. and ἡμέραι ἀρχαῖαι, the Days of old, and ἕτη αἰώνια are the ſame, *Pſal.* 77. 5. See the Note on *Tit.* 1. 2. i i

Ver. 73. *To perform the Oath*, &c.] This Oath was made to *Abraham*, Gen. 22. 16, 17. Now that being *an immutable thing*, Heb. 6. 17. it could neither be hindred nor retarded by the Sins of the *Jews*, as they ſay the coming of their *Meſſiah* was! and the words following, δῶναι ἡμῖν, *that he would give us this Horn of Salvation*, or this Seed in which all the Families of the Earth ſhould be bleſſed, are the Subject of that Oath, *Gen.* 22. 18. And therefore theſe words are rather to be joined to this Verſe, as in the *Greek*, than to be added to the beginning of the next, as it is in our Tranſlation. k k

Ver. 74. ἈΦόβως λατρεύειν αὐτῷ, *To ſerve him without fear.*] That ἀφόβως here is to be joined to λατρεύειν, *to ſerve*, is evident, as Mr. *Le Cl.* notes, from the harſhneſs of the other Expreſſion, *to be delivered without fear*; and from the nature of the *Chriſtian* Conſtitution, which delivers us *from the Spirit of Bondage unto Fear*, under which the *Jews* were held, l l

held, *Rom.* 8. 15. from the fear of Death, the laſt Enemy, and of *Satan*, who had the Power of Death, *Heb.* 2. 14, 15. God having *not now given us the Spirit of Fear*, 2 Tim. 1. 7. but of that *Love* which caſts out Fear, 1 *John* 4. 18. But then, when Mr. *Le Cl.* adds, That *at this time, the* Syrians, Egyptians, *and other Heathen Nations bordering on* Judea, *were troubleſome to the* Jews; *nor were they without fear of the* Romans *themſelves, ſo that they could not exerciſe their Religion* ἀφόβως, *without fear*; and that *Zacharias ſpeaks of the Meſſiah, as of one that was about to reſcue the* Jews *from thoſe Dangers, in agreement with the common Opinion; nor did the Spirit of Prophecy undeceive him as to this Matter.* This is one of thoſe bold Strokes, which if that Learned Man could abſtain from, he would give leſs Offence to *Chriſtians*, and leſs Advantage to the *Antiſcripturiſts*; for if one *filled by the Holy Ghoſt*, and *propheſying* by an *Afflatus* from him, may propheſy *Deceit*, and promiſe to his fellow-*Jews*, that a temporal Kingdom ſhould be erected by the *Meſſiah*, which their common Opinion made them to expect; tho' this Opinion was not only falſe, but wholly oppoſite to the Nature of *Chriſt*'s Kingdom, and that which *chiefly* hindred the *Jews* from receiving *Chriſt* as their *Meſſiah:* Why might not others, *tho' filled with the Holy Ghoſt*, ſpeak other things according to the common, tho' falſe Opinion of the *Jews*, and the Spirit of *Prophecy not undeceive them?* And if ſo, where is our Certainty of the Rule of Faith? But ſurely, if *Chriſt*'s Kingdom be ſpiritual, his Subjects muſt be ſo, and their Enemies ſpiritual, Sin, Death, and Satan; from all which we ſhall obtain a full Deliverance by *ſerving God in Righteouſneſs and Holineſs before him, all the Days of our Life.*

m m Ver. 76. Ὁ προφήτης ὑψίστου, *The Prophet of the Higheſt.*] The God of *Iſrael* ſeems to have been ſtill owned by thoſe Heathens who had any Knowledge of him, as a God above all Gods; by *Cyrus* he is ſtyled, by way of Emphaſis, ὁ Θεὸς, *the God*, Ezra 1. 3. by *Rahab* the Harlot, the God of Heaven above, and in the Earth beneath, *Joſh.* 2. 11. by *Cyrus*, 2 Chron. 36. 33. Ezra 1. 2. by *Darius*, Ezra 6. 9, 10. by *Artaxerxes*, Ezra 7. 21, 23. by *Nebuchadonozor*, Dan. 4. 37. by *Hiram*, the God that made Heaven and Earth, 1 *Chron.* 2. 12. And as in Scripture he is exalted above all others, by the Name of אל עליון the Moſt High God, *Gen.* 14. 18. ſo alſo he is ſtyled by *Cyrus*, Eſd. 2. 3. by *Nebuchadonozor*, Dan. 4. 34. by *Darius*, Eſd. 6. 31. by *Artaxerxes*, Eſd. 8. 19, 21. by the Emperor *Auguſtus*, Joſephus Antiq. l. 16. c. 10. p. 561. by *Tiberius*, Philo legat. ad Caium, p. 785. E. by *Totnes* and *Sepharboſnai*, Θεὸς ὁ μέγας, the Great God, *Ezra* 5. 8. by *Artaxerxes*, the Higheſt, the Greateſt, and the Living God, *Eſth.* 16. 16.

Ver. 78. Ἀνατολὴ ἐξ ὕψους, *The Day-ſpring from on high hath viſited us.*] He who is here ſtyled *The Day-ſpring from on high*, or Riſing-Sun, is by *Zachary* called, *chap.* 3. 8. Ἀνατολὴ, the *Riſing-Sun*, my Servant; and, *chap.* 6. 12. *the Man whoſe Name is* Ἀνατολὴ, *the Riſing-Sun:* and by *Malachy*, 4. 2. *the Sun of Righteouſneſs*, as being to ariſe upon the *Jew* and *Gentile*, and ſpread his bright Beams on thoſe *who ſat in Darkneſs and in the Shadow of Death*, Iſai. 9. 2. Whence by old *Simeon* he is ſaid *to be a Light to lighten the Gentiles*, Luke 2. 32. and by the *Baptiſt*, *to be a Light ſhining in Darkneſs*, John 1. 5. n n

An Addition. It is evident to any one who inſpects the *Greek*, That this Hymn is deficient as to the full ſenſe of it, from *ver.* 71. to *ver.* 75. and that ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, *ver.* 72. which we tranſlate *to perform the Mercy promiſed to*, ſhould rather be tranſlated, to perform the Mercy (covenanted) with our Fathers, and to remember his holy Covenant; according to the words of the bleſſed Virgin, *He hath holpen his Servant Iſrael, in Remembrance of his Mercy* (covenanted) *to Abraham, and to his Seed for ever:* it being therefore very uſual, both in the *Old* and the *New Teſtament*, to ſupply what is defective from the preceeding words, I look upon the whole following Hymn, to *ver.* 76. as a Deſcant upon thoſe words in the beginning, to wit ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν, *he hath viſited and redeemed his People*; and therefore fill up the ſenſe of it thus, ἐποίησε λύτρωσιν, *He hath performed Redemption to them*, viz. *ver.* 71. σωτηρίαν, *Salvation from our Enemies, and from the Hands of all that hate us.* Ἐπεσκέψατο, *ver.* 72. ποιῆσαι ἔλεος, *He hath viſited us, to perform the Mercy covenanted with our Fathers, and to remember his holy Covenant,* καὶ μνησθῆναι, *ver.* 73. τὸν ὅρκον, *and to remember the Oath which he ſware to our Father Abraham,* τοῦ δοῦναι ἡμῖν, *to give us the Heirs of the Promiſe*, Heb. 6. 17. *this Horn of Salvation*, ver. 69. *this Redeemer, this Deliverer out of Zion*, ſtyled ὁ ῥυόμενος, to enable us ῥυσθέντας, *thus delivered from the Hands of our Enemies, to ſerve him without fear*, &c.

CHAP. II.

1. AND it came to paſs in thoſe days, that there went out a Decree from
a Cæſar Auguſtus, that [a] all the World ſhould be taxed; (i. e. *ſhould have their Names, and Conditions of Life, ſet down in Court Rolls, according to their Families:*)
b 2. And this Taxing was [b] firſt made *(before that made,)* when Cyrenius was Governor of Syria.

3. And all went to be taxed, every one into his own City.

c 4. And Joſeph alſo [c] went up from Galilee, out of the City of Nazareth to Judea,
d to [d] the City of David, which is called Bethlehem, becauſe he was of the Houſe and Lineage of David;

e 5. To be taxed with [e] Mary his eſpouſed Wife,

Wife, being great with Child.

6. And ſo it was, that while they were there, the Days were accompliſhed that ſhe ſhould be delivered;

7. And ſhe brought forth her Firſt-born ee Son, [ee] and wrapped him in Swadling-cloaths, and laid him in a Manger, becauſe there was no room for them in the Inn.

8. And there were in the ſame Country f [f] Shepherds abiding in the Field, keeping watch over their Flock by Night;

9. And lo, the Angel of the Lord came upon them, (Gr. *ſtood by them,*) and the g [g] Glory of the Lord ſhone round about them, and they were ſore afraid.

10. And the Angel ſaid to them, Fear not; for behold, I bring you good tidings of great Joy, which ſhall be *(ſo)* to all People.

11. For to you is born this Day, in *(Bethlehem,)* the City of David, a Saviour which is Chriſt the Lord:

12. And this ſhall be a Sign to you *(of the truth of my words, that going thither)* ye ſhall find the Babe wrapped in Swadling-cloaths, lying in a Manger.

13. And ſuddenly there was with the Angel a Multitude of the heavenly Hoſt, praiſing God, and ſaying,

h 14. [h] Glory *(be)* to God, *(who dwelleth)* in the higheſt *(Heavens,)* and *(or, for by this Saviour is procured)* on Earth Peace, *(and God's)* Good-will towards Men.

15. And it came to paſs, as the Angels were gone away from them into Heaven, the Shepherds ſaid one to another, Let us now go even to Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known to us:

16. And they came with haſte *(thither,)* and found Mary and Joſeph *(there,)* and the Babe lying in a Manger.

17. And when they had ſeen it, they made known abroad the Saying which was told them *(by the Angel)* concerning this Child.

18. And all they that heard it, wondred at thoſe things which were told them by the Shepherds.

19. But Mary kept all theſe things, and pondered them in her Heart.

20. And the Shepherds returned, glorifying and praiſing God for all the things they had heard *(from the Angel)* and ſeen, as it was told them *(by him.)*

i 21. And when eight Days were [i] accompliſhed, (i. e. *when the eighth Day was come,*) for the circumciſing the Child, his Name was called Jeſus, which was ſo named of *(or the Name impoſed on him by)* the Angel before he was conceived in the Womb.

k 22. And when the Days of her [k] Purification, according to the Law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord:

l 23. As it is written in the Law of the Lord, [l] Every Male that openeth the Womb, ſhall be called holy to the Lord, (i. e. *ſhall be conſecrated to God and ſo made Holy.*)

24. And to offer a Sacrifice *(for the Woman at her Purification,)* according to that which is ſaid in the Law of the Lord, *(that he who is not able to bring a Lamb, ſhould bring)* a [m] pair of Turtle Doves, or two m young Pigeons.

25. And behold, there was a Man in Jeruſalem, whoſe Name was Simeon, and the ſame Man was juſt *(towards Men,)* and devout *(towards God, and he was)* [n] waiting for n the Conſolation of Iſrael; and the [o] Holy o Ghoſt was upon him.

26. And it was revealed to him by the Holy Ghoſt, that he ſhould not ſee Death before he had ſeen the Lord's Chriſt.

27. And he came by *(motion of)* the Spirit into the Temple; and when the Parents *(at the ſame time)* brought in the Child Jeſus, to do for him, (i. e. *to pay the price of his Redemption as being their Firſt-born,*) after the cuſtom of the Law *(concerning the Firſt-born;)*

28. Then took he him up in his Arms, and bleſſed God, and ſaid,

29. Lord, now letteſt thou thy Servant [p] depart in Peace, *(ſeeing it hath been with* p *me)* according to thy Word:

30. For mine Eyes have ſeen *(the Meſſiah called)* thy [q] Salvation: q

31. Which thou haſt prepared before the Face of all People, *(as well Gentiles as Jews, he being ſent as)*

32. [r] A Light to lighten the Gentiles, and r *(to be)* the Glory of thy People Iſrael.

33. And Joſeph and his Mother marvelled at theſe things which were ſpoken of him:

34. And Simeon bleſſed them, and ſaid to Mary his Mother, Behold, this Child is ſet for [s] the fall *(of many thro' Infidelity,)* and s *(for the)* riſing again *(or up)* of many in Iſrael, *(thro' Faith in him;)* and for a Sign that ſhall be ſpoken againſt *(by the Scribes and Phariſees, and Rulers of the People, who ſhall blaſpheme his Perſon, contradict his Doctrine, and ſet him up as their mark to ſhoot at)*

35. Yea a Sword *(that of Martyrdom)* ſhall pierce thro' thy own Soul alſo, *(and this contradiction of him, God in his Wiſdom ſhall permit)* that the Thoughts of many Hearts (i. e. *the inward Tempers and Diſpoſitions of many)* may be revealed.

36. And there was *(alſo)* one [t] Anna a t Propheteſs, the Daughter of Phanuel, of the Tribe of Aſer, *(and)* ſhe was of a great Age, and had lived with an Huſband ſeven Years from her Virginity:

37. And ſhe was a Widow of about fourſcore and four Years *(old,)* which departed not from the Temple, but ſerved God with Faſtings and Prayer night and day, *(at Evening and Morning Service.)*

38. And ſhe coming at that inſtant *(that the Child was there,)* gave Thanks likewiſe to the Lord, and [v] ſpake of him to all them that v looked for Redemption in Jeruſalem, *(as the Perſon from whom it was to be expected.)*

39. And when they had performed all things according to the Law of the Lord, *(and had fled into Egypt for the Safety of*

the Child; *after the Death of Herod*) they returned into Galilee, to their own City Nazareth.

40. And the Child grew and waxed ſtrong in Spirit, *(being)* filled with Wiſdom, and the Grace of God was upon him, (i. e. *the Favour of God was with him.)*

41. Now his Parents went to Jeruſalem every Year at the Feaſt of the Paſſover:

42. And when he was twelve Years old, they went up *(with him)* to Jeruſalem, after the Cuſtom of the Feaſt;

43. And when they had fulfilled the *(ſeven)* Days *(of the Feaſt,)* as they returned, the Child Jeſus tarried behind in Jeruſalem, and Joſeph and his Mother knew not of it;

44. But they ſuppoſing him to have been in the Company, *(they)* went a Days Journey, and *(then)* they ſought him among their Kinsfolk and Acquaintance:

45. And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46. And it came to paſs, that [w] after three Days, *(the third Day)* they found him in the Temple, ſitting in the midſt of the Doctors, both hearing them, and aſking them Queſtions. w

47. And all that heard him were aſtoniſhed at his Underſtanding and Anſwers.

48. And when they ſaw him, they were amazed; and his Mother ſaid to him, Son, why haſt thou dealt thus with us? Behold, thy Father and I have ſought thee ſorrowing.

49. And he ſaid to them, How is it that ye ſought me? Wiſt ye not that I muſt be about my Father's [x] Buſineſs? (Gr. *in my Father's Houſe?*) x

50. And they underſtood not the Saying which he ſpake to them.

51. And he went down with them, and came to Nazareth, and was ſubject to them; but his Mother kept all theſe Sayings in her Heart.

52. And Jeſus [y] increaſed in Wiſdom, and Stature, and in Favour with God and Man. y

Annotations on Chap. II.

a Ver. 1. Ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην, *That all the World ſhould be taxed.*] Not only the *Roman Empire*, but all the precedent *Empires* were ſtyled οἰκουμένη, *the World*; and the Governors of them were ſaid πάσης ἐπικρατῆσαι τῆς οἰκουμένης, *to rule over the whole World.* See the Note on *Heb.* 2. 5. Hence the Counſel of God againſt the *Empire* of *Babylon* is ſtyled his Counſel, ἐπὶ τὴν ὅλην οἰκουμένην, *againſt all the Earth*; her Deſolation is repreſented as the Deſolation ὅλης τῆς οἰκουμένης, *of the whole World*; and the Evil brought upon her, as Evils which extended τῇ οἰκουμένῃ ὅλῃ, *to the whole World*, Iſa. 14. 17, 26.

b Ver. 2. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου, *Now this taxing was firſt made when* (or was before that when) *Cyrenius was Governor of Syria.*] I dare not allow of the Boldneſs of thoſe *Criticks*, who for Κυρηνίου read Κυιντιλίου, or Σαλουρνίνου, there being no Footſteps of any ſuch reading either in *Ancient* Writers, *Verſions*, or *MSS.* and were there place for conjecture here, I would rather read πρὸ τῆς than πρώτη; as if the *Evangeliſt* ſhould ſay, this taxing or enrolling was before that, which was made by *Cyrenius*, that being ſo unhappy, and pernicious to the (a) Jews, by reaſon of the Sedition then raiſed, upon occaſion of the Tax, by *Judas Gaulonites*, and which, ſaith (b) *Joſephus*, gave the riſe to all their future Troubles.

Now this, ſaith *Joſephus*, was after *Judea* was made προσθήκη τῆς Συρίας, *an addition to the Province of Syria*; and when *Archelaus* was baniſh'd, and ſo above ten Years after that mentioned here, as done at our Saviour's Birth, and fit to be thus ſeparated from that, which was attended with thoſe ill Effects; this being in deſign highly ſalutary, that being very fatal to the *Jewiſh* Nation. But neither do we need this Criticiſm, ſince the Words πρῶτος and πρότερος are by the *Seventy* oft uſed according to this Senſe; of the Word πρότερον, this is beyond doubt, God ſaying twice ἀποστελῶ σφηκίας לפניך προτέρας σου, *I will ſend Hornets before thee*, Exod. 23. 28. Joſh. 24. 12. In which ſenſe you will find this Word above twenty times in *Kircher*'s Concordance in the Word פנה: That πρῶτος alſo is uſed in the ſenſe of priority, we learn from theſe Inſtances, πρωτότοκος ἐγὼ ἢ σύ, *Heb.* אני מבך I am before thee, I am elder than thou; ἢ ἵνα τι οὐκ ἐλογίσθη ὁ λόγος μου πρῶτος. *Chald.* קדימוצא לי Kaddemotza li, *why then was not the word firſt ſpoken to me*; cur mihi non annuntiatum eſt priori? 2 *Sam.* 19. 43. *Iſa.* 65. 16. The former Troubles are forgotten, *Gr.* ὑπολήσονται τὴν θλῖψιν αὐτῶν τὴν πρώτην, and *ver.* 17. οὐ μὴ μνησθῶσι τῶν προτέρων, they ſhall not remember the former. So *John* 1. 15, 30. ὅτι πρῶτος μου ἦν, for he was before me, and *Chap.* 15. 18. know that they hated ἐμὲ πρῶτον, me before you, 1 *Cor.* 14. 30. ὁ πρῶτος, let the former hold his peace; and 1 *John* 4. 19. we love him, ὅτι πρῶτος, becauſe he loved us before; and in *Ariſtophanes*, ἀλλ' οὐκ ἂν πρώτου is interpreted ἀλλ' οὐκ ἂν πρότερον, *Neph.* p. 122. And ſo *Theophylact* interprets the Words here, τοῦτέστι πρότερα ἡγεμονεύοντος, ἦγουν πρότερον ἢ ἡγεμόνευε τῆς Συρίας Κυρήνιος. As for this ἀπογραφὴ, that it was not a Money Tax, but an enrolling of Perſons according to their Families and Eſtates, See Dr. *Hammond*, Note B.

Ver. 4. Ἀνέβη δὲ καὶ Ἰωσὴφ, &c. *And Joſeph went up from Galilee — to the City of David called Bethlehem.*] Here, 1*ſt*, Interpreters obſerve, that ἀναβαίνειν, to aſcend, or go up, does c

(a) Κυρήνιος ἐπὶ Συρίας παρῆν ὑπὸ Καίσαρος δικαιοδότης τοῦ ἔθνους ἀπεσταλμένος, καὶ τιμητὴς τῶν οὐσιῶν γενησόμενος. Joſeph. Antiq. l. 18 c. 1.

(b) Καὶ τῶν οὐθὶς κακῶν κατειληφότων ῥίζας ἐφύτευσαν. Ibid.

not

not always ſignify to go from a lower to an higher Place, but to go from one Place to another, as *Judg.* 16. 18. 2*dly*, That admirable was the Providence of God in ordering this Enrolment, intended by *Auguſtus* to be done before, to be deferred to this very time, that ſo Chriſt might be born in *Bethlehem*, according to the Prediction of the Prophet *Micah*, Chap. 5. 2. And, 3*dly*, that the Stock and Family of *Chriſt* might at that time be known and preſerved in the *Publick Tables*, as *Juſtin*, *M. Tertullian*, and *Chryſoſtom*, *Hom.* 8. *in Matth.* teſtify.

Ibid. Εἰς πόλιν Δαβὶδ, *To the City of David.*] d That Muſterings and Enrollings, as in other Nations, ſo eſpecially in *Judea*, were made according to their Tribes, Cities, and Families, we learn from the Sortition, which *Joſhua* made by Tribes, Families, and Houſholds, *Joſh.* 7. 14. Now this could not be done, eſpecially after their manifold Diſperſions, unleſs every one went to that City, to which their Family belonged.

Ver. 5. Σὺν Μαριὰμ τῇ μεμνηςδμένῃ αὐτῷ γυναικὶ, *With Mary his eſpouſed Wife.*] e She was not only eſpouſed now, but married alſo to him, but is ſtill called eſpouſed, becauſe *Joſeph* uſed her as ſuch, not knowing her *till ſhe had brought forth* τὸν αὐτῆς τὸν πρωτότοκον, *her Firſt-born Son*, Matth. 1. 25. See the Note there. Moreover, hence it is probably collected, that the *Bleſſed Virgin Mary* was alſo of the Houſe and Family of *David*, as hath been ſhewed, Note on *Luke* 1. 27. for, if he went to *Bethlehem* to be enrolled; becauſe he was of the Houſe and Family of *David*, ſhe muſt go thither for the ſame Reaſon alſo; nam alioqui ipſa in Familiæ ſuæ Urbe profiteri debuerat, *for otherwiſe*, ſaith *Grotius*, *ſhe ought to have been enrolled in the City of her own Family*, and not at *Bethlehem*; for it is ſaid, *ver.* 3. *that all* (Men and Women) *went to be taxed, every one in his own City.*

Ver. 7. Καὶ ἐσπαργάνωσεν, &c. *And ſhe wrapped him in Swadling Cloaths:*] By doing this herſelf 'tis thought her Labour was without the uſual Pangs of Childbed.

f Ver. 8. Καὶ ποιμένες ἦσαν — φυλάσσοντες φυλακὰς τῆς νυκτὸς, &c.] *And there were Shepherds — keeping watch over their Flock, or the Watches of the Night over their Flock.*] Here note, 1*ſt*, That as *Abraham* and *David*, to whom the Promiſe of the *Meſſiah* was firſt made, were Shepherds, ſo was the Completion of this Promiſe firſt revealed to Shepherds. 2*dly*, The Watches of the Night were four, the firſt of them is mentioned *Lam.* 2. 19. the ſecond and third, *Luke* 12. 38. and the fourth, *Matth.* 14. 25. being the Morning Watch, *Exod.* 14. 24. Theſe Flocks being kept in the Field, they watched ſeverally in their Courſes, to preſerve them from Thieves and wild Beaſts, and had their little Cottages erected for that purpoſe.

g Ver. 9. Καὶ ἡ δόξα Κυρίου περιέλαμψεν αὐτὸς, *And the Glory of the Lord ſhone round about them;*] *i. e.* Not only a great Light, but ſuch a glorious Splendor as uſeth to repreſent the Preſence of God; of which ſee Note on *Phil.* 2. 6. *Heb.* 1. 3. and was oft attended with an Hoſt of *Angels*, as here, *ver.* 13. ſtyled the heavenly Hoſt, 1 *Kings* 22. 19. *Neh.* 9. 6. *Pſal.* 103. 20. who as they ſang together at the firſt Creation, *Job* 38. 7. ſo do they now at the Redemption of the World, praiſing God, and ſaying,

Ver. 14. Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς h εἰρήνη, ἐν ἀνθρώποις εὐδοκία, *Glory to God on High, and in Earth Peace, Good-will towards Men.*] Here note, 1*ſt*, That this is not an Hymn of Prayer, that Glory may be given to God, Peace may be upon Earth, *&c.* but rather a declaratory Hymn of Glory due to God for what he hath done already; for the *Angels* are ſaid to *praiſe God*, ſaying, *Glory*, &c. Now Praiſe is for what is done already. 2*dly*, Some obſerving that καὶ is ſometimes cauſal, and ſignifies *for*, give the ſenſe of this Hymn thus, Glory be to God; becauſe by the Birth of this Saviour, who is our Peace, *Eph.* 2. 14. there will be Peace on Earth, and the Good-will of God to Man is manifeſt. Others thus: The Good-will of God to Man, ſhewed in the Incarnation of our Saviour, is matter to him of the higheſt Glory, and the Foundation of our Peace on Earth: And becauſe ſome Copies read ἐν ἀνθρώποις εὐδοκίας, *to Men of Good-will*, ſome following that Reading, give the Senſe thus: Peace will be on Earth to Men whom God accepts. But this is leſs to be regarded, becauſe all the Greek Fathers, *Orig.* in *Joh.* 11. 14. *Euſeb. Demonſt. Evang.* l. 4. c. 10. p. 163. *Epiph. Hær.* 30. § 29. *Conſtit. Apoſt.* l. 7. c. 47. read otherwiſe. See *Examen Millii in locum.*

Ver. 21. Καὶ ὅτι ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ i περιτεμεῖν τὸ παιδίον, *And when eight days were accompliſhed for the circumciſing the Child.*] That is, not when the eighth Day was ended, but when it was come. So *ver.* 22. ſo *Acts* 2. 1. ἐν τῷ συμπληροῦσθαι, when the Day of Pentecoſt was come. Now *Chriſt* was circumciſed, that he might wear the Badge of a Child of *Abraham*, and that he might be *made under the Law, to redeem them that were under the Law*, Gal. 4. 4. καὶ ἐκλήθη, and then was his Name called *Jeſus*. So καὶ ſignifies, *Gen.* 24. 41. — 28. 21. — 31. 8. — 42. 34, 38. *Exod.* 7. 9. *Lev.* 4. 3, 14, 23, 28. *Numb.* 5. 15, 21. *Deut.* 6. 21. — 8. 10. *Joſh.* 1. 15. — 24. 20. 1 *Sam.* 1. 11. *Matth.* 9. 7. *Luke* 2. 28.

Ver. 22. Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθα- k ρισμοῦ αὐτῆς — αὐτῶν, *And when the Days of her Purification, according to the Law of Moſes, were accompliſhed.*] I formerly thought that the reading *her* Purification, and not the Purification of *them both*, was to be retained, that only being agreeable to the Law, and to the Verſion of the *Seventy*: Becauſe the Law of Purification belonged only to the Mother, who till that time remained ἐν αἵματι ἀκαθάρτῳ αὐτῆς, *in the Blood of her Impurity*, till the days καθάρσεως αὐτῆς, *of her purifying were fulfilled*, Lev. 12. 4, 5. Then, ſaith the Text, ſhall ſhe bring her Offering, *and the Prieſt* ἐξιλάσεται περὶ αὐτῆς καὶ καθαρισθήσεται αὐτὴν, *ſhall make an Atonement for her, and*

ſhe ſhall be cleanſed from the Iſſue of her Blood; this is the Law for her that hath born a Male or Female, ver, 7, 8. But I have ſince found cauſe to judge otherwiſe; for that the ancient reading was αὐτῶν is evident from theſe Words of (*) *Origen*, *Si ſcriptum eſſet propter purgationem ejus*, i. e. *Mariæ, nihil quæſtionis oriretur, & audacter diceremus Mariam quæ homo erat purgatione indiguiſſe poſt partum, nunc vero in eo quod ait, Dies* purgationis eorum, *non videtur unum ſignificare, ſed alterum, ſive plures.* So alſo read St. *Jerome* Con. *Helvid.* Tom. 2. F. 7. lit. A. *Euthymius*, *Theophylact*, and the *Syriac* Verſion; nor is there any fear of aſcribing any moral Impurity to the holy *Jeſus*, by allowing this reading, ſince this Purgation imports only a compliance with a Ceremonial Law, in order to their admittance into the Congregation of God's People, to which Chriſt being made *of a Woman made under the Law*, was to ſubmit, that he might *fulfil all Righteouſneſs:* on which account alſo he was made relatively holy, by being conſecrated to the Lord, according to the Law concerning every Male that openeth the Womb, *v.* 23.

l Ver. 23. Πᾶν ἄρσεν διανοῖγον μήτραν, *Every Male that openeth the Womb.*] The Words of the Law, concerning every Male that openeth the Womb, being here applied to the Bleſſed *Virgin*, bringing forth her Firſt-born, ſufficiently confirm the Aſſertion of (c) *Irenæus*, (d) *Tertullian*, (e) *Origen*, and others of the *Fathers*, cited by *Petavius*, that ſhe brought forth *Chriſt* after the uſual manner; and yet the contrary Opinion, tho' built upon Fables, and ſuperſtitious Imaginations, and ſpurious Authorities, prevailed almoſt generally in the 4th and 5th Centuries. See the Treatiſe of Traditions, *Part* 1. *c.* 1. § 4.

m Ver. 24. Καὶ δοῦναι θυσίαν — ζεῦγος τρυγόνων, *And to offer —— a pair of Turtles.*] This being the Oblation appointed only for the Poor, *Lev.* 12. 6, 8. diſcovers the Poverty of *Joſeph* and *Mary*, that they could not reach to a Lamb of the firſt Year; the Offering which they who had Ability were to make.

n Ver. 25. Προσδεχόμενος τὴν παράκλησιν τοῦ Ἰσραὴλ, *Waiting for the Conſolation of Iſrael.*] This was the familiar Phraſe they uſed when they ſpake of the Coming of the *Meſſiah*; to ſee thoſe Days being, in their way of ſpeaking, *to ſee the Conſolation of Iſrael*, or *the Years of the Conſolation to come.* See the *Targum* on *Iſa.* 4. 3. on *Jer.* 31. 6. and 2 *Sam.* 23. 1. and they were wont, ſaith Dr. *Lightfoot*, to ſwear *by their Deſire to ſee this Conſolation.*

o Ibid. Καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν, *And the Holy Ghoſt was upon him*;] *i. e.* He had received *the Gift of Prophecy*; for that having ceaſed 400 Years, began to dawn again at the Birth of the *Meſſiah* in ſome pious Perſons, as *Zachary*, *Simeon*, and *Anna* the Daughter of *Phanuel.*

Ver. 29. Νῦν ἀπολύεις, *Lord, now letteſt thou thy Servant depart.*] Here *Grotius* well notes, that ἀπολύειν and ἀπόλυσις, both in ſacred and prophane *Authors*, ſignify to depart out of this Life, or to die; as when *Abraham* ſays, ἐγὼ ἀπολύομαι ἄτεκνος, *I die childleſs*, Gen. 15. 2. ἀπολύθη Ἀαρών, *Aaron died*, Numb. 20. 29. Thus *Tobit* prays, *Command my Spirit to be taken from me*, ὅπως ἀπολυθῶ, *that I may be diſſolved*, ἐπίταξον ἐπιλυθῆναί με, Tobit. 3. 6. and *Sarah* ſaith, εἶπον ἀπολύσαι με ἀπὸ τῆς γῆς, ver. 13. *I deſired God to take me from the Earth*; and one of the ſeven Children ſaith to the Tyrant, σὺ ἐκ τοῦ παρόντος ἡμᾶς ζῆν ἀπολύεις, *thou takeſt away our preſent Life.* Thus ſaith (f) *Lycon*, this is my Teſtament, μετὰ τὴν ἐμὴν ἀπόλυσιν, *after my Diſſolution.* (g) *Themiſtius* notes that it was cuſtomary to ſome to call Death ἀπόλυσις, and to ſay of them that they did ἀπολύειν. So (h) *Theophraſtus* calls Death ἀπόλυσις; and (i) *Heraclitus* ſaith, *perhaps the Soul preſageth* ἀπόλυσιν αὐτῆς, *her Diſſolution*; all which Expreſſions confirm the old Traditions of the Diſtinction of the Soul from the Body, and her continuance in a ſtate of Separation.

q Ver. 30. Ὅτι εἶδον ὀφθαλμοί μου τὸ σωτήριόν σου, *For mine Eyes have ſeen thy Salvation.*] So the Deliverance God ſent to his People is called σωτήριον τοῦ Θεοῦ, *the Salvation of God.* Pſal. 98. 3. how much more may the Salvation ſent by *Chriſt* be ſtyled, as it is emphatically, ἡ σωτηρία, *the Salvation*, Iſa. 49. 6. —— 52. 7. yea, σωτηρία παρὰ τοῦ Θεοῦ, *Salvation from God*, ver. 10.

r Ver. 32. Φῶς εἰς ἀποκάλυψιν ἐθνῶν; *A Light to enlighten the Gentiles.*] It is wonderful that after ſo many clear Prophecies in the Old Teſtament of the Calling of the *Gentiles*, the *Jews* ſhould have been all ſo blind as to imagine God had no kindneſs for them, *Acts* 10. 45. —— 11. 18.

s Ver. 34. Οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν, *This Child is ſet for the fall and riſing of many in Iſrael.*] Doubtleſs God's firſt Deſign in ſending his Son into the World was that *through him the World might be ſaved*, John 2. 16. and he was deſigned eſpecially *to ſave his People from their Sins*, and be an *Horn of Salvation* to them, *Luke* 1. 69. But to Perſons, who were worldly-minded, and had no reliſh for ſpiritual things, which was the caſe of the generality of the *Jews*, who were much given to the Fleſh, as *Tacitus* obſerves of them, who were puffed up with a vain Conceit of their own Wiſdom and ſingular Piety, full of vain Glory, greedy of Empire and Applauſe, and affected with worldly Pomp and Gran-

(*) Hom. 14. in Lucam, F. 100. D.

(c) *Fuit filius hominis purus, puram aperiens vulvam.* Iren. l. 4. c. 66.

(d) *Virgo quantum à viro, non virgo quantum à partu —— peperit enim ipſa pateſacti corporis lege.* Tertul. de Carne Chriſti, cap. 23.

(e) *Matris Domini eo tempore vulva reſerata eſt, qua partus editus.* Orig. Hom. 13. in Levit. Tom. 2. F. 101.

(f) Apud Laert. l. 5. p. 348.

(g) Apud Stob. Serm. 119.

(h) Hiſt. Plant. 8. 17.

(i) Ad Amphid. Ep. 1.

deur,

ment (a) St. *Jerom* anſwers, that *Matthew*, out of Modeſty and in remembrance of his former Life, ſtyles himſelf *Matthew the Publican*, Chap. 10. 3. but *Mark* and *Luke* never call him the *Publican*, but mention his more honourable Name, ne antiquæ converſationis recordantes, *leſt they ſhould ſeem to reproach him by remembering his former Converſation*; it is enough that St. *Mark* calls his *Levi the Son of Alpheus*, as *Matthew* is in Church Hiſtory ſaid to be the *Son of Alpheus*. As therefore *Saul*, after his Converſion, is almoſt always called *Paul*, ſo might *Matthew the Publican* by theſe two *Evangeliſts* be called *Levi*. (2.) He adds, that *Heracleon*, who was near to the *Apoſtle*'s time, reckons *Matthew*, and *Philip*, and *Thomas*, and *Levi* among them, who had no occaſion to own *Chriſt* before *Princes*, or ſuffer *Martyrdom* on that account, as (b) *Clemens* of *Alexandria* teſtifies. I anſwer, There is no regard to be had to this *Valentinian Heretick*, eſpecially when he contradicts the Opinion of all the *Ancients*, in ſaying that *Matthew*, and *Philip*, and *Thomas* did not ſuffer *Martyrdom*. See Dr. *Cave* in the Life of *Matthew*, p. 134. of *Philip*, p. 125. of St. *Thomas*, p. 139. Againſt him we oppoſe the *Apoſtolical Conſtitutions*, introducing him ſpeaking thus: ἐγὼ Ματθαῖος ὁς καὶ Λευὶ, *I Matthew, named alſo Levi*; the Teſtimonies of St. *Jerom* and *Sophronius*, in voce Matthæus, and others of the *Ancients*. See *Cotelerius* in *Conſtit. Apoſt.* p. 315. (3.) He adds, that when *Celſus* objected that our Lord gathered *Publicans*, (c) *Origin* confeſſes that *Matthew* was a *Publican*, but he denies that *Levi* was ſo. To this it is anſwered, that the ſame *Origen*, in his Preface to the *Epiſtle* to the *Romans*, and in the place cited in the *Catenæ* on St. *Matthew*, ſays expreſly, that he whom St. *Matthew* ſtyles by the Name of *Matthew the Publican*, *is by St. Luke called Levi*. See another Anſwer in *Cotelerius*, ibid. In a word, ſure it muſt be in vain to object againſt an Hiſtory in *Mark* and *Luke*, where he is called *Levi*, ſo exactly agreeing with that in St. *Matthew*, where he is called *Matthew*, that not a circumſtantial Difference can be diſcerned; inſomuch that even Mr. *Cl.* who in his *Annotations* quarrels with Dr. *Hammond* for following an Opinion confuted by *Grotius*, in his *Harmony*, is himſelf forced to do what he corrects Dr. *Hammond* for doing: His words are theſe, *vidit Publicanum cui nomen erat Levi, ſeu Matthæus.* Moreover, that this *Levi* being called, inſtantly left all, and followed *Chriſt*, both *Mark* and *Luke* atteſt: now this is the Note of an *Apoſtle*, Matth. 19. 27. See alſo *Examen var. lect. Mill. in Matth.* 10. 3.

Ver. 30. Ἐγόγγυζον οἱ γραμματεῖς αὐτῶν, *Their Scribes and Phariſees murmured, ſaying,* διὰ τί; *Why eateth?*] i. e. The *Scribes* and *Phariſees*, not the Gueſts that ſat down μετ' αὐτῶν, *with them*, ver. 29. (for then they muſt themſelves have been guilty of the ſame Crime, for which they murmured againſt *Chriſt*) but the *Scribes of the Jews*; for what is here, *their Scribes*, is abſolutely, *Mark* 2. 16. *the Scribes.* So *in their Cities*, Matth. 11. 1. is *in the Cities*, not of *Chriſt*'s Diſciples, but of the *Jews*; and he entred εἰς συναγωγὴν αὐτῶν, *into a Synagogue of theirs*, Chap. 12. 9. *i. e.* not into a *Synagogue* of the *Phariſees* to whom he ſpake, *ver.* 2. but of the *Jews*. *Schmidius* alſo here obſerves, that διὰ τί here, is as much as, *by what Privilege?* for εἰς τί and ἵνα τί, denote the final Cauſe, but διὰ τί, the antecedent Reaſon. f

Ver. 39. Ὁ παλαιὸς χρηστότερός ἐστιν, *For he ſaith, the old is better.*] So *Cicero* De Amicitiis, veterrimæ quæquæ, ut ea Vina quæ vetuſtatem ferunt, eſſe debent ſuaviſſimæ, *old Friendſhips, as old Wines, are to be deemed the ſweeteſt.* g

Ver. 36. Οὐ συμφωνεῖ τὸ ἐπίβλημα. See this Reading defended, *Examen Millii.*

CHAP. VI.

a 1. AND it came to paſs on the [a] ſecond Sabbath after the firſt, (Gr. *on the firſt Sabbath after the ſecond Day of the Feaſt of unleavened Bread*) that he (*Chriſt*) went through the Corn Fields, and his Diſciples plucked the Ears of Corn, and did eat, (*of them*) rubbing them in their Hands.

2. And certain of the Phariſees ſaid to them, Why do ye that which (*it*) is not lawful to do on the Sabbath days?

3. And Jeſus anſwering them, ſaid, Have ye not read ſo much as this, (*which is a caſe parallel to that of my Diſciples*, viz.) what David did, when himſelf was an hungred, and they that were with him?

4. How he went into the Houſe of God, and did take and eat the Shew-bread, and gave alſo to them that were with him, which (*Bread by the Letter of the Law*) it is not lawful to eat, but for the Prieſts alone?

5. And (*moreover*) he ſaid to them, that the Son of Man is Lord alſo of the Sabbath, (i. e. *he who came to ſave Mens Lives muſt have Power, in ſuch caſes as concern the Good and Welfare of Men, to diſpenſe with the ſtrict Reſt required by the Law of the Sabbath.*)

6. And it came to paſs alſo on another Sabbath, that he entred into a Synagogue, and taught; and there was a Man whoſe right Hand was withered:

7. And the Scribes and Phariſees (*having asked him, whether it were lawful to heal on the Sabbath day*, Matth. 12. 10.) watched him, whether he would heal on the Sabbath day, that (*if he did ſo*) they might find an Accuſation againſt him, (*as one that kept not the Sabbath day*, John 9. 6.)

8. But he knew their Thoughts, (*or Reaſonings*)

(a) *In* Matth. 9. 9. (b) Strom. 4. p. 501. D. 502. (c) Lib. 1. cont. Celſum, p. 48.

ment (a) St. *Jerom* anſwers, that *Matthew*, out of Modeſty and in remembrance of his former Life, ſtyles himſelf *Matthew the Publican*, Chap. 10. 3. but *Mark* and *Luke* never call him the *Publican*, but mention his more honourable Name, ne antiquæ converſationis recordantes, *leſt they ſhould ſeem to reproach him by remembering his former Converſation*; it is enough that St. *Mark* calls his *Levi the Son of Alpheus*, as *Matthew* is in Church Hiſtory ſaid to be the *Son of Alpheus*. As therefore *Saul*, after his Converſion, is almoſt always called *Paul*, ſo might *Matthew the Publican* by theſe two *Evangeliſts* be called *Levi*. (2.) He adds, that *Heracleon*, who was near to the *Apoſtle*'s time, reckons *Matthew*, and *Philip*, and *Thomas*, and *Levi* among them, who had no occaſion to own *Chriſt* before *Princes*, or ſuffer *Martyrdom* on that account, as (b) *Clemens* of *Alexandria* teſtifies. I anſwer, There is no regard to be had to this *Valentinian Heretick*, eſpecially when he contradicts the Opinion of all the *Ancients*, in ſaying that *Matthew*, and *Philip*, and *Thomas* did not ſuffer *Martyrdom*. See Dr. *Cave* in the Life of *Matthew*, p. 134. of *Philip*, p. 125. of St. *Thomas*, p. 139. Againſt him we oppoſe the *Apoſtolical Conſtitutions*, introducing him ſpeaking thus: ἐγὼ Ματθαῖος ὁς καὶ Λευὶ, *I Matthew, named alſo Levi*; the Teſtimonies of St. *Jerom* and *Sophronius*, in voce Matthæus, and others of the *Ancients*. See *Cotelerius* in *Conſtit. Apoſt.* p. 315. (3.) He adds, that when *Celſus* objected that our Lord gathered *Publicans*, (c) *Origin* confeſſes that *Matthew* was a *Publican*, but he denies that *Levi* was ſo. To this it is anſwered, that the ſame *Origen*, in his Preface to the *Epiſtle* to the *Romans*, and in the place cited in the *Catenæ* on St. *Matthew*, ſays expreſly, that he whom St. *Matthew* ſtyles by the Name of *Matthew the Publican*, *is by St. Luke called Levi.* See another Anſwer in *Cotelerius*, ibid. In a word, ſure it muſt be in vain to object againſt an Hiſtory in *Mark* and *Luke*, where he is called *Levi*, ſo exactly agreeing with that in St. *Matthew*, where he is called *Matthew*, that not a circumſtantial Difference can be diſcerned; inſomuch that even Mr. *Cl.* who in his *Annotations* quarrels with Dr. *Hammond* for following an Opinion confuted by *Grotius*, in his *Harmony*, is himſelf forced to do what he corrects Dr. *Hammond* for doing: His words are theſe, *vidit Publicanum cui nomen erat Levi, ſeu Matthæus.* Moreover, that this *Levi* being called, inſtantly left all, and followed *Chriſt*, both *Mark* and *Luke* atteſt: now this is the Note of an *Apoſtle*, Matth. 19. 27. See alſo *Examen var. lect. Mill. in Matth.* 10. 3.

Ver. 30. Ἐγόγγυζον οἱ γραμματεῖς αὐτῶν, *Their Scribes and Phariſees murmured, ſaying,* διὰ τί; *Why eateth?*] i. e. The *Scribes* and *Phariſees*, not the Gueſts that ſat down μετ' αὐτῶν, *with them*, ver. 29. (for then they muſt themſelves have been guilty of the ſame Crime, for which they murmured againſt *Chriſt*) but the *Scribes of the Jews*; for what is here, *their Scribes*, is abſolutely, *Mark* 2. 16. *the Scribes.* So *in their Cities*, Matth. 11. 1. is *in the Cities*, not of *Chriſt*'s Diſciples, but of the *Jews*; and he entred εἰς συναγωγὴν αὐτῶν, *into a Synagogue of theirs*, Chap. 12. 9. *i. e.* not into a *Synagogue* of the *Phariſees* to whom he ſpake, *ver.* 2. but of the *Jews.* *Schmidius* alſo here obſerves, that διὰ τί here, is as much as, *by what Privilege?* for εἰς τί and ἵνα τί, denote the final Cauſe, but διὰ τί, the antecedent Reaſon. f

Ver. 39. Ὁ παλαιὸς χρηστότερός ἐστιν, *For he ſaith, the old is better.*] So *Cicero* De Amicitiis, veterrimæ quæquæ, ut ea Vina quæ vetuſtatem ferunt, eſſe debent ſuaviſſimæ, *old Friendſhips, as old Wines, are to be deemed the ſweeteſt.* g

Ver. 36. Οὐ συμφωνεῖ τὸ ἐπίβλημα. See this Reading defended, *Examen Millii.*

CHAP. VI.

a 1. AND it came to paſs on the [a] ſecond Sabbath after the firſt, (Gr. *on the firſt Sabbath after the ſecond Day of the Feaſt of unleavened Bread*) that he *(Chriſt)* went through the Corn Fields, and his Diſciples plucked the Ears of Corn, and did eat, *(of them)* rubbing them in their Hands.

2. And certain of the Phariſees ſaid to them, Why do ye that which *(it)* is not lawful to do on the Sabbath days?

3. And Jeſus anſwering them, ſaid, Have ye not read ſo much as this, *(which is a caſe parallel to that of my Diſciples*, viz.) what David did, when himſelf was an hungred, and they that were with him?

4. How he went into the Houſe of God, and did take and eat the Shew-bread, and gave alſo to them that were with him, which *(Bread by the Letter of the Law)* it is not lawful to eat, but for the Prieſts alone?

5. And *(moreover)* he ſaid to them, that the Son of Man is Lord alſo of the Sabbath, (i. e. *he who came to ſave Mens Lives muſt have Power, in ſuch caſes as concern the Good and Welfare of Men, to diſpenſe with the ſtrict Reſt required by the Law of the Sabbath.)*

6. And it came to paſs alſo on another Sabbath, that he entred into a Synagogue, and taught; and there was a Man whoſe right Hand was withered:

7. And the Scribes and Phariſees *(having asked him, whether it were lawful to heal on the Sabbath day*, Matth. 12. 10.) watched him, whether he would heal on the Sabbath day, that *(if he did ſo)* they might find an Accuſation againſt him, *(as one that kept not the Sabbath day*, John 9. 6.)

8. But he knew their Thoughts, *(or Reaſonings)*

(a) *In* Matth. 9. 9. (b) Strom. 4. p. 501. D. 502. (c) Lib. 1. cont. Celſum, p. 48.

ſonings,) and ſaid to the Man who had the withered Hand, Riſe up, and ſtand forth in the midſt *(of the Synagogue,)* and he aroſe, and ſtood forth.

9. Then ſaid Jeſus to them, I will *(alſo)* aſk you one thing, *(viz.)* Is it lawful on the Sabbath-days to do Good, or to do Evil, to ſave Life, or to deſtroy it?

10. And looking round about upon them all, *(and receiving no Anſwer from any of them,)* he ſaid to the Man, Stretch forth thy Hand, and he did ſo; and his Hand was reſtored whole as the other:

11. And they were filled with Madneſs, and communed one with another, what they might do to Jeſus, *(i. e. how they might deſtroy or puniſh him with Death, for violating the Sabbath,* Matth. 9. 14.)

12. And it came to paſs in thoſe Days, that he went out to a Mountain to pray.
b and continued all Night in [b] Prayer to God, (Gr. ἐν τῇ προσευχῇ τοῦ Θεοῦ, *in God's Houſe of Prayer, or in a Synagogue dedicated to his Service.)*

13. And when it was Day, he called to him his Diſciples, and *(out)* of them he choſe twelve *(to be his conſtant Attendants, and Witneſſes of his Actions,* John 15. 27.) whom alſo he named Apoſtles; *(i. e. Perſons whom he would ſend to preach in his Name to the Jews firſt, and after to the Gentiles;*

14. *Viz.*) Simon, whom he alſo named Peter, and Andrew his Brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the Son of Alpheus, and Simon called Zelotes,

16. And Judas the Brother of James, and Judas Iſcariot, which alſo was the Traitor.

17. And he came down with them, and ſtood in the Plain, and *(with him were)* the Company of his Diſciples, and a great Multitude of People out of all Judea, and Jeruſalem, and from the Sea-coaſt of Tyre and Sidon, which came to hear him, and to be healed of their Diſeaſes;

18. And they that were vexed with unclean Spirits, and they were healed.

19. And the whole Multitude *(of them who came to be healed,)* ſought to touch him; for there went Virtue out of him, and healed them all *(who thus touched him.)*

20. And he lifted up his Eyes on his Diſ-
c ciples, and ſaid, [c] Bleſſed be ye *(who are)* poor *(in Spirit,)* for yours is the Kingdom of God.

21. Bleſſed are ye that hunger now *(after Righteouſneſs;)* for ye ſhall be filled: Bleſſed are ye that weep now *(with that godly Sorrow which works Repentance;)* for ye ſhall *(find that Comfort, which will make you)* laugh.

22. Bleſſed are ye when Men ſhall hate you, and when they ſhall ſeparate you from their Company, and ſhall reproach you, and ſhall caſt out your Name as evil *(Doers,)* for the Son of Man's ſake; *(i. e. for the Sake of the Meſſiah, ſtyled by* Daniel, *the Son of Man,* Dan. 7. 14.)

23. Reyoyce ye in that Day, and leap for Joy, for behold your Reward is great in Heaven; *(your caſe being like, in this, to thoſe holy Prophets who are now in Heaven,)* for in the like manner did their Fathers to the Prophets.

24. But wo to you that are rich, *(and by thoſe Riches are indiſpoſed to follow me,)* for you have received your Conſolation *(in this Life;)*

25. Wo to you that are full, *(and therefore do not hunger after Righteouſneſs,)* for ye ſhall hunger: Wo to you that laugh now, *(when you are called to Repentance, to fit you to receive the Goſpel,)* for ye ſhall mourn and weep, *(when ye find yourſelves excluded from the Kingdom of God,* Matth. 8. 12.)

26. Wo to you when [d] all *(the)* Men *(of*
d *the World)* ſpeak well of you, *(this being a Sign that you imitate thoſe falſe Prophets, who ſpake things pleaſing to the People;)* for ſo did their Fathers to the falſe Prophets.

27. But I ſay to you that hear *(me:)* Love your Enemies, do good to them that hate you.

28. Bleſs them that curſe you, and pray for them that deſpitefully uſe you.

29. And to him that ſmiteth thee *(with his Palm)* on the one Cheek, offer *(i. e. permit)* alſo the other *(to be ſmitten;)* and him that taketh away thy Cloke, forbid not to take thy Coat alſo, *(rather than contend by force, or before the Magiſtrate, about ſupportable Injuries.)*

30. Give to every *(indigent)* Man that aſketh of thee, *(what he wants, and thou canſt ſpare)* and of him [e] that taketh away thy
e Goods, aſk them not again, *(in a judiciary manner; See Note on* Matth. 5. 42. *or urge not the reſtoring them to the Detriment of Charity, or ſo as to quarrel, or ſhew a contentious Spirit about them.)*

31. And as you would that Men ſhould do to you, *(in equal Circumſtances;)* do ye alſo to them likewiſe.

32. For if [f] ye love them *(only)* that love
f you, what thank have ye? *(i. e. what Reward can ye expect for that which even the worſt of Men will do?* ver. 35.) for Sinners alſo love thoſe that love them.

33. And if ye do good to them *(only)* which do good to you, what thank have ye? for Sinners alſo do even the ſame.

34. And if ye lend to them *(only)* of whom ye hope to receive *(what ye lend,)* what thank have ye? for Sinners alſo lend to Sinners, to receive as much again.

35. But love ye your Enemies, and do good, and [g] lend *(though)* hoping for nothing
g again, and your Reward *(in Heaven)* ſhall be great, and ye ſhall *(ſhew yourſelves to)* be the Children of the higheſt *(God)* for he is kind to the unthankful, and to the evil.

36. Be ye therefore merciful as your Father alſo is merciful.

37. Judge not *(unneceſſarily,)* and ye ſhall not be judged; condemn not, and ye ſhall not be condemned; forgive *(others their Treſpaſſes,)* and ye ſhall be forgiven *(yours.;)*

38. Give

38. Give, and it ſhall be given to you; good Meaſure, preſſed down, and ſhaken together, and running over, ſhall [h] Men give *(by God's diſpoſal, or* δώσουσι, *ſhall be given, See the Note,)* into your Boſom; for with the ſame *(liberal)* Meaſure that ye mete withal, it ſhall be meaſured to you *(by God)* again, *(2 Cor.* 9. 6, 8, 10.)

h

[To this Sermon of Chriſt the Evangeliſt here adds other things ſpoken by Chriſt at other times; but tending to engage Men to obſerve theſe Precepts, or to take off their Exceptions againſt them.]

39. And *(firſt, againſt the Phariſees, who, being covetous, derided theſe charitable Doctrines,* Luke 16. 14.) he ſpake a Parable to them *(that heard him, ſaying,)* Can the blind *(Phariſees)* lead the blind *(in the right way? if they commit themſelves to their Conduct,)* ſhall they not both fall into the Ditch?

40. *(And to remove that fear of Poverty, Reproach, and Injuries, to which this Practice might ſubject his followers, he ſaid,)* The Diſciple is not *(to expect to be)* above his Maſter, but every one that [i] is perfect *(i. e. fully inſtructed in theſe Rules)* ſhall *(will)* be as his Maſter, *(i. e. conformed to him in theſe things; See* Matth. 10. 25.)

i

41. And *(as for his Command not to judge others, when we ourſelves are greater Criminals, his Queſtion upon that occaſion was,)* Why beholdeſt thou the Mote that is in thy Brother's Eye; but perceiveſt not the Beam that is in thine own Eye?

42. Either *(or)* how canſt thou ſay to thy Brother, Brother, let me pull out the Mote that is in thine Eye, when thou thyſelf beholdeſt not the Beam which is in thine own Eye? Thou Hypocrite, caſt out firſt the Beam out of thine own Eye, and then ſhalt thou ſee clearly *(how)* to pull out the Mote that is in thy Brother's Eye.

43 For *(then only wilt thou be fit to direct others well, both by Example and by Words, when thou art good thyſelf, ſeeing,)* a good Tree bringeth not forth corrupt Fruit, neither doth a corrupt Tree bring forth good Fruit;

44. For every Tree is known by his own Fruit; for of Thorns Men do not gather Figs, nor of *(or, from)* a Bramble-buſh gather they Grapes:

45. *(And, in like manner,)* A good Man, out of the good Treaſure of his Heart, bringeth forth that which is good; and an evil Man, out of the evil Treaſure of his Heart, bringeth forth that which is Evil; for of *(from)* the abundance of his Heart his Mouth ſpeaketh.

46. And *(he ſaid, moreover,)* why *(to what purpoſe)* call ye me, Lord, Lord, *(i. e. profeſs yourſelves my Diſciples)* and *(yet)* do not the things that I ſay *(ye ought to do?)*

47. *(For)* Whoſoever cometh to me, and heareth my Sayings, and doth them, I will ſhew you to whom he is like;

48. He is like a Man who built an Houſe, and digged deep, and laid the Foundation on a Rock; and when the Flood aroſe, the Stream beat vehemently upon that Houſe, and *(yet)* could not ſhake it; for it was founded upon a Rock.

49. But he which heareth *(my Words,)* and doth *(them)* not, is like a Man that, without a Foundation, built an Houſe upon the Earth; againſt which the Stream did beat vehemently, and immediately it fell, and the Ruin of that Houſe was great.

Annotations on Chap. VI.

a Ver. 1. Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ, *It came to paſs in the ſecond Sabbath after the firſt.*] This ſhould have been rendered, *in the firſt Sabbath after the ſecond day of the Paſſover*; for after the firſt Day of the Paſſover, which was a Sabbath, *Exod.* 12. 16. ἀπὸ τῆ ἐπαύριον τῶ σαββάτων, from the Morrow after the Sabbath, (that is, ſaith *Joſephus*, τῇ δευτέρᾳ ἀζύμων ἡμέρᾳ, from the ſecond day of unleavened Bread, that is, the ſixteenth of the month, *Antiq. l.* 3. *c.* 10.) ye ſhall count unto you ſeven Sabbaths complete, *Lev.* 23. 15. reckoning that day for the firſt of the firſt Week, which was therefore called δευτερόπρωτον, the firſt Sabbath from this ſecond day of unleavened Bread; the ſecond was called δευτεροδεύτερον, the ſecond Sabbath from that day, and the third δευτεροτρίτον, the third Sabbath from that ſecond day; and ſo on till they came to the ſeventh Sabbath from that day, *i. e.* to the 49th day, which was the day of *Pentecoſt*. The mention of the ſeven Sabbaths to be numbred, with relation to this ſecond Day, anſwers all that *Grotius* objects againſt this Expoſition; ſee *Petavius* on *Epiphan. Hær.* 30. *n.* 32. where *Epiphanius* expreſsly ſays, our Lord's Diſciples did this, τῷ σαββάτῳ τῷ μετὰ τὴν ἡμέραν τῶν ἀζύμων, *on the Sabbath following the day of unleavened Bread*; which, if underſtood of the ſecond day, is the truth. And if *Pentecoſt* was called, *the Feaſt of Harveſt*, Exod. 23. 16. (as *Bochart*, *Hieroz. part.* 1. *l.* 3. *c.* 13. *Nicholas Fuller*, Miſcell. *l.* 3. *c.* 11. Mr. *Mede*, Diſc. 46. *p.* 355. Dr. *Lightfoot* and the *Jews* ſay, *See* Temple Serv. c. 14. Sect. 4.) becauſe then their *Barley* and *Wheat-Harveſt* was gathered in, this Feaſt could not be *Pentecoſt*, as *Grotius* conjectures; becauſe then the Corn muſt be gathered in: and therefore could not be plucked by Chriſt's Diſciples in the Field.

Ver. 12. Ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ, *And he continued all Night in Prayer to God,*] Or in a Houſe of Prayer of God, or in a Synagogue dedicated to the Service of God: Though Synagogues were not, as far as we can find, of divine Inſtitution; yet being neceſſary for the performance of God's Service, they, by the *Pſalmiſt*, are ſtyled the Houſes of God, *Pſ.* 74. 9. and here an Houſe of Prayer of God: and in like manner may our Churches, for the ſame reaſon, be ſtyled the Houſes of God: For, as *the Mountain of God*, Exod. 3. 1. — 4. 27. *the Bread of God*, Lev.

b

Lev. 21. 17. *the Lamp of God*, 1. Sam. 3. 3. *the Veſſels of God*, 1 Chron. 22. 19. *the Altar of God*, Pſal. 43. 4. *the Sacrifices of God*, Pſal. 51. 17. *the Gifts of God*, Luke 21. 4. *the Miniſters of God*, 2 Cor. 6. 4. *the Tabernacle of God*, 2 Chron. 1. 3. *the Temple of God*, Matth. 21. 12. and *the Synagogue of God*, Pſal. 74. 8. are all things conſecrated or appropriated to God's Service; So προσδοχὴ τῦ Θεῦ muſt, in all reaſon, be an Houſe of Prayer of God; whence it is called τόπ@ προσδοχῆς, *a place of Prayer*, 1 Maccab. 3. 46. And ſo the Word προσδοχὴ is certainly uſed, *Acts* 16. 13. and by (a) *Philo* in his Oration againſt *Flaccus*, where he complains, That αἱ προσδοχαὶ, *their Houſes for Prayer were pulled down*; and there was no Place left, in which they might worſhip God, or pray for *Cæſar:* And by (b) *Joſephus*, who ſays, the Multitude was gathered, εἰς τὸ προσδοχῶ, *into the Houſe of Prayer:* And ſo (c) *Juvenal* ſpeaks of the Mendicant *Jew*, Ede ubi conſiſtas in quâ te quæro Proſeuchâ? *In what Houſe of Prayer may I find thee begging*, or aſking Alms?

c Ver. 20. — 26. Μακάριοι οἱ πτωχοὶ, *&c. Bleſſed are the Poor, the Hungry, the Mourners, for the Son of Man's ſake.*] Here being but four of the eight Beatitudes mentioned, *Matth.* 5. and not one of theſe being delivered in the ſame Words, which are there uſed; as it is certain, this muſt be another Sermon than that on the Mount, and ſpoken to other *Auditors*; ſo it is only probable, not neceſſary, that they ſhould bear the ſame Senſe. However, it ſeems neceſſary, that what is here added to the laſt Clauſe, ſhould agree to them all, Bleſſed are they who patiently ſuffer Poverty and Hunger, Grief and Perſecution, for the ſake of Chriſt, that they may obtain that Kingdom, and that Reward in Heaven he hath promiſed to his faithful Servants; or, that the Poor ſhould be the Poor in Spirit; the Hungry, thoſe that hunger after Righteouſneſs; and the Mourners, thoſe that ſorrow to Repentance after a godly manner, 2 *Cor.* 7. 9. for to thoſe that are otherwiſe poor and hungry, and upon other accounts, theſe Bleſſings cannot always belong; And the oppoſite Woes, which ſeem to favour the firſt Interpretation of theſe four Beatitudes, muſt be reſtrained to them, who, by the love of Riches, Pleaſures, and plentiful Proviſions, are kept from preparing themſelves by Repentance for, and ſo from, entring into Chriſt's Kingdom, or chuſing that narrow and afflictive Way which leadeth unto Life eternal; for even here the very *Chriſtian* Sufferer is to rejoice, and leap for Joy; and the rich Man, who is ready, when Chriſt calleth, to leave all, and follow him, who is rich in good Works, ready to give, and willing to diſtribute, layeth up for himſelf a good Foundation againſt the time to come, 1 *Tim.* 6. 19.

d Ver. 26. Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι, *Woe unto you when all Men ſpeak well of you; for ſo did your Fathers to the falſe Prophets:*] For he that will be pleaſing to all, muſt ſpeak things grateful to all, and do what they like; now that cannot be good, which is grateful to bad Men: Thus the *falſe Prophets*, whom the *Jews* commended, ſpake to them *ſmooth things*, Iſai. 30. 10. they *propheſied Lies*; becauſe *the People loved to have it ſo*; they *propheſied of Peace, when War was at hand*, Jer 6. 14. — 8. 11. — 14. 13. Ezek. 13. 10, 16. Zach. 10. 2. they *ſtrengthened the Hand of Evil-doers*, Jer. 23. 14. *and daubed with untempered Mortar*, Ezek, 13. 10, 11. See *Examen Millii.*

e Ver. 30. *From him that taketh away what is thine*, μὴ ἀπαίτει, *aſk it not again*;] *i. e.* if any Man will not aſk, but without aſking will take away, or detain from thee what is thine; aſk it not again, either in a Judiciary manner, ſee Note on *Matth.* 5. 40, 42. or urge not the reſtoring of it, to the detriment of Charity or Mercy; they who would interpret theſe Words thus: *From him that received any Loan from thee, exact no Uſury*, put a double Force upon the words: For, (1*ſt*,) our *Saviour* doth not here ſay, as he doth *Matth.* 5. 42. τὸν θέλοντα ἀπὸ σῦ δανείσασθαι, *From him that would borrow of thee, turn not thou away*; *but* ἀπὸ τῦ αἴροντ@ τὰ σὰ, *from him that will take up, or take away that which is thine, aſk it not again.* Now he that is willing to borrow of me, owns that, which he would borrow, to be mine, and ſo cannot be willing at the ſame time to take away what is mine: 2*dly*, Whereas they render the Word ἀπαιτεῖν, *to exact Uſury*, and for this ſenſe appeal to the uſe of it in *Nehemiah*; it is evident, that there it hath no ſuch ſenſe, but plainly relates to their unjuſt Exactions of Debts and Services of their Brethren, againſt the Law, requiring them to remit thoſe Debts and Services every ſeventh Year, ſaying, *Every ſeventh Year thou ſhalt make a Releaſe*; *and this is the manner of the Releaſe: Every Creditor that lendeth any thing to his Neighbour*, πᾶν χρέ@ ἴδιον ὃ ὀφείλει σοὶ ὁ πλησίον, *Every Debt of thine thy Neighbour oweth thee, thou ſhalt releaſe*; *and of thy Brother*, οὐκ ἀπαιτήσεις, *thou ſhalt not exact it*; *of a Foreigner*, ἀπαιτήσεις, *thou mayeſt exact it*; *but to thy Brother thou ſhalt remit thy Debt*, Deut. 15. 1, 2, 3. and ſo for Services, *Exod.* 21. 2. *Jer.* 34. 14. Accordingly ſaith *Nehemiah*, let us remit the ſeventh Year, יטשא כל יר καὶ ἀπαίτησον χειρὸς, *and the Exaction of every Debt:* So *Deut.* 15. 2. כל משה ירן, πᾶν χρέος ἴδιον, *All thy own Debt thou ſhalt remit.* When therefore he ſaith, *Chap.* 5. 10. *Let us remit, I pray you,* ἀπαίτησιν ταύτλω, *this Exaction*, he muſt refer to the ſame Debt; and when he ſays, *ver.* 7. ἀπαιτήσει, *Should a Man exact of his Brother*, ἃ ὑμεῖς ἀπαιτεῖτε, *the things which ye exact?* He plainly refers to the Sin taxed in the *Jews* by *Jeremy*, Chap. 34. of demanding Service of them again after theſe Years of Releaſe were expired. So alſo *Ecclus.* 20. 14, 15. *The Gift of a Fool will do thee no good*, σήμερον δανιεῖ, καὶ αὔριον ἀπαιτήσει, *he will lend to-day, and aſk it again to-morrow.* And, *Laſtly*, if the firſt Words referred to,

(a) P. 752. F. 760, E. (b) De vita ſua, p. 1020. C. E. (c) Sat. 3. v. 215.

Matth. 5. 42. μὴ ἀπαιτεῖν here, muſt be the ſame with μὴ ἀποστρέφειν there, which ſure hath no relation to Uſury.

f Ver. 32. Εἰ ἀγαπᾶτε τὺς ἀγαπῶντας ὑμᾶς, ποῖα ὑμῖν χάρις; *&c. If you love them that love you, what thank have you? for Sinners alſo love thoſe that love them.*] Here, ſaith *Theophylact*, if you only love them that love you, you are only like to *Sinners* and *Heathens*; but if you love thoſe that do evil to you, you are like to God; Ποῖον οὖν θέλετε ὅμοιοι εἶναι, τῷ ἁμαρτολῷ ἢ τῷ Θεῷ; *Which therefore ſhould you chuſe, to be like Sinners, or like God?*

g Ver. 35. Καὶ δανείζετε, μηδὲν ἀπελπίζοντες, *and lend, hoping for nothing again.*] They who render theſe Words, *making no Man to deſpair*, put a double Force upon the Words; (1*ſt*,) Reading μηδένα, *no Man*, for μηδὲν, *nothing*; and, (2*dly*,) intepreting ἀπελπίζειν, *to make to deſpair*; of which ſenſe they afford no Inſtance. They who render them, *diſtruſting nothing*, *i. e.* not fearing leſt thou ſhouldeſt be reduced to Poverty by this Charity, give a ſenſe alien from the Text; for when they ſay, the *Heathens give, and lend, knowing that they may want themſelves*; this they add of their own to the Words of Chriſt, who ſays, *They lend*, ἵνα ἀπολαβῶσι τὰ ἴσα, *that they may receive as much again*; and they reject that ſenſe the Text doth manifeſtly require; for ſo run the preceeding Words, *If ye lend to thoſe*, παρ' ὧν ἐλπίζετε ἀπολαβεῖν, *from whom you hope to receive again* what you lend, *what thank have you? for, do not Sinners lend to Sinners to receive, or that they may receive what they lend again?* But lend not you on ſo mean account, but even when you hope to receive nothing back from them you lend to. And whereas we are told, That the Word ἀπελπίζω bears no ſuch ſenſe; I hope the credit of *Stephanus*, who ſays, the Word is rightly rendered by the Vulgar, *nihil inde ſperantes*; and of *Caſaubon*, who ſaith, ἀπελπίζειν is ἀπὸ τῦ πράγματος τὸ ἐλπίζειν, *to hope for ſomething from a Perſon, or Matter*; may be ſufficient to ſupport the Credit of our Tranſlation; eſpecially when we read in the Life of *Solon*, that he made no Law againſt Parricides, διὰ τὸ ἀπελπίσαι, *becauſe he did not expect* that ſuch a Crime would be committed, *Diog. Laert. l.* 1. *p.* 17. and find this like Compoſition in the Word ἀπέχειν, when it ſignifies, ἀπό τινος ἔχειν, to *receive*, ἀπογεύομαι, ἀπό τινος γεύομαι, *I taſte of ſomething*; and, in the Word ἀπεσθίειν, which, ſaith *Athenæus*, is uſed, ἀντὶ τῦ ἀπό τινος ἐσθίειν, for *to eat of any* thing. But (2.) where it is rendered by them, *to deſpair*, or *to be deſperate*, the ſenſe is ſtill the ſame, *viz.* to be μηδὲν ἀπελπίζοντες, *hoping for nothing from Men*, and therefore repairing to God. This is the plain ſenſe of it, *Iſa*, 29. *Jud.* 9. 12. *Eſth.* 14. 19. So *Ecclus.* 22. 21. — 27. 21. μὴ ἀπελπίζῃς, is, *Be not without hope of Reconciliation with thy Friend*; and why then may not the Word here ſignify, *Being without hope of receiving any thing again from him you lend to?* So that it is not to be doubted, that theſe words are well rendered by (d) *Chryſoſtom*, Πρὸς ὧν σὺ προσδοκῶμεν ἀπολαμβάνειν, *From whom you expect not to receive.*

Ver. 38. Δώσουσι,] impersonaliter interpretandum, *is to be rendered impersonally*, ſaith *Grotius*. See Note on *Chap.* 16. 9.

Ver. 40. Κατηρτισμένος δὲ πᾶς ἔσται ὡς διδάσκαλος αὐτῦ, *But every one that is perfect, ſhall* (will) *be as his Maſter.*] Καταρτίζεσθαι is to be perfect in any thing, *Matth.* 21. 16. 2 *Cor.* 13. 9, 11. *Heb.* 13. 21. 1 *Pet.* 5. 10. The ſenſe therefore of theſe Words may be this, The Diſciple that perfectly underſtands the Rules, and ſees the Example of his Maſter, will think it is his Buſineſs to tread exactly in his Steps, to do and ſuffer, upon like Occaſions, as his Maſter did, and ſo he will be like his Maſter.

CHAP. VII.

1. NOW when he had ended all his Sayings in the Audience of the People, he entered into Capernaum:

2. And a certain Centurion's Servant, who was dear to him, was ſick, and ready to die, (*or near Death*;)

3. And when he (*the Centurion*) heard a (*the Fame*) of Jeſus, he [a] ſent to him (*ſome of*) the Elders of the Jews, beſeeching him (*by them*) that he would come, and heal his Servant.

4. And when they came to Jeſus, they beſought him inſtantly, (*or earneſtly*,) ſaying, That he was worthy for whom he ſhould do this, (*i. e. he well deſerved this Kindneſs*;)

5. For he loveth our Nation (*and Religion*,) and (*as an indication of this*,) he hath built us a Synagogue.

6. Then Jeſus went with them; and when he was now not far from the Houſe, the Centurion ſent (*other*) Friends to him, ſaying to him, Lord, trouble not thyſelf (*to come to me*,) for I am not worthy that thou ſhouldſt enter under my roof:

7. Wherefore, neither thought I myſelf worthy to come to thee; but ſay in a Word (*thy Pleaſure*,) and (*I believe*) my Servant ſhall be healed:

8. For I alſo am a Man ſet under Authority, having under me Soldiers; and I ſay to one, Go, and he goeth; and to another, Come, and he cometh; and to my Servant, Do this, and he doth it: (*How much more then canſt thou, who haſt all Power in Heaven and Earth, command one of the miniſtring Spirits to come and heal my Servant?*)

(d) *In* Mat. 5. 42.

9. When

9. When Jeſus heard theſe things, he marvelled at him, and turned him (*ſelf*) about, and ſaid to the People that followed him, I ſay to you, I have not found ſo great Faith, no not in Iſrael; (*and upon this Faith, he told them that were ſent, it ſhould be as he believed*, Matth. 8. 13.)

10. And they who were ſent, returning to the Houſe, found the Servant whole that had been ſick.

11. And it came to paſs the Day after, that he went into a City called Nain; and many of his Diſciples went with him, and much People:

12. Now when he came nigh to the Gate of the City, behold there was a dead Man carried out, (*who was*) the only Son of his Mother, and ſhe was a Widow; (*and ſo by the loſs of this Son, left deſtitute*;) and much People of the City was with her, (*to attend the Funeral:*)

13. And when the Lord ſaw her, he had Compaſſion on her, and ſaid to her, Weep not.

14. And (*then*) he came, and touched the Bier, and they that bare him, ſtood ſtill;
b and he ſaid, Young Man, [b] I ſay to thee, Ariſe:

15. And (*at that Word*) he that was dead, ſat up, and began to ſpeak; and he delivered him to his Mother:

16. And there came a Fear on (*them*) all, and they glorified God, ſaying, That a great Prophet is riſen up among us, and that God had viſited his People, (*by ſending to them the promiſed Meſſiah.*)

17. And this Rumour of him went forth throughout all Judea, and throughout all the Region round about.

18. And the Diſciples of John ſhewed him of all theſe things.

19. And John calling to him two of his
c Diſciples, [c] ſent them to Jeſus, ſaying, (*in the Name of their Maſter, who ſent them for their own Satisfaction,*) Art thou he that ſhould come (*the Meſſiah*) or look we for another?

20. When (*therefore*) the Men were come to him, they ſaid, John (*the*) Baptiſt hath ſent us to thee, ſaying, (*or to ſay,*) Art thou he that ſhould come, or look we for (*are we to expect*) another?

21. And in that ſame Hour he cured many of their Infirmities, and Plagues, and of Evil Spirits; and to many that were blind he gave ſight, (*according to the Prophecy of Iſaiah concerning him*; See the Note on *Matth.* 11. 5.)

22. Then Jeſus anſwering, ſaid to them, Go your way, and tell John what things ye have ſeen, and heard, how that the Blind ſee, the Lame walk, the Lepers are cleanſed, the Deaf hear, the Dead are raiſed, to the Poor the Goſpel is preached:

23. And bleſſed is he whoſoever ſhall not be offended in me: (*i. e. who ſhall not fall off from me by reaſon of the Afflictions he may ſuffer, as John doth, or by reaſon of my mean Circumſtances in this preſent World.*)

24. And when the Meſſengers of John were departed, he began to ſpeak to the People concerning John, (*ſaying*) What went ye out into the Wilderneſs to ſee? (*Was it*) a Reed ſhaken with the Wind? (*a Man wavering in his Doctrine or Teſtimony?*)

25. But, what went ye out for to ſee? A Man clothed in ſoft Raiment, (*a Courtier and a Paraſite?*) Behold, they which are gorgeouſly apparelled, and live delicately, are in King's Courts.

26. But, what went ye out for to ſee? (*Was it*) a Prophet? Yea, I ſay to you, and (*one that is*) much more than a (*an ordinary*) Prophet?

27. (*For*) This is he of whom it is written, Behold, I ſend my Meſſenger before thy Face, which ſhall prepare thy way before thee.

28. (*More, I ſay, than an ordinary Prophet:*) For, I ſay to you, among thoſe that are born of Women, there is not a greater Prophet than John the Baptiſt; but (*yet,*) he that is (*the*) [cc] leaſt (*Prophet*) in the Kingdom of God, cc
is greater than he.

29. And all the People that heard him, and the Publicans, juſtified God, (*i. e. approved the Wiſdom and Juſtice of his Counſel, in calling them, by the Baptiſt, to Repentance,*) being baptized with the Baptiſm of John.

30. But the [d] Phariſees and Lawyers re- d
jected the Counſel of God againſt (*towards*) themſelves, being not baptized of him, (*as being confident they were Righteous*, Luke 18. 9. *and ſo needed no Repentance.*)

31. And the Lord ſaid, Whereunto ſhall I liken the Men of this Generation? and to what are they like?

32. They are like to Children ſitting in the Market-place, and calling one to another, and ſaying, we have piped to you (*as at a Feſtival*) and ye have not danced; we have mourned to you, (*as they do at Funeral Solemnities,*) and ye have not wept; (*i. e. you have neither complied with us, when we called you with Mirth nor Sadneſs.*)

33. For John the Baptiſt came neither eating Bread, nor drinking Wine; (*his Meat being only Locuſts, and his Drink Water,*) and ye ſay (*of him,*) he hath a Devil, (*or is a melancholy, frantick Perſon:*)

34. The Son of Man is come eating and drinking (*in the uſual manner*;) and ye ſay (*of him,*) Behold, (*he is*) a gluttonous Man, and a Wine-bibber, a friend of Publicans and Sinners.

35. But Wiſdom is [e] juſtified, (*i. e. approv-* e
ed) of all her Children, (*i. e. of all true Lovers of Wiſdom.*)

36. And (*or, then*) one of the Phariſees deſired him, that he would eat with him; and (*thereupon*) he went into the Phariſee's Houſe, and ſat down to Meat:

37. And behold a Woman in the City, which was (*formerly*) a Sinner; when ſhe knew that Jeſus ſat at Meat in the Phariſee's Houſe, brought an Alabaſter Box of Ointment;

38. And ſtood at his Feet behind him, weeping,

weeping, and began to waſh his Feet with Tears; and did wipe them with the Hairs of her Head, and kiſſed his Feet, and anointed them with the Ointment.

39. Now when the Phariſee, which had bidden him, ſaw it, he ſpake within himſelf; ſaying, This Man, if he were a Prophet, would have known, who, and what manner of Woman this is that toucheth him, for ſhe is a Sinner, *(and ſo by touching muſt defile him.)*

40. And Jeſus anſwering *(to his Thoughts,)* ſaid to him, Simon, I have ſomewhat to ſay to thee; and he ſaith, Maſter, ſay on:

41. *(Jeſus then began his Diſcourſe thus;)* There was a certain Creditor which had two Debtors, the one owed *(him)* Five hundred Pence, and the other Fifty.

42. And when they had nothing to pay, he frankly forgave them both: Tell me therefore, which of them will love him moſt?

43. Simon anſwered, and ſaid, I ſuppoſe, he to whom he forgave moſt: And he ſaid to him, Thou haſt rightly judged.

44. And he turned to the Woman, and ſaid to Simon, ſeeſt thou this Woman? *(When)* I entred into thy Houſe, thou gaveſt me no Water for my Feet; but ſhe hath waſhed my Feet with Tears, and wiped them with the Hairs of her Head:

45. Thou gaveſt me no Kiſs; but this Woman, ſince the time I came in, hath not ceaſed to kiſs my Feet:

46. My Head with Oil thou didſt not anoint; but this Woman hath anointed my Feet with Ointment:

47. [f] Wherefore I ſay to thee, *(This is a Teſtimony,)* that her Sins, which are many, are forgiven; for ſhe *(hath)* loved much: but to whom little is forgiven, the ſame loveth little. f

48. And *(then)* he ſaid to her, Thy Sins are forgiven.

49. And they that ſat at Meat with him, began to ſay within themſelves, Who is this *(Man,)* that *(he)* forgiveth Sins alſo?

50. And he ſaid to the Woman, Thy Faith hath ſaved thee *(from the Puniſhment of thy paſt Sins;)* go in Peace.

Annotations on Chap. VII.

Ver. 3. Ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, *He ſent to him the Elders of the Jews.*] And *ver.* 6. *The Centurion ſent to him Friends*; by *Matthew* 8. 5. the *Centurion came to him*, and ver. 8. *the Centurion ſaid to him.* To reconcile this Difference, note,

1*ſt*, That St. *Luke* relating this Story more largely than St. *Matthew* doth, and with this ſignal Circumſtance ſaid by his Meſſengers, *I thought not myſelf worthy to come unto thee*, ver. 7. theſe Circumſtances muſt be as they are related by St. *Luke*. Note,

2*dly*, That it being a Rule among the *Jews*, that Apoſtolus cujuſque eſt quiſque, *the Diſciple*, Meſſenger, or Proxy *of any Man is as himſelf*; and, among the *Civilians*, quod facimus per alium, id ipſum facere judicamur, *we ourſelves are reputed to do that which by another we do*; St. *Matthew* might well ſay, the *Centurion* who ſent theſe Elders and Friends, came to him by them. So *Jethro* comes to *Moſes* by a Meſſenger, *Exod.* 18. 6. And *Solomon* ſpeaks to *Hiram* by his Servants, 1 *Kings* 5. 7. *James* and *John* came to *Chriſt* with a Petition preſented by their *Mother*, Mark 10. 35. compared with *Matth.* 20. 20. *John* the *Baptiſt* ſpeaks to Chriſt by his Diſciples, *Matth.* 11. 3. Note,

3*dly*, That though it ſeems probable, from thoſe words of *Chriſt* to the *Centurion*, *Go thy way, and as thou haſt believed, be it done unto thee*, Matth. 8. 13. that when *Chriſt* was nigh to the Houſe, the *Centurion* might come in Perſon to him, yet neither is this neceſſary; for when *David* ſent *Meſſengers* to commune with *Abigail* to take her to Wife; ſhe anſwers as if he had been preſent, *Behold thy Handmaid to be a Servant to waſh the Feet of the Servants of my Lord*, 1 Sam. 25. 40, 41.

Ver. 14. Εἶπε, νεανίσκε, σοὶ λέγω, ἐγέρθητι, *Jeſus ſaid, Young Man, I ſay unto thee, ariſe.*] Here *Woltzogenius* owns that *Chriſt* ſpake this by that Divine Power which he had over inanimate things, as the Wind and the Sea, eſt quidem hoc Deo proprium, *this indeed*, ſaith he, *is proper to God, who calleth things that are not, as if they were*, Rom. 4. 17. but God had communicated this Power to his Son, by whom he would moſt perfectly manifeſt himſelf to the World. So *Peter* ſpeaks to *Tabitha*, *Tabitha*, *ariſe*, Acts 9. 40. as *Chriſt* to *Lazarus*, *Lazarus*, *come forth*, John 11. 43. Now to this I reply. b

1*ſt*, That the Inſtance of St. *Peter* ſaying to *Tabitha*, ariſe, doth not leſſen the Strength of the Argument from theſe Words for the Divinity of Chriſt, ſeeing he doth this only by Prayer to, and Faith in the Lord *Chriſt*; to which he aſcribes all his Miracles, doing them in his Name, or Power, and *through Faith in his Name*, Acts 3. 16. and ſo in effect ſaith to her as he did to *Æneas*, ver. 34. *Jeſus Chriſt healeth thee, ariſe, &c.* Chriſt here doth this by his own Power, without any Prayers, as appears from thoſe Words, *I ſay to thee, Ariſe*; and he will raiſe all his Servants from the dead, and *change their vile Bodies into the Likeneſs of his glorious Body, according to the mighty Power by which he is able to ſubdue all things to himſelf*, Philip. 3. 21. He prayed indeed when he raiſed *Lazarus*; but then even *Woltzogenius* obſerves, he could not do this to receive Power to raiſe him, becauſe he had this Power in himſelf already, *John* 5. 26. and doth

doth there challenge to himſelf to be *the Reſurrection and the Life*, 11. 25. but for other Reaſons accounted for *John* 11. 41, 42.

2*dly*, When *Woltzogenius* can prove, that Divine Virtue, which is proper to God alone, ever was, or ever can be communicated to a Creature, or to another without Communication of the Divine Nature, then, and not till then, will he have given a ſatisfactory Anſwer to this Argument.

Ver. 19. *John ſent, ſaying, Art thou he that*
c *ſhould come?*] See the Note on *Matth.* 11. 3.

Ver. 28. *The leaſt in the Kingdom of Heaven*
c c *is greater than he.*] See the Note on *Matth.* 11. 11.

d Ver. 30. Οἱ Φαρισαῖοι καὶ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ, *But the Phariſees and Lawyers rejected the Counſel of God againſt* (Gr. towards) *themſelves, being not baptized of him.*] That ſome of them came to be baptized, we read *Matth.* 3. 7. it therefore muſt be ſaid, either that this is here ſaid of them in general, becauſe it was true of many of them; or that thoſe who came to him, hearing the Character he gave of them, refuſed his Baptiſm; See Note on *Matth.* 3. 7. But the chief thing here obſervable is this, that, in rejecting *John*'s Baptiſm, they are ſaid to reject the Counſel of God towards them, that is, his gracious Deſign of calling them by him to that Repentance, which could alone exempt them from the Wrath to come; and by that refuſal declared they approved not of God's Counſel, as juſt and righteous, in calling ſuch unblameable Perſons as they were, and ſuch Zealots for the Law, to Repentance, that ſo they might eſcape the Ruin threatened by St. *John*; for thus *Eleazer*, one of them, ſpeaks, after the Deſtruction of the *Jews*, that though all the reſt of the *Jews* periſhed (a), ἡμεῖς δ' ἄρα μόνοι ἠλπίσαμεν σωθῆναι ὥσπερ ἁμάρτηλοι πρὸς τὸν Θεὸν γεγόμενοι, *We alone expected to be preſerved, as having not ſinned againſt God, nor been guilty of any Fault, and who were Teachers to others. Chriſt* tells us they were, πεποιθότας ἐφ' ἑαυτοῖς, *confident in themſelves, that they were righteous*, Luke 18. 9. and repreſents them by the elder Son, ſaying, *I never tranſgreſſed at any time thy Commandments*, Luke 15. 29. They therefore judged it an incongruous thing to call ſuch righteous Perſons to Repentance, and threaten them with Ruin, who were ſo dear to God; but the *Publicans*, and common People, were conſcious to themſelves of Sins ſufficient to expoſe them to Divine Judgments, and therefore they approved of this Counſel God ſent them by his Meſſenger, and declared him righteous, both in calling them to Repentance, and threatening his Judgments, if they did neglect it; and therefore they ſubmitted to this Baptiſm of Repentance for the Remiſſion of Sins, to which God, by the *Baptiſt*, called them; that δικαιῶν is to declare, or approve a thing or Perſon righteous; See *ver.* 35. They whoſe Principles will not allow them to believe, that God had any ſuch benign Deſigns towards ſuch a Generation of Vipers, ſay, 1*ſt*, That βουλὴ τοῦ Θεοῦ is not the *Counſel*, or the *Purpoſe*, but only the *Command* of God; But, (1.) this Phraſe in Scripture never ſignifies a *bare Command*, but always the *Decree*, the *Purpoſe*, or the *Counſel* of God. See *Acts* 2. 23. — 4. 28. — 13. 36. — 20. 27. *Eph.* 1. 11. *Heb.* 6. 17. Nor, (2.) can it be rationally ſuppoſed, that God ſhould give Men any virtuous or moral Precepts, which he doth not deſign and purpoſe that they ſhould obey. 2*dly*, They add, that εἰς ἑαυτοὺς, *towards them*, is here put for ἐν ἑαυτοῖς, *in themſelves*; and therefore render the Text thus, *they deſpiſed in themſelves the Counſel of God.* But. (1.) was it his Counſel towards them, or was it not? If not, how could they, by neglecting that which concerned not them, deſpiſe it? If ſo, then it is certain, that the Purpoſe and Counſel of God towards them, was this, That they ſhould repent, and bring forth Fruits meet for Repentance. (2.) The Phraſe, *in themſelves*, is always expreſſed by ἐν ἑαυτοῖς, *Chap.* 3. 8. — 7. 49. — 8. 9. εἰς ἑαυτοὺς occurs but twice elſewhere, *viz.* 1 *Pet.* 4. 8, 10. and then it plainly ſignifies, *towards themſelves.*

Ver. 35. Καὶ ἐδικαιώθη, *But Wiſdom is juſtified* e *of her Children.*] See Note on *Matth.* 11. 19.

Ver. 37. Ἰδοὺ, γυνὴ ἐν τῇ πόλει. *And behold a Woman in the City.*] Here are two Arguments againſt the Opinion of (*) *Huetius* and others, that this Woman was *Mary*, the Siſter of *Lazarus*; and that *Simon* the *Leper*, mentioned *Matth.* 26. 6. *Mark* 14. 3. was the ſame with the *Simon* mentioned here, (1*ſt*,) Becauſe this *Mary* was a Woman of that City, that is, either of *Nain* or *Capernaum*, the only Cities mentioned here; whereas *Mary*, the Siſter of *Lazarus*, was of no City, but of the Town or Village of *Bethany*, John 11. 1. (2*dly*,) After the Collation here, which is not ſtyled a Supper, our Lord went *through every City and Village, preaching the Kingdom of God*, Chap. 8. 1. whereas, after he raiſed *Lazarus*, *Jeſus walked no more openly.* And, laſtly, *Mary*'s Unction was made for Chriſt's Interment, and but ſix Days before *Chriſt*'s laſt Paſſover, *John* 12. 7. when he continued in *Bethany*, and in *Jeruſalem*, Mark 11. 11.

Ver. 47. Οὗ χάριν, λέγω σοὶ, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ, ὅτι ἠγάπησε πολὺ, *For which cauſe I ſay unto thee, her Sins, which were many, are forgiven, for ſhe loved much.*] *Chriſt* ſaith not, her Sins were forgiven, becauſe ſhe loved much; but this ought to be a Token to thee, that her Sins, which rendered her unworthy to touch me, have been forgiven; this great Love to me being an indication of her deep Senſe of God's Mercy to her in pardoning her many Sins: And this

(a) Apud Joſeph. de bello Jud. l. 7. p. 990.

(*) *Not. in* Matth. p. 43, 44.

do

do I the *Prophet* and the Son of God declare unto her: To this ſenſe lead both the *Parable* of the great Debtor, to whom the Lord frankly had forgiven all, for he loved much, becauſe much had been forgiven; and the Concluſion of it in theſe Words, *he that hath leſs forgiven, loveth leſs*; whence it appears, that ὅτι here cannot be cauſal, or intimate, ſhe was forgiven much, becauſe ſhe loved much; the cauſe aſſigned of her Forgiveneſs being not her Love, but Faith, *ver.* 50. but only conſequential, denoting the effect or indication of the Forgiveneſs of her many Sins. So *Hoſea* 9. 15. all their Iniquity was in *Gilgal*, *therefore there I hated them*; for they did not ſin in *Gilgal*, becauſe he hated them there; but he hated them there, becauſe there they offended, *Eccleſ.* 5. 7. ὅτι σὺ τὸν Θεὸν φόβῃ, *wherefore fear thou God.* So *John* 14. 17. the World cannot receive the Spirit of Truth, ὅτι οὐ θεωρεῖ αὐτὸ, *therefore it ſees him not, neither knows him*, but ye know him, *therefore he abideth with you*, and *ſhall be with you.* In one at leaſt of theſe two Paragraphs ὅτι muſt bear this ſenſe.

CHAP. VIII.

1. AND it came to paſs afterwards, that he went through every City and Village, preaching, and ſhewing the glad Tidings of the Kingdom of God; and the Twelve were with him;

2. And certain Women, which had been healed of evil Spirits and Infirmities, Mary called Magdalene, out of whom went ſeven Devils,

3. And Joanna the Wife of Chuza, Herod's Steward, and Suſanna, and many others which [a] miniſtred to him (*Neceſſaries out*) of their Subſtance. a

4. And when much People were gathered together, and were come to him out of every City, he ſpake to them by a Parable.

5. (*Saying*,) A Sower went out to ſow his Seed; and, as he ſowed, ſome fell by the Way ſide, and [b] it was trodden down, and the Fowls of the Air devoured it; b

6. And ſome fell upon a Rock, and aſſoon as it was ſprung up, it withered away, becauſe it lacked (*Root and*) Moiſture.

7. And ſome fell among Thorns, and the Thorns [c] ſprang up with it, and (*overgrowing it*,) choked it. c

8. And other (*Seed*) fell upon good Ground, and ſprang up, and bare Fruit an hundred fold: And when he had ſaid theſe things, he cried, He that hath Ears to hear, (*i. e. Wiſdom to diſcern, and Willingneſs to receive the Truth*,) let him hear, (*i. e. embrace it.*)

9. And his Diſciples aſked him, ſaying, What might (*the meaning of*) this Parable be?

10. And he ſaid (*to them*,) to you it is given to know the Myſteries of the Kingdom of God; but to others (*I ſpeak*) in Parables, (*they having ſhut their Eyes, and cloſed their Ears*, Matth. xiii. 14.) [d] that ſeeing they might not ſee, and hearing they might not underſtand. d

11. Now the (*meaning of the*) Parable is this, the Seed is the Word of God;

12. Thoſe (*Seeds ſown*) by the Way ſide, are (*emblematically*) they that hear, (*but conſiſider not what they hear*, Matth. xiii. 19.) then cometh the Devil, (Gr. ἵνα, *ſo that the Devil cometh*,) and taketh away the Word out of their Hearts, leſt they ſhould believe, and be ſaved.

13. They (*who are repreſented by the Seed ſown*) on the Rock, are they which, when they hear, receive the Word with Joy, and theſe have no Root, (*being Perſons*) which for a while believe, and (*but*) in time of Temptation fall away.

14. And (*by*) that (*Seed*) which fell among Thorns, are they (*repreſented*) who, when they have heard (*the Word*,) go forth (*into the World*) and are choaked with Cares, and Riches, and Pleaſures of this Life, and bring no Fruit to Perfection.

15. But (*by*) that (*Seed which fell*) on [e] good Ground, are they (*repreſented*) who, e
in an honeſt and good Heart, having heard the Word, keep it, and bring forth Fruit with Patience.

16. (*And, having thus explained this Parable, he ſaid, I do not impart this Knowledge to you, that ye may conceal it, but that ye may teach it to others*; *for*) no Man when he [f] hath lighted a Candle, covereth it with f
a Veſſel, or putteth it under a Bed, but ſetteth it on a Candleſtick, that they which enter in (*to the Houſe*) may ſee the Light.

17. For nothing is (*ſaid in*) ſecret (*by me*) that ſhall not be made manifeſt; neither (*is*) any thing hid, that ſhall not be known, and come abroad.

18. Take heed therefore how ye hear: for whoſoever hath (*ſo as to improve it*,) to him ſhall be given (*more*;) and whoſoever (*thus*) hath not, from him ſhall be taken (*away*) even that which he ſeemeth to have.

19. Then came to (*ſee*) him his Mother, and his Brethren, and (*they*) could not come at him for the Preſs:

20. And it was told him by certain, which ſaid, thy Mother and thy Brethren ſtand without, deſiring to ſee thee.

21. And he anſwered, and ſaid to them, (*as*) my Mother and my Brethren are theſe, who hear the Word of God, and do it.

22. Now it came to paſs on a certain Day, that he went into a Ship with his Diſciples; and he ſaid to them, Let us go over to the other ſide of the Lake, and they launched forth:

23. But as they ſailed he fell aſleep, and there came down a Storm of Wind on the Lake,

Lake, and they were filled with Water, and were in Jeopardy.

24. And they came to him, and awoke him, ſaying, Maſter, Maſter, we (*are ready to*) periſh; then he aroſe, and rebuked the Wind, and the raging of the Water, (*ſaying to them, Peace, be ſtill*) and (*then*) they ceaſed, and there was a Calm.

25. And he ſaid to them, Where is your Faith? And they, being afraid, wondred, ſaying one to another, What manner of Man is this? For he commandeth even the Winds and Water, and they obey him.

26. And they arrived at the Country of the Gadarens, which is over againſt Galilee:

27. And when he went forth to Land, there met him out of the City a certain Man, which had (*been poſſeſſed with*) Devils (*a*) long Time, and (*be*) wore no Clothes, neither abode in any Houſe, but in the Tombs.

28. When he (*the evil Spirit*) ſaw Jeſus, he cried out, and fell down before him, and, with a loud Voice, ſaid, What have I to do with thee, Jeſus, thou Son of God moſt High, I beſeech thee torment me not; (*this he ſaid, fearing he might be puniſhed for what he had done to the Man:*)

29. For he (*i. e. Jeſus*) had commanded the unclean Spirit to come out of the Man; for oftentimes it had caught him, and (*though*) he was kept bound with Chains, and in Fetters, and (*yet*) he brake the Bands, and he was driven of the Devil into the Wilderneſs.

30. And Jeſus aſked (*the unclean Spirit in*) him, ſaying, What is thy Name? And he ſaid, (*it is*) Legion; becauſe many Devils were entred into him.

31. And they beſought him, that he would not command them to go out into the Deep.

32. And there was there a Herd of many Swine feeding on the Mountain, and they beſought him, that he would ſuffer them to enter into them: And he ſuffered them.

33. Then went the Devils out of the Man, and entered into the Swine; and the Herd ran violently down a ſteep Place into the Lake, and were choked.

34. And when they that fed them ſaw what was done, they fled (*from the Place,*) and went, and told it in the City, and in the Country, (*what was done.*)

35. Then they went out to ſee what was done, and came to Jeſus, and found the Man, out of whom the Devils were departed, ſitting at the Feet of Jeſus, cloathed, and in his right Mind, and they were afraid.

36. They alſo who ſaw it, told them by what means he that was poſſeſſed of the Devils was healed.

37. Then the whole Multitude of the Country of the Gadarens round about beſought him to depart from them; for they were taken with great fear (*of what they might farther ſuffer by him*) and he (*accordingly*) went up into the Ship, and returned back again.

38. Now the Man, out of whom the Devils were departed, beſought him that he might be with him; but Jeſus ſent him away, ſaying,

39. Return to thine own Houſe, and ſhew how great things [g] God hath done to (*for*) thee; and he went his way, and publiſhed throughout the whole City, how great things Jeſus had done to him. g

40. And it came to paſs, that when Jeſus was returned, the People gladly received him; for they were all waiting for him.

41. And behold, there came a Man named Jairus, and he was a Ruler of the Synagogue; and he fell down at Jeſus's Feet, and beſought him that he would come into his Houſe.

42. For he had one only Daughter about twelve Years of Age, and ſhe lay a dying; but, as he went, the People thronged (*about*) him.

43. And a Woman having an Iſſue, (*or Flux,*) of Blood twelve Years, which had ſpent all her Living upon Phyſicians, neither could be healed of (*i. e. by*) any (*of them,*)

44. Came behind him, and touched the Border of his Garment, and immediately her Iſſue of Blood ſtanched:

45. And Jeſus ſaid, Who touched me? When all (*the reſt*) denied, Peter, and they that were with him, ſaid, Maſter, the Multitude throng thee, and preſs thee, and ſayeſt thou, who touched me?

46. And Jeſus ſaid, ſome body hath touched me (*in order to ſome Cure,*) for I perceive that Virtue is gone out of me, (*to heal ſome body.*)

47. And when the Woman ſaw that ſhe was not hid (*from him,*) ſhe came trembling, and falling down before him, ſhe declared to him before all the People, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48. And he ſaid to her, Daughter, be of good Comfort, thy Faith hath made thee whole, go in Peace.

49. While he yet ſpake, there cometh one from the Ruler of the Synagogue's Houſe, ſaying to him, Thy Daughter is dead, trouble not the Maſter (*any farther.*)

50. But when Jeſus heard it, he anſwered him, ſaying, Fear not, believe only, and ſhe ſhall be made whole.

51. And when he came into the Houſe, he ſuffered no Man to go in (*to her Apartment,*) ſave Peter, and James, and John, and the Father and Mother of the Maiden.

52. And all (*preſent*) wept, and bewailed her; but he ſaid, Weep not, (*you ſhall ſoon find*) ſhe is not (*as one*) dead, but (*as one that*) ſleepeth.

53. And they laughed him to ſcorn, knowing that ſhe was dead.

54. And he put them all out (*who were thus weeping*) and took her by the Hand, and called, ſaying, Maid, ariſe;

55. And her [h] Spirit came again, and ſhe aroſe ſtraightway, and he commanded to h

give

give her Meat:

56. And her Parents were aſtoniſhed; but he charged them that they ſhould tell no Man what was done.

Annotations on Chap. VIII.

a Ver. 2, 3. Καὶ γυναῖκές τινες, αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, *And certain Women, which had been healed of evil Spirits and Infirmities, —— miniſtred to him of their Subſtance.*] This was cuſtomary, ſaith (a) St. *Jerome*, among the *Jews*, for Women, and eſpecially for Widows, to miniſter neceſſaries to their Teachers; and his Diſciples being with him, and they being not repreſented as of his Family or Domeſticks, but only as Followers of his Doctrine, could give no Ground for any ill Suſpicion in this caſe.

b Ver. 5. Καὶ κατεπατήθη, *And it was trodden down.*] This is not mentioned by St. *Matthew* or *Mark*, and ſeems to ſignify a great Contempt of the divine Seed, the things which we tread under our Feet being accounted vile, and not worthy to be taken up from the Ground.

c Ver. 7. Καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό, *And the Thorns ſpringing up with it, choked it.*] There be two Principles of Action in Man, the Fleſh, and the Spirit, or the inward Man; from which ariſe different Appetites and Inclinations, the Fleſh produceth an Affection to Riches, Pleaſures, and other Allurements of the World, which are here called Thorns; the inward Man, or Mind approving of the Laws of God, *Rom.* vii. 22. and perſuading to thoſe things which conduce to the Peace, and Tranquillity, and Welfare of the Soul, is a Principle inclining us to virtuous Actions; but if we ſuffer theſe Thorns to take root in our Hearts, and gain our Affections, theſe Inclinations to Virtue will be quickly choked, or bring no Fruit to Ripeneſs or Perfection, which is all one as to be ἄκαρποι, without Fruit, as appears from *ver.* 14. compared with *Matth.* xiii. 22. *Mark* iv. 19.

Ver. 8. Ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.] Theſe words are owned by all the Verſions, *Theophylact* and *Jerome*, and yet are rejected by Dr. *Mills* on the ſole Authority of three MSS.

d Ver. 10. Ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ ζωιῶσιν, *That ſeeing they may not ſee, and hearing they may not underſtand:* Mark iv. 12. *That ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand, leſt they ſhould be converted, and their Sins ſhould be forgiven them.*] Here, ſay ſome, this is plainly given as the reaſon why our *Saviour* ſpake to them without in Parables, *viz.* that they may not perceive, or underſtand, or be converted. But, to take off this Pretenſion, it is ſufficient to obſerve, that the words in St. *Mark* and St. *Luke* are only an Abbreviation, or ſhort hint of what St. *Matthew* ſaith was ſpoken by our Lord more fully; for *Chriſt* might ſay what St. *Mark* and *Luke* relate, and yet ſay more than they relate, as St. *Matthew* doth aſſure us he did; but then St. *Matthew* could not have given us his Diſcourſe more fully, unleſs our Lord had ſpoken it more fully than it is related by St. *Mark* and *Luke*; whence it muſt follow, that the Relations of *Mark* and *Luke* muſt be allowed to be deficient, *i. e.* not to contain all that our *Saviour* ſaid on this occaſion, and therefore muſt be filled up, or rendered entire by the addition of the words recorded in St. *Matthew*; ſince then St. *Matthew* doth expreſsly tell us from the mouth of *Chriſt: He therefore ſpake to them in Parables, becauſe they ſeeing would not ſee, or did not ſee, and hearing did not underſtand*; and that they therefore did not ſee, hear, and underſtand, *becauſe their Heart was waxed groſs, and their Ears heavy, and they had cloſed their Eyes, leſt they ſhould ſee, and hear, and be converted*; it ſeemeth evident, that the words of St. *Mark* and *Luke* muſt be filled up, or made entire thus: To others (*of the Jews*) ſpeak I in Parables, (*becauſe they ſeeing, ſee not, and hearing, do not underſtand*; *for their Hearts are waxed groſs, and their Ears heavy, and their Eyes have they cloſed,*) that ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand, leſt they ſhould be converted: And though doubtleſs this ſad effect of their not hearing, and ſeeing, *viz.* leſt they ſhould be converted, was not intended by them, yet ſince it was the natural Iſſue of their ſhutting their Eyes againſt the Light, it fitly is aſcribed to them; as when the Prophet *Hoſea* ſaith, *Chap.* viii. 4. *Of their Silver and Gold have they made them Idols, that they might be cut off*; and the Prophet *Micah*, Chap. vi. 16. *For the Statutes of Omri are kept, and all the Works of the Houſe of Ahab, and ye walk in their Counſels, that I ſhould make thee a Deſolation.* A like Expreſſion to this we find *Iſa.* lxiii. 17. *Why haſt thou cauſed us to err from thy Ways?* τί ἐσκλήρωας τὰς καρδίας ἡμῶν τοῦ μὴ φοβεῖσθαί σε; *Why haſt thou hardened our Hearts, that we ſhould not fear thee?* And yet this is the Church's Prayer, imploring God's Mercy, and the Removal of his Judgments, *viz.* the long Oppreſſion of the *Heathens*, which was a temptation to them to depart from him, and to caſt off his Fear; and therefore ſhews they were no otherwiſe hardened by God than as theſe Providences were a ſtrong Temptation to them to caſt off his Service. Hence alſo we may learn the Power and Efficacy of the Word, when it is heartily believed, and ſeriouſly attended to, to work in thoſe that hear it, Converſion, to the Salvation of the Soul; it being only

(a) *In* Matth. xxvii. 55.

through the want of ſeeing, and of underſtanding, that is, of believing, and conſidering the Importance of it, that it hath not this Effect upon Men. See the Note on *Jam.* i. 18.

Ver. 15. Τὸ δὲ ἐν τῇ καλῇ γῇ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον, κατ-
e ἔχουσι. *But that on the good Ground are they, who, in* (with) *an honeſt and good Heart, having heard the Word, keep it, and bring forth Fruit with Patience.*] From theſe Words it is manifeſt, that ſome good Diſpoſition of Heart is requiſite to render the Word truly and durably fruitful. Now what this is, ſee in Note on *Matth.* xiii. 23.

f Ver. 16. Οὐδεὶς γὰρ λύχνον ἅψας, καλύπτει αὐτὸν, *No Man, when he hath lighted a Candle, covereth it with a Veſſel.* Of this, and the ſeventeenth Verſe, ſee *Mark* iv. 22.

g Ver. 39. Ὅσα ἐποίησέ σοι ὁ Θεὸς, *Shew how great things God hath done to thee.*] Here, ſaith *Woltzogenius*, *Chriſt* aſcribes this Miracle to God, the Author of that Power by which he did it, *John* v. 19. whereas had he been the High God, he ſhould have aſcribed it to himſelf. I anſwer, he doth this as *not ſeeking his own Glory, but the Glory of him that ſent him, i. e.* that is, as one executing his *Prophetick* Office in his *Father*'s Name, and caſting out Devils *by that Spirit* he received from his Father.

Ver. 55. Ἐπέστρεψε τὸ πνεῦμα αὐτῆς, *Her Spi-* h *rit returned.*] By adding this, ſaith *Grotius*, St. *Luke* ſhews, that the Soul of Man is not corporeal, or any thing that periſheth with it; but αὐθυπόστατόν τι, ſomething ſubſiſting of itſelf; which, when the Body dies, exiſts elſewhere, as the Word ἐπέστρεψε ſhews. But this is not a certain Inference from the Word; for of *Sampſon*, refreſhed with the Water that came from the Jaw of the Aſs, it is ſaid, ἐπέστρεψε τὸ πνεῦμα αὐτοῦ, *his Spirit returned*, Judg. xv. 19. and the like Phraſe we find, *Pſal.* iii. 23. *Lam.* i. 11, 16, 19. plainly importing the reſtoring a Perſon to his Vigour. This therefore is more ſurely to be gathered from the Death of the Damſel, *ver.* 53. for ſo *Elijah* ſpeaketh in a like caſe, 1 *Kings* xvii. 21. ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου, *Let, I pray thee, the Soul of this Child return into it.*

CHAP. IX.

1. THEN he called his twelve Diſciples together, and gave them Power and Authority *(through his Name,)* over all Devils, and to cure Diſeaſes.

2. And he ſent them to preach the *(coming of the)* Kingdom of God, and to heal the Sick;

3. And he ſaid to them, Take nothing *(with you)* for your Journey, neither Staves, nor Scrip, neither Bread, neither Money, neither have two Coats a-piece; *(for you ſhall want neither Proviſion nor Protection*, Chap. xxii. 35.*)*

4. And whatſoever Houſe ye enter into, there abide *(while ye continue in that City,)* and *(from)* thence depart *(to another.)*

5. And whoſoever will not receive you *(your Words*, Matth. x. 14.*)* when ye go out of that City, ſhake off the very Duſt from your Feet for a Teſtimony againſt them, *(that ye account them as unclean, and not fit to be converſed with any more.)*

6. And they departed, and went through the Towns *(of Judea,)* preaching the Goſpel, and healing *(the ſick)* every where.

7. Now Herod the Tetrarch heard of all that was done by him, and he was perplexed, becauſe it was ſaid of ſome, that John was riſen from the Dead; *(and ſo his great Wickedneſs appeared in killing a Man ſo highly favoured by God:)*

8. And of ſome *(it was ſaid,)* that Elias had appeared, *(and ſo that Kingdom of the Meſſiah was to be ſet up, which ſhould deſtroy all other Kingdoms*, Dan. ii. 44.*)* and of others, that one of the old Prophets was riſen again.

9. And Herod ſaid, John have I beheaded, but *(if he be not riſen again)* who is this of whom I hear ſuch *(wondrous)* things? and he deſired to ſee him, *(that ſo he might diſcern whether he were the Baptiſt or not.)*

10. And the Apoſtles, when they were returned, told him all that they had done *(in his Name:)* and he took them, and went aſide privately into a deſert place, belonging to the City called Bethſaida, *(that they might reſt a little*, Mark vi. 31.*)*

11. And the People, when they knew it, followed him; and he received them, and ſpake to them of the Kingdom of God, and healed them that had need of healing.

12. And when the day began to wear away, then came the Twelve, and ſaid to him, Send the Multitude away, that they may go into the Country, and Towns round about, and *(may)* lodge, and get victuals, *(which here they cannot do,)* for we are here in a deſert place.

13. But he ſaid to them, Give ye them to eat; and they *(upon enquiry)* Mark vi. 38.*)* ſaid, We have no more but five Loaves, and two *(little)* Fiſhes, *(and what are they among ſo many? we cannot therefore ſatisfy them,)* except we ſhould go, and buy Meat for all this People.

14. For they were about five thouſand Men, *(who were to be fed;)* and he ſaid to his Diſciples, Make them ſit down by Fifties in a Company;

15. And they did ſo *(as he commanded,)* and made them all ſit down.

16. Then he took the five Loaves, and the two Fiſhes, and, looking up to Heaven, bleſſed *(God over)* them, and brake *(them,)* and gave *(of them)* to the Diſciples to ſet before the Multitude.

17. And they did eat, and were all filled; and there were taken up of Fragments that remained

remained to them *(that gathered them)* twelve Baſkets.

18. And it came to paſs, [a] as he was alone [a] *(from the Multitude)* praying, his Diſciples were with him; and *(having ended his Prayer,)* he aſked them, ſaying, Whom ſay the People that I am?

19. They anſwering, ſaid, *(Some ſay thou art)* John the Baptiſt; but ſome ſay *(thou art)* Elias; and others ſay, that one of the old Prophets is riſen again.

20. He ſaid to them, But whom ſay ye that I am? Peter anſwering, ſaid, *(Thou art)* the Chriſt of God.

21. And he ſtraightly charged them, and commanded them to tell no Man that thing.

22. Saying, The Son of Man muſt ſuffer many things, and be rejected of the Elders, and Chief Prieſts, and Scribes, and be ſlain, and be raiſed *(again)* the third Day.

23. And he ſaid to them all, If any Man [b] will come after me, let him [b] deny himſelf, and take up his Croſs daily, *(as occaſion ſerves)* and follow me:

24 For whoſoever will *(reject me, to)* ſave his Life, ſhall loſe it; but whoſoever will *(be ready to)* loſe his Life for my ſake, the ſame ſhall ſave it; *(and this ſurely will be his wiſeſt Courſe;)*

25. For what is a Man advantaged, if he gain the whole World, and loſe himſelf, or be caſt away, *(as they who reject me, to ſave this temporal Life, will be.)*

26. For whoſoever ſhall be aſhamed of me, and of my Words *(now,)* of him ſhall the Son of Man be aſhamed, when he ſhall come in [c] his own [c] Glory, and in his Father's *(that of Light and Flame;* See Note on *Heb.* i. 3.) and *(with the glorious Attendance)* of the holy Angels.

27. But *(beſides this coming at the dreadful Day,)* I tell you of a truth, There be ſome ſtanding here, which ſhall not taſte of Death till they ſee the *(Son of Man coming in the)* Kingdom of God *(with Power,* Mat. xvi. 28. Mark ix. 1. *to execute his Judgment on them that reject him.)*

28. And it came to paſs, about an eight Days after theſe Sayings, *(ſee the Note on* Mark ix. 2.) he took Peter, and John, and James, and went up into a Mountain to pray:

29. And as he prayed, the faſhion *(or appearance)* of his Countenance was altered, and his Raiment was *(or became)* white and gliſtering.

30. And behold, there talked with him two Men, which *(by their Diſcourſe)* were *(known to be)* Moſes and Elias.

31. Who appeared in Glory, and ſpake of [d] his [d] Deceaſe, *(the Death)* which he ſhould accompliſh at Jeruſalem.

32. But Peter, and they that were with him *(whilſt he was praying)* were heavy with Sleep; and when they were awake, they ſaw his Glory, and the two Men that ſtood with him.

33. And it came to paſs as they departed from him, Peter ſaid to Jeſus, Maſter, it is [e] good for us to be here; [e] and *(therefore)* let us make *(here)* three Tabernacles, one for thee, and one for Moſes, and one for Elias, not knowing *(whether)* what he ſaid *(were well or ill ſaid.)*

34. While he thus ſpake, there came a Cloud *(of Glory)* and overſhadowed them; and they feared as they entred into the Cloud, *(becauſe of the magnificent Glory of it,* 2 Pet. i. 17.)

35. And there came a Voice out of the Cloud, ſaying, This is my beloved Son, hear him.

36. And when the Voice was paſt, Jeſus was found alone; and they *(three)* kept it, *(the Viſion)* cloſe, and told no Man, in thoſe Days, any of thoſe things which they had ſeen.

37. And it came to paſs, that, on the next Day, when they were come down from the Hill, much People met him;

38. And behold, a Man of the Company cried out, ſaying, Maſter, I beſeech thee, look upon my Son, for he is my only Child:

39. And lo, a [f] Spirit taketh him; and he [f] ſuddenly crieth out, and it teareth him, that he foameth again; (Gr. *it cauſeth him to beat himſelf, and foam,)* and bruiſing him, hardly departeth from him.

40. And I beſought thy Diſciples to caſt him out, and they could not; *(and this hath raiſed a Diſpute betwixt the Scribes and thy Diſciples concerning thy Power,* Mark ix. 15.)

41. And Jeſus anſwering, ſaid, O faithleſs and perverſe Generation, how long ſhall I be with you, and ſuffer you? Bring thy Son hither.

42. And as he was yet coming, the Devil threw him down, and tare him; *(or, and he beat himſelf with his Fiſts;)* and Jeſus rebuked the unclean Spirit, and healed the Child *(of his Epilepſy,)* and delivered him again to his Father:

43. And they were all amazed at the mighty Power of God, *(viſible in Chriſt;)* but while they wondered, every one at all *(theſe)* things which Jeſus did, he ſaid to his Diſciples,

44. Let theſe Sayings ſink down into your Ears; for *(notwithſtanding this ſeeming Admiration,)* the Son of Man ſhall *(by theſe very Jews)* be delivered into the Hands of Men.

45. But they [g] underſtood not this Saying, [g] and it was hid from them, that they perceived it not; and they feared to aſk him *(of)* that Saying.

46. Then there aroſe a Reaſoning among them, Which of them ſhould be greateſt?

47. And Jeſus perceiving the Thought of their Heart, took a Child, and ſet him by him;

48. And ſaith to them, Whoſoever ſhall receive *(ſuch a one as)* this Child in my Name, receiveth me; and whoſoever ſhall receive me, receiveth him that ſent me; for he that is leaſt among you all, *(in his own,)* the ſame ſhall be great *(in my Eſteem and Kingdom.)*

49. And John anſwered *(i. e. ſpake)* and ſaid, Maſter, we ſaw one caſting out Devils in thy Name; and we forbad him, becauſe he followeth not with us.

50. And

50. And Jeſus ſaid to him, Forbid him not; for he that is not againſt us, *(but purſues the ſame Deſign in beating down the Kingdom of Satan,)* is for us.

h 51. And it came to paſs, when the time i was *(near)* come, that he ſhould [h] be received up *(into Heaven)* he [i] ſtedfaſtly ſet his Face *(or fully purpoſed)* to go to Jeruſalem, *(where he was to ſuffer.)*

52. And *(therefore)* ſent Meſſengers before his Face; and they went, and entered into a Village of the Samaritans, to make ready *(a Lodging)* for him.

k 53. And they did not receive him becauſe his [k] Face was as though he would go *(i. e. he appeared to them to be going)* to Jeruſalem *(to worſhip.)*

54. And when his Diſciples, James and John, ſaw this, they ſaid, Lord, wilt thou that we command Fire to come down from Heaven to conſume them, even as Elias did *(to the Captains and their Fifties?)*

l 55. But he turned, and [l] rebuked them, and ſaid, Ye know not what manner of Spirit ye are of; *(i. e. how oppoſite this exterminating Spirit is to the Deſign of my coming;)*

56. For the Son of Man is not come to deſtroy Mens *(temporal)* Lives, but to ſave them. And they went to another Village.

57. And it came to paſs, as they went in the Way, a certain Man ſaid to him, Lord, m [m] I will follow thee whitherſoever thou goeſt.

58. And Jeſus ſaid to him, *(Thou canſt expect no Advantage at preſent by following me; for)* the Foxes have Holes, and the Birds of the Air have Neſts, but the Son of Man hath not where to lay his Head.

59. And he ſaid to another, Follow me: But he ſaid, Lord, ſuffer me firſt to go *(home,)* and *(ſtay till I)* bury my *(aged)* Father, *(and then I will attend upon thee.)*

60. Jeſus ſaid to him, Let the Dead bury their Dead, *(or thoſe who are dead to ſpiritual things, be employed in thoſe Affairs;)* but go thou *(forthwith,)* and preach the Kingdom of God.

61. And another alſo ſaid, Lord, I will follow thee: But let me firſt go bid them Farewell, that are at home at my Houſe.

62. And Jeſus ſaid to him, No [n] Man hav- n ing put his Hand to the Plough, and looking back, *(i. e. having undertook my Service, and diverting from it to worldly Buſineſs,)* is fit for the Kingdom of God.

Annotations on Chap. IX.

a Ver. 18. Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν καλαμόνας προσεύχόμενον, &c. *And it came to paſs, as he was alone praying, his Diſciples were with him.*] The Word καλαμόνας alone, excludes not his Diſciples, but the Multitude now ſent away, when they were filled, *ver.* 17. as appears from *Mark* iv. 10. Or καλαμόνας προσεύχόμενος may be rendered, *as he was praying alone*, or *by himſelf*; his Prayer being ended, his Diſciples came to him.

b Ver. 23. Ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτῦ καθ' ἡμέραν, &c. *If any Man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me,*] daily; *i. e.* as oft as an occaſion offers itſelf. Here I ſhall recollect all that is ſaid in ſeveral places of the Goſpel concerning this Self-denial, and taking up the Croſs; and thence give Rules of compriſing this whole Duty. And,

1ſt, We muſt deny *Father* and *Mother*; for, *If a Man come to me*, ſaith Chriſt, *and hate not*, Luke xiv. 26. *i. e. forſake not Father and Mother*, Matth. xix. 29. *he cannot be my Diſciple. For he that loveth Father and Mother more than me, is unworthy of me*, Matth. x. 37. Our Lord had told them, *ver.* 35, 36. that his Goſpel would accidentally cauſe great Variance and Diviſion betwixt the *Father and the Son, the Mother and the Daughter*, and render thoſe of their own Houſhold the moſt fierce and cruel Enemies; he therefore lets them know, that if, when this ſhall come to paſs, *Father* and *Mother* did prevail upon them, either by that Affection which Men naturally bear to their Parents; or by that Reverence they give to their Authority and Commands, when theſe Commands do thwart his Precepts; or elſe by thoſe Advantages, or outward Comforts, which they expect to receive from their Parents, and by adhering to the Doctrine of their Lord, might loſe or hazard; *i. e.* if they, by any of theſe Motives, were induced to prefer the Commands, or Will of their Parents before *Chriſt's*, and value their Countenance and Affection before his Favour, they could not ſincerely be his Diſciples. Now this, by Parity of Reaſon, holds concerning Civil *Magiſtrates*, who are the *Fathers* of their Country, and ſpiritual Superiours, who are *Fathers* of the Church; and of all others, who have like Power to command, reward, or puniſh us; and ſo this Inſtance affords this Rule of Self-denial.

Rule 1. That they to whom we bear the greateſt natural Affection, and the higheſt Reverence, to whoſe Commands we owe the moſt entire Obedience in lawful Matters, from whom we have received already, and may expect the greateſt temporal Advantages, provided we comply with their Deſires, or the worſt temporal Evils upon refuſal, muſt be denied, forſaken, and comparatively hated for the ſake of Chriſt; ſo that although the yerning Bowels of a tender *Mother*, which at firſt conceived me, and the grey Hairs of an indulgent *Father* ſhould be pleaded as Motives to induce me to break the leaſt Commandment of the Holy *Jeſus*; though the Authority of *Civil*, *Natural*, and *Eccleſiaſtical* Superiours ſhould combine to tempt me to do what *Chriſt* forbids; though this Authority ſhould allure me with proffers

fers of the higheſt Honours or Rewards, or ſhould endeavour to affright me with the ſevereſt Menaces; yet if all theſe Conſiderations ſhould prevail with me, to gratify my ſelf and them, by doing that which my own Conſcience, and God's Word, aſſures me will be diſpleaſing to my *Saviour*, or oppoſite to his Commands, 'tis evident that I regard my ſelf, or them, more than I do my *Saviour*; and therefore am unworthy of him, and cannot be ſincerely his Diſciple.

2*dly*. We muſt deny our *Wife* and *Children*, even that Wife of our Boſom, who is made *one Fleſh* with us, whom we muſt love as dearly as we love ourſelves, *Eph.* v. 33. and for whoſe ſake *Father* and *Mother* muſt be left, *Gen.* ii. 24. We alſo muſt deny thoſe Children, which are the Offſpring of our Bowels, the Joy and Comfort of our Lives; for, *if any Man come to me*, ſaith Chriſt, *and hate not his Wife and Children*, Luke xiv. 26. *if he forſake not Wife and Children for my Name's ſake, and the Goſpel's*, Mark x. 28. *he cannot be my Diſciple*. Accordingly it is recorded, for the everlaſting Honour of the *Levites*, that they obſerved God's Word, and kept his Covenant, *ſaying unto their Father and Mother, I have not ſeen them, not knowing their own Children, not acknowledging their Brethren*; that is, being commanded by God's Servant *Moſes*, to kill every Man his Brother, Friend, and Son, that had been guilty of Idolatry, in worſhipping the Golden Calf; they executed the Command of God without regard to *Father, Mother, Son*, or *Brother*, Exod. xxxii. 27, 28. Now the Children of our Loins, and the Wife of our Boſom, being the Objects of our ſtrongeſt Love, and greateſt Pity, and thoſe in whom we chiefly take delight and pleaſure; this ſecond Inſtance will afford this Rule, *viz.*

Rule 2. *That whatever we moſt paſſionately love, are moſt eſpecially concerned for, do cleave moſt cloſely to in our Affections, and above all Enjoyments do take the moſt pleaſure in, muſt be loved leſs than Chriſt*; and conſequently muſt be denied, forſaken, and comparatively hated for his ſake, and the Goſpel's. Now to this *Rule*, by parity of Reaſon, may be reduced all our immoderate Affections to the Pleaſures of this World, whether they be the Pleaſures of the Appetite, ſuch as the Glutton and the Drunkard do purſue; the Pleaſures of the Senſes, which the voluptuous and luſtful Perſons chiefly proſecute; the Pleaſures of vain Sports and Paſtimes, Gamings, and other Recreations: So that if our Affection to a boſom Friend prevail upon us to defer that Religion we profeſs without Conviction, or to act in contradiction to any Precept of it, of which our Conſcience is convinced; if our Love to our own Offſpring will not permit us to reprove, correct, or to reſtrain them, when they diſhonour God, and render themſelves vile, but, with old *Eli*, we deſpiſe our God by thus preferring our Sons before him; if our Affections are inordinately ſet upon the Pleaſures of this World, now mentioned, ſo that we do more paſſionately covet, and delight more in them than the things of God; we do more eagerly purſue, more conſtantly employ our Care and Time about them than about ſpiritual things, and ſo become *Lovers of Pleaſures more than Lovers of God*; if our Affection to them doth prevail upon us to neglect our Duty towards God, our Neighbour, or ourſelves, or to enjoy them in that degree or manner, which is forbidden by the Laws of Chriſt, then do we love them more than *Chriſt*; and therefore cannot be ſincerely his Diſciples.

3*dly*, We muſt deny *Brother* and *Siſter*, which may be fitly ſtyled denying of our ſelves, ſeeing a Brother is a ſecond ſelf, of the ſame Fleſh and Blood with us, and therefore ſtyled, *Frater quaſi ferè alter:* For, *he that cometh unto me*, ſaith Chriſt, *and hateth not his Brother and his Siſter*, Luke xiv. 26. *i. e. who will not leave them for my ſake*, Mark x. 28. *cannot be my Diſciple*. Now a Brother, naturally, and in the Scripture Import of the Word, denotes a Perſon with whom we do familiarly converſe, and have an intimate Acquaintance; hence, when the Spouſe deſireth to have more near Acquaintance, and more cloſe Communion with *Chriſt*, ſhe thus expreſſeth her Deſire: *Oh! that he were as my Brother that ſucked the Breaſt of my Mother*, Cant. viii. 1. And the *Wiſe Man*, exhorting others to aſſociate themſelves with Wiſdom, and be more intimately acquainted with her Ways, doth bid them *ſay to Wiſdom, Thou art my Siſter*, Prov. vii. 4. Moreover, this Relation intimates the cloſeſt Union of Affection, and the greateſt Friendſhip; whence Friends, in Scripture, are ſo oft ſtyled Brethren; and *Chriſtian* Love, in the ſuperlative degree, is often repreſented by the *Love of Brethren*. So that our third Rule will be this, *viz.*

Rule 3. *That Chriſtians muſt deny, forſake, and muſt, comparatively, hate their neareſt Relative, and deareſt Friend, who is as their own Soul*, Deut. xiii. 6. *and cleave cloſer to them than a Brother*, Prov. xviii. 24. *and him with whom they have enjoyed the ſweeteſt and moſt delightful Converſe, and moſt familiar Acquaintance, when it is neceſſary for the ſake of Chriſt, and in Obedience to his Precepts ſo to do*; and then, *à fortiori*, this Rule muſt bind us to deny our Pot-companions, our luſtful Dalilahs, our Brethren in Iniquity, our vain and ſinful Company, and to have no Communion with them in their Works of Darkneſs, *but to reprove them*. If then the Importunity of Friend or Brother prevail upon thee to tranſgreſs wilfully any Commandment of thy God and *Saviour*; if they draw thee, by their Example, or Perſuaſions, to Exceſs or Riot, to Chambering or Wantonneſs, or any other Sin, which is, in effect, to perſuade thee to be damned for Company; if, in diſpenſing Puniſhments, Rewards, Preferments, Favours, thou doſt tranſgreſs this Rule of Equity on their Accounts; if thy Regard to them reſtrain thee from reproving their Drunkenneſs

Drunkenneſs and Swearing, their lewd, or atheiſtical Diſcourſe; nay, if the plain Command of God, to hold no Friendſhip, or Familiarity with them, doth not prevail upon thee to abandon, and forſake their Company, as much as may be, then evident it is, thou loveſt the Company of ſuch vile Creatures, more than Communion with thy *Saviour*; thou doſt more prize their Friendſhip than his Favour, thou wilt not leave thy Friend for him, and therefore art not worthy of him.

4*thly*, We muſt deny ourſelves in *Houſes*, *Lands*, and *Goods*, or in thoſe things by which we, with God's Bleſſing on them, do ſubſiſt; and though theſe things be not ſo properly ourſelves, as Wife and Children; yet ſince Men are ſo hot in the purſuit of them, that they will hazard their Reputation, Health, Life, Soul, or their whole ſelves in proſecution of them; ſince when theſe things are loſt, we are ſo apt to think, and ſay, we are undone; ſince by the *Scriptures* theſe things are called our Subſtance, and are indeed the things by which our Nature does ſubſiſt; our Denial of them, upon theſe Accounts, may very fitly be called Self-denial, and thus we are obliged to deny ourſelves: for, *whoſoever he be of us, that forſaketh not all that he hath*, πάντα τὰ ὑπάρχοντα, *all his Poſſeſſions*, or his worldly Goods, *he cannot be my Diſciple*, ſaith our Lord, *Luke* xiv. 33. Hence doth our Saviour lay this Command on the Young man, to ſell his great Poſſeſſions, and give them to the Poor, and follow him, in Expectation of an heavenly Treaſure; and did pronounce, on his Refuſal to obey ſo irkſome a Command, that he could not enter into the Kingdom of God: Here then the Rule runs thus, *viz.*

Rule 4. *That Chriſt's Diſciples muſt, when his Providence doth call them to it, renounce, caſt from them, abandon, even their whole Subſiſtence, and all their temporal good things, in proſpect of thoſe ſpiritual Bleſſings, which he hath promiſed to all, who, for his, and his Goſpel's ſake, do thus deny themſelves:* And then much more muſt we renounce our Superfluities, and thoſe Accommodations whereby we only gratify our Fancies, and our carnal Minds, *viz.* our ſtately Palaces, our numerous Attendants, our delicious Fare, our rich Attire, our large and flouriſhing Eſtates. If then we cannot freely ſpend theſe temporal Enjoyments in the Cauſe of *Chriſt*, or part with Superfluities for the Relief and Comfort of his Members; if we cannot caſt away, abandon, or reject theſe things, though dear unto us as a right Hand, or Eye, when they prove Snares, Temptations, and Offences to us; if the rich Man cannot be content *to be brought low*, and to *take joyfully the ſpoiling of his Goods*, in proſpect of thoſe never-failing Riches *Chriſt* hath promiſed; if to enjoy or to preſerve theſe things, we venture to *make Shipwrack of Faith*, or *a good Conſcience*, or out of Love unto this preſent World, are moved, with *Dæmas*, to forſake, or to neglect our Duty to Chriſt, then we *love Mammon more than Chriſt*, and therefore cannot be his true Diſciples.

5*thly*, We muſt deny even Life itſelf, which is ſtill a more high Degree of Self-denial: There is ſcarce any thing we do ſo highly value and dearly love, and ſo much labour to preſerve, and ſo unwillingly let go as Life; for, *Skin for, or after, Skin, and all that a Man hath, will a Man give for his Life*, and yet this alſo muſt be denied for Chriſt's ſake; for, *if any Man come unto me, and hateth not his own Life*, ſaith Chriſt, *he cannot be my Diſciple*; *i. e.* if he doth not love God better, and prize his Favour more than he doth value the Continuance of this preſent Life; if he cannot prevail upon himſelf to die for Chriſt, that he may live for ever with him; and loſe this miſerable Life, to find it happily improved into a Life of endleſs Bliſs and Happineſs; if he cannot follow the Example of his Lord, who *ſuffered firſt, then entered into his Glory*, he vainly doth pretend to be a Follower, or a Diſciple of the Holy *Jeſus*. This Inſtance then of Self-denial doth inform us, that even natural Life muſt be forſaken, and renounced, when we cannot preſerve it without the Loſs of our more valuable Intereſt in *Chriſt*, and thoſe eternal Bleſſings he hath promiſed to all thoſe that ſuffer *for the ſake of Righteouſneſs*. And if this natural Life muſt be denied for Chriſt, much more my perſonal or civil Liberty, my Habitation, or my Country.

Rule 5. *If then I cannot live a Pilgrim and Stranger upon Earth, in Expectation of an heavenly Country, or live in Baniſhment and Exile for the Cauſe of Chriſt; if I cannot ſuffer Bonds and Impriſonments, that I may ſtill continue the Lord's Freeman; if I cannot be induced to loſe my Life, that I may find it; but will endeavour to preſerve my Life, or Liberty, by the Violation of any Laws of Chriſt*, 'tis evident I love this preſent Life more than I love my Saviour, more than that Crown of Life, which he hath only promiſed to thoſe, who ſhall continue *faithful to the Death:* and therefore am unworthy of him, and falſly do pretend to be a true Diſciple of the Holy *Jeſus*.

6*thly*, We muſt deny our Honour, and our Reputation, our Eaſe, and our Deliverance from thoſe Afflictions, which render Life a Burthen, which is the laſt, and higheſt pitch of Self-denial; even when our Afflictions, and our Perſecution do render Death itſelf a Mercy and Deliverance; when, with good *Job*, *our Soul chuſeth Strangling, and Death, rather than Life, and longeth for it more than for hid Treaſure*, Job. iii. 21. when for his ſake we are *reproached all the Day long*, and are expoſed as Spectacles of Shame and Infamy to the Beholder: all this we muſt with Patience ſuffer for the Name of *Jeſus*; for even after that our Lord had ſaid, *If any Man come to me, and hate not his own Life, he cannot be my Diſciple*, he adds, *Luke* xiv. 27. *And whoſoever doth not bear his Croſs cannot*

not be my Diſciple; wherefore this bearing of the Croſs imports ſome farther act of Self-denial; which, that we may the better underſtand, conſider, 1*ſt*, That the Croſs among the *Romans*, was accounted the moſt ignominious and ſhameful Death, inflicted only upon Slaves; for, as *Lactantius* ſaith, Homine libero quemvis nocente indignum videbatur, *Now to a generous Spirit it is not ſo much to die, as it is to ſuffer in an ignominious manner, and as the worſt of Malefactors, being innocent*; whence, as the Heathen *Seneca* well notes, no Perſon can ſo much expreſs his Love to Virtue, or more entirely be devoted to her, than he, Qui boni Viri Famam perdit, ne conſcientiam perderet, *that loſes his Reputation to preſerve his Conſcience.* 2*dly*, Conſider that this was a moſt bitter, painful, and afflictive Death; whence, as *Auſtin* notes, *acerbiſſimi dolores, Cruciatus, à Cruce vocabantur*: From this Expreſſion therefore thus explained, I collect this Rule, *viz.*

Rule 6. *That the Diſciple of the Holy Jeſus muſt endure the moſt fiery Trials, the moſt ſharp Afflictions, and chuſe to die in the moſt ſhameful, ignominious manner for the cauſe of Chriſt*; *i. e.* when he cannot eſcape thoſe things without Denial, or acting contrary to the Commandments of his Saviour: and then much more, when equal Circumſtances do concur, muſt he deny himſelf his Eaſe and worldly Quiet, his Places of Grandeur, his Honour and his Reputation, and thoſe Punctilio's of Honour, which the *Hectors* of our Age ſo much inſiſt on; and muſt with Patience bear, and Readineſs forgive, all the Affronts he ſuffers from the Hands of Men, which he can never leſs deſerve than by adhering firmly to his Lord. If then we cannot quit our Eaſe and worldly Quietneſs for Chriſt, but rather will neglect known Duty, than give ourſelves the Trouble, which Chriſt's Service calls for, rather comply with what is uppermoſt, than put ourſelves to any Trouble, or Diſquiet, to preſerve an upright Conſcience; if the Example and Authority of *Chriſt* be not ſufficient to curb our angry Paſſions, quell our malicious and revengeful Tempers; if the Punctilio's of Honour tempt us to Duel, and to ſpill our Brother's Blood; if we cannot lay down our Honour and our Reputation at the Feet of *Chriſt*, not ſeeking Honours from frail Creatures, but *that which comes from God alone*, and being willing to be diſhonoured for his ſake; if fiery Trials do cool our Love to Chriſt, or the moſt ſharp Afflictions do cauſe us to forget our Duty to him; if we do not rather chuſe *to endure Affliction with the People of God, than to enjoy the Pleaſures of Sin for a ſeaſon*, we either love or fear thoſe things more than we love the Favour, or fear the Frowns of our bleſſed Lord: and therefore cannot be his true Diſciples.

c Ver. 26. Ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν ἁγίων ἀγγέλων, *When he ſhall come in his own, and in his Father's Glory, and in the Glory of his holy Angels.*] The Divine Apparitions in the Old Teſtament are repreſented by a great Light, or Splendour, by the *Jews* ſtyled *Shechinah*, and the Preſence and Attendance of holy *Angels*; and theſe are ſtyled *the Glory of God*, or the Appearance of the Glory of God and repreſenting to them God the *Father*, are here ſtyled *the Glory of the Father*; and it being the λόγος, or Son of God, which uſually thus appeared, and who, after his Aſcenſion, was again inveſted with this Glory, it is here alſo ſtyled *his Glory*. See the Notes on *John* xvii. 5. *Philip.* ii. 6. *Heb.* i. 3.

Ver. 31. Ἔλεγον τὴν ἔξοδον αὐτοῦ, *&c. And* d *they ſpake of his Deceaſe, which he ſhould accompliſh* ἐν Ἱερουσαλὴμ, *at Jeruſalem.*] Not of that Deſtruction, which he was to accompliſh on *Jeruſalem*; for, that *Moſes* and *Elias* ſpake one Word of that, we read not in the *Holy Scripture*; nor doth the word ἔξοδος, abſolutely put, ever ſignify any ſuch thing, but only when it is joined with *Army*, *King*, *Captains*, *Soldiers*, and the like; but 'tis the proper Word uſed by *Scripture*, and other Writers, for a Departure out of this Life: So 2 *Pet.* i. 15. *I will endeavour that*, μετὰ τὴν ἐμὴν ἔξοδον, *after my Departure, ye may have theſe things in Remembrance*; Wiſd. iii. 2. *In the Sight of the unwiſe they ſeemed to die*, καὶ ἔξοδος αὐτῶν, *and their Departure is taken for Miſery*; and *Chap.* vii. 6. *All Men have one Entrance into Life*, ἐξοδός τε ἴση, *and their Departure is alike*; Ecclus xxxviii. 23. *Be comforted for him*, ἐν ἐξόδῳ πνεύματος αὐτοῦ, *when his Spirit departeth.* Hence *Grotius* notes this as one of thoſe Phraſes by which the old Tradition of the Immortality of the Soul is preſerved, though ἐξέλευσις τοῦ πνεύματος is only the Expiration, or going forth of the Breath of Man, *Pſal.* civ. 29. — cxlvi. 4.

Ver. 33. Καὶ ποιήσωμεν, *&c. And let us make* e *three Tabernacles*;] Καὶ here ſignifies *therefore*, as *Gen.* xii. 19. — xxix. 33. — xlii. 22. *Deut.* iv. 6, 15, 37, 40. *Chap.* v. 32. — vi. 3. — vii. 9. — viii. 6. — xxviii. 48. *Joſh.* xxiii. 11. — xxiv. 10, 18. 1 *Sam.* ii. 17. *Luke* xii. 29. 1 *Cor.* v. 13.

Ver. 39. Καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν, f *And behold a Spirit taketh him*,] That this Perſon was truly poſſeſſed with an evil Spirit, is evident, 1*ſt*, Becauſe St. *Matthew* ſaid expreſsly, that Chriſt *rebuked him, and the Devil departed from him*, Matth. xvii. 18. 2*dly*. Becauſe Chriſt commands him *to depart, and return no more*, Mark ix. 24.

Ver. 45. Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἦν παρακεκα- g λυμμένον ἀπ' αὐτῶν, *But they underſtood not this Saying, and it was hid from them.*] They underſtood the Words, but knew not how to reconcile them with their own Traditions, That their Meſſiah ſhould *live for ever*; or with the great things they expected from him: and therefore in After-ages they invented the Diſtinction of *Meſſiah Ben Joſeph*, who was to die; and of *Meſſiah Ben David*, who was to triumph, and live for ever.

Ver. 51. Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς h ἡμέρας τῆς ἀναλήψεως αὐτοῦ, *When the Time was come,*

come, that he ſhould be received up.] Though this may be ſaid with ſome Analogy of his Death, which he was, πληρῶσαι ἐν Ἱερουσαλὴμ, *to accompliſh at Jeruſalem*, whither he was now bound; becauſe that was by being lifted up upon the Croſs; yet that being only ſtyled ὕψωσις, but never ἀνάληψις, I incline rather to think, that as his ἔξοδος ſignifies his Departure, ſo his ἀνάληψις may import his glorious Aſcenſion into Heaven, the Fruit and Conſequence of his Death, who, *having purged away our Sins by his Death, is ſat down at the Right Hand of Majeſty in the Higheſt*, Heb. i. 3. *He, for the ſuffering of Death, being crowned with Glory and Honour*, Chap. ii. 9. and διὸ, for this cauſe exalted, *Philip.* ii. 9. So *Elias* is ſaid, ἀναληφθῆναι εἰς τὸν οὐρανὸν, to be taken up into Heaven, 2 *Kings* ii. 1, 9. *Ecclus* xlviii. 9.

i Ibid. Καὶ αὐτὸς ἐστήριξε πρόσωπον αὐτοῦ τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ, *He ſtedfaſtly ſet his Face to go to Jeruſalem.*] That is, he firmly purpoſed to go to *Jeruſalem*, and began to execute it by paſſing from *Galilee*, the Roadway through *Samaria* to *Jeruſalem*. This is the frequent Import of this Phraſe in the *Septuagint*, when there is mention of the Counſel, Purpoſe, or Decree of God declared to his People. So *Jer.* iii. 12. οὐ μὴ στηριῶ πρόσωπόν μου ἐφ' ὑμᾶς, *I will not ſet my Face againſt you*; Chap. xxi. 10. ἐστήριξα τὸ πρόσωπόν μου, *I have ſet my Face againſt this City for Evil*; and *Ezek.* xxi. 2. στήρισον τὸ πρόσωπόν σου ἐπὶ Ἱερουσαλὴμ, *Set thy Face againſt Jeruſalem.* So *Chap.* vi. 2. — xiii. 17. — xv. 7. — xx. 46. — xxv. 2. — xxviii. 21. — xxix. 2. — xxxviii. 1. *Dan.* xi. 16, 17.

k Ver. 53. *And the Samaritans received him not*, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ, *Becauſe his Face was as though he was going to Jeruſalem.*] It appeared by the Road he took, and the Places he went through, that he was going thither. So of *Senacherib*, *Hezekiah* ſaw, ὅτι τὸ πρόσωπον αὐτοῦ, *that his Face was to fight againſt Jeruſalem*, 2 Chron. xxxii. 2. *i. e.* that he directed his Army thither; and they that firmly purpoſed to go to *Ægypt* are θέντες τὸ πρόσωπον αὐτῶν εἰς γῆν Αἰγύπτου, *Men that ſet their Face to go into Ægypt*, Jer. xlii. 15, 17. See alſo 2 *Kings* xii. 17. The Reaſon why the *Samaritans* knowing thus his Purpoſe, received him not, as they did other *Galileans* going thither, was, that, by going thither on a religious account, *viz.* to celebrate the Paſſover, he decided the Controverſy betwixt them and the *Jews*, touching the Place by God appointed for Worſhip, and for Sacrifice, againſt them; which, though they regarded not when done by the *Galileans*; yet was it grievous to them, that ſuch a celebrated Doctor, as *Chriſt* was, ſhould do it.

Ver. 54. Ὡς καὶ Ἠλίας ἐποίησε.] *Hæc irrepſerunt ex Margine*, ſaith Dr. *Mills*; but they are owned by all the Eaſtern Verſions, by *Theophylact* here, by *Chryſoſt.* de Precat. Hom. 1. Ed. Mor. p. 747. See alſo the Defence of καθ' ἡμέραν, *v.* 33. *Examen Millii.*

Ver. 55, 56. *But he turned and rebuked them, ſaying*, οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς, *You know not what Spirit ye are of.*] Here *Interpreters* truly note, that πνεῦμα, *Spirit*, is put for the Affection, or Diſpoſition of the Mind; as when the *Scripture* ſpeaks of the *Spirit of Bondage* and *Adoption*, Rom. viii. 15. and of the *Spirit of Fear*, *Power*, *Love*, *and of a ſound Mind*, 2 Tim. i. 7. But that which is here chiefly to be obſerved is, the Contradiction of this Saying to the *Popiſh* Practice of perſecuting, deſtroying, and exterminating thoſe whom they call *Hereticks*, purely on the account of their Religion; for obſerve,

1*ſt*, That whereas they who are thus perſecuted by the Church of *Rome*, are falſly ſuppoſed to be *Schiſmaticks* and *Hereticks*; the *Samaritans* undoubtedly were both. For, 1*ſt*, In oppoſition to the Temple of *Jeruſalem*, which God himſelf appointed for the Place where he would be worſhipped, commanding all Men to repair to it, they erected a Temple upon Mount *Gerizim*, and there they worſhipped, deſerting the Temple of *Jeruſalem*; this was their Schiſm. 2*dly*, They alſo were *Hereticks* and *Idolaters*; for they erred in Matters, which concerned Salvation; and this our Saviour teſtified in theſe words, *Ye worſhip ye know not what, we know what we worſhip; for Salvation is of the Jews*, John iv. 22.

2*dly*, Obſerve, That whereas the *Romaniſts* do exerciſe this Cruelty on them whom they call *Schiſmaticks* and *Hereticks*, chiefly for their refuſing to receive, and own him as Chriſt's Vicar, who manifeſtly doth uſurp that Title; theſe *Samaritans* refuſed to receive our Saviour himſelf in his own Perſon, and that becauſe he ſeemed to be going to *Jeruſalem* to worſhip; ſo that the Honour of God, and of Religion, and of *Jeruſalem*, the Place of his peculiar Worſhip, were all concerned in this Caſe.

3*dly*, Obſerve, That the Permiſſion of what was here deſired by St. *John* and [illegible], would have been more effectual for the Conviction of the *Heretical*, *Schiſmatical Samaritans*, than any of the Puniſhments inflicted by the *Inquiſition*, or any Arts of *Papal Tyranny* can be for the Conviction of thoſe whom they call *Hereticks* and *Schiſmaticks*; for theſe Diſciples did not deſire, that they themſelves might execute on the *Samaritans* this Sentence, by commiting them to the Flames, or imploring the *Magiſtrates* Aſſiſtance to conſume, or burn them; they only did requeſt, that they might call upon the God of Heaven to rain down Fire upon them, and conſume them; which, had it pleaſed him to do on this occaſion, the reſt of the *Samaritans*, by what this Village ſuffered, muſt have been evidently convinced, by Demonſtration from Heaven, of God's Diſpleaſure againſt their Way of Worſhip, and of the Truth of that *Meſſiah*, and his Doctrine, who procured this Vengeance to be executed upon them; whereas the Perſe-

cutions

cutions of that Church, becauſe they miniſter no Conviction to the Conſcience, ſerve only to harden Mens Hearts, and imbitter their Spirits againſt thoſe who uſe them, and to induce them more firmly to believe, that ſuch a barbarous Religion cannot be of God.

From theſe three Obſervations it is evident, that whatſoever may be pleaded by the Church of *Rome*, to juſtify her Practice in burning, maſſacring, extirpating of *Hereticks* and *Schiſmaticks*, might, with Advantage, have been pleaded here. (b) "Doth ſhe practiſe "her Severities out of a Zeal for Truth, "and for the Honour of God and Chriſt, "and of the true Religion, and for the re- "claiming Hereticks and Schiſmaticks, and "the preventing or terryfying others from "adhering to them, or being deluded by "them?" Upon all theſe accounts you ſee, that the Diſciples had far greater cauſe to call for *Fire from Heaven* upon this Village of *Samaria:* And yet our Saviour, under theſe Circumſtances, thinks fit to rebuke even the Deſires of doing this to one ſmall Village. How then will he rebuke the actual Peformance of it to many hundred thouſand Souls, after his ſolemn Declaration of the Repugnancy of theſe Proceedings to the Deſign of his moſt bleſſed Advent, and to the Spirit of the Goſpel? For the true Reaſons why *Chriſt* rebuked his Diſciples for their Deſire of dealing thus ſeverely with theſe *Schiſmatical* and *Heretical Samaritans* were theſe:

1*ſt*, Becauſe this Spirit of Severity towards erroneous Perſons, in whomſoever it is found, is highly oppoſite to the calm Temper of *Chriſtianity*, as is inſinuated in that Reply of *Chriſt* to his Diſciples, *Ye know not what Spirit ye are of*; that is, ye do not well conſider under what way of Diſpenſation ye are placed by me. (c) The way I come to teach Men, the Temper, Diſpoſition, and Affection I would fix within them, is not a furious, perſecuting, and deſtructive Spirit; but mild, and gentle, and tender of the Lives and Intereſts of Men, even of thoſe who are our greateſt Enemies. Under the (d) *Old Teſtament* indeed, they who rejected and ſcoffed at a *Prophet*, ſuffered ſeverely for it, the *Prophet* had commiſſion to call for *Fire from Heaven to deſtroy them preſently, and curſe them in the Name of the Lord*, 2 Kings ii. 24. But they who reject and crucify *Chriſt*, are by him prayed for, and are, by his Command, to be ſtill preached to, and, if poſſible, brought to Repentance; and, according to his Example, are all Chriſtians to conform themſelves, acting towards Contemners of their Perſons, or Rejecters of their Doctrine, not according to the *Legal*, but the *Evangelical* Diſpenſation; not according to the ſeverity of *Elias*, but the *meekneſs and gentleneſs of Chriſt:* And therefore your Deſire of proceeding according to the extraordinary Spirit of *Elias*, under the Goſpel-Diſpenſation is intolerable; for that deſigns univerſal Love, Peace, and Good-will even to Enemies; it doth engage us *to ſhew all meekneſs to all Men*; and ſo no difference of Religion, no pretence of Zeal for God, can juſtify this fierce, vindictive, and exterminating Spirit.

2*dly*, Our *Saviour*'s ſecond Reaſon againſt this Proceeding is, That it was repugnant to the End for which he came into the World, which was, *not to deſtroy Mens Lives, but to ſave them.* (e) "He came to diſcountenance "all Fierceneſs, and Rage, and Cruelty in "Men one towards another; to reſtrain and "ſubdue that furious and unpeaceable Spi- "rit, which is ſo troubleſome to the World, "and the cauſe of ſo many Miſchiefs and "Diſorders in it; to beget a peaceable Diſ- "poſition in Men of the moſt diſtant Tem- "pers;" making the *Lamb and the Wolf lie down together.* Iſai. xi. 6, 9. and no more *to deſtroy and hurt each other, but turn their Swords into Plow-ſhares, and their Spears into Pruning-hooks*, Mich. iv. 3. engaging them to lay aſide *all Bitterneſs, and Wrath, Anger, and Clamour, and Evil-ſpeaking, with all Malice.* He came to introduce that excellent Spirit, which conſults not only the eternal Salvation of Mens Souls, but their temporal Peace and Security, their Comfort and Happineſs in this World, whoſe Fruits are *Righteouſneſs and Peace*, Rom. xiv. 17. *Love, Peace, Long-ſuffering, Gentleneſs, Goodneſs, and Meekneſs*, Gal. v. 22, 23. whoſe Wiſdom is *pure and peaceable, gentle, and eaſy to be intreated, full of Mercy and good Fruits*, [or *Works*,] James iii. 17. and which commands the wiſe and knowing Man, *to ſhew forth, out of a good Converſation, his Works with Meekneſs of Wiſdom*, ver. 13. condemning all his *bitter Zeal* as *earthly, ſenſual and deviliſh*, ver. 14, 15. which ſuffers not the Servant of *Chriſt* to be engaged in *fooliſh Queſtions, which beget Striſe*; becauſe that the Diſciple of this mild and gentle Saviour *muſt not fight*, but muſt *be gentle towards all Men, patient, in Meekneſs inſtructing thoſe that oppoſe themſelves* againſt the Truth, though their Doctrine ſpread as a *Gangrene, and overthrow the Faith of ſome*, 2 Tim. ii. 24, 25. — 17, 18. Not diſpatching them out of the way, as is the manner of the *Romaniſts*, but *with Long-ſuffering expecting, if God, peradventure, will give them Repentance to the Acknowledgment of the Truth*; which teacheth us to *bear the Infirmities of Perſons weak in Faith*, Rom. xv. 1. *to reſtore them in the Spirit of Meekneſs*, Gal. vi. 1. *to become as weak to the weak, that we may gain the weak*, 1 Cor. ix. 22. to bear with the weak, and *be long-ſuffering to all Men*, 1 Theſſ. v. 14. *to ſpeak Evil of no Man, to be no Fighters, but meek, ſhewing all Gentleneſs towards all Men*; and that upon this ſole account, That *we ourſelves were ſometimes fooliſh, and deceived*, Tit. iii. 2, 3.

Now both theſe Reaſons are ſuch as equally concern all Perſons, *Magiſtrates* as well as *Miniſters*, them who thus perſecute out of

(b) *Dr.* Tillotſon's Serm. Nov. 5. 1678. p. 15.
(c) Ibid p. 7.
(d) Vide *Dr.* Hammond in locum.
(e) *Dr.* Tillotſ. ibid. p. 8.

miſguided Zeal towards God, as well as thoſe who do it out of Envy, Hatred, and ſuch carnal Principles: And they ſeem plainly to infer, That no Man ſhould be perſecuted, as in the Church of *Rome* Men are, purely for his Miſtake concerning, or his Denial of any Article of Faith revealed by the Goſpel, but only for ſeditious and treaſonable Doctrines, or for ſuch Crimes as, had the Goſpel never been revealed, might juſtly have been puniſhed by the *Civil Magiſtrate.*

m Ver. 57. *Maſter, I will follow thee whitherſoever thou goeſt.*] This being ſaid, as Chriſt perceived, from the common Opinion of the Nation, that the Diſciples of the *Meſſiah* ſhould get Wealth and Honour, *Chriſt* ſoon diſcourages him from executing this Reſolution, laying before him the mean and low Condition in which he was to be followed by his Diſciples.

Ver. 62. Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, &c. *No Man having put his Hand to the Plough, and looking back, is fit for the Kingdom of God.*] Chriſt often compares his Word to *Seed*, and the time of gaining others to the Faith, to the *Harveſt.* Now of the Plougher and Sower of the Seed, it was uſed to be ſaid proverbially, *He is no good Plough-man or Seeds-man, who, being at that Work, looketh back*; becauſe his Furrows will not be ſtraight, nor his Seed caſt even from him: Whence they require of ſuch an one: *Firſt*, That he ſhould ſtoop, for then he cannot look back; according to that of (f) *Pliny*, Arator, niſi incurvus, prævaricatur: *Secondly*, That he ſhould look ſtraight before him, not back on his Aſſociates, as *Heſiod* in theſe Words:

Ὃς κ' ἔργα μελετῶν ἰθείαν αὔλακ' ἐλαύνοι,
Μήκεϊ παπταίνων πρὸς ὁμήλικας
—— Ἔργ. ϒ. 441.

This Chriſt applies to the ſpiritual Huſbandry; to which he that applies himſelf, muſt forget the things, which are behind, ἔμπροσθεν ἐκτεινόμενος, *bending and ſtretching out himſelf to thoſe which are before*, Phil. iii. 14.

CHAP. X.

a 1. AFTER theſe things the Lord appointed other [a] ſeventy alſo, and ſent them two and two before his Face into every City and Place, whither he himſelf would come (*after them.*

2. *And becauſe he ſent them to ſo many Cities,*) therefore ſaid he to them, The Harveſt truly is great, but the Labourers are few; pray ye therefore the Lord of the Harveſt, that he would ſend forth (*more*) Labourers into his Harveſt:

3, Go your ways; behold, I ſend you forth as Lambs among Wolves, (*ready to devour them*;

b 4. *Yet*) carry neither Purſe, nor Scrip, nor Shoes, and [b] ſalute no Man by the way, (*i. e. ſpend no Time in fruitleſs Civilities, which may divert you from your buſineſs.*)

5. And into whatſoever Houſe ye enter, ſay, Peace be to this Houſe.

6. And if the Son of Peace be there, (*one fit, by reaſon of his peaceable Temper, to receive that Bleſſing,*) your Peace ſhall reſt upon it, (*i. e. it ſhall be according to your Prayer*;) if not, it ſhall turn to you again; (*i. e. they ſhall receive no Benefit by it*, Pſal. xxxv. 13. Iſai. lv. 11.)

7. And in the ſame Houſe (*in which you find a Son of Peace*) remain eating and drinking ſuch things as they give (*you as the Reward of your Labour*;) for the Labourer is worthy of his Hire: Go not from Houſe to Houſe (*for better Entertainment.*)

8. And into whatſoever City ye enter, and they receive you, eat ſuch thing as are ſet before you.

9. And heal the Sick that are therein, and ſay to them, The Kingdom of God is come nigh to you.

10. But into whatſoever City ye enter, and they receive you not, go your ways out into the Streets of the ſame, and ſay,

11. Even the very Duſt of your City, which cleaveth on (*to*) us, we do wipe off, (*as a Teſtimony*) againſt you, (*that we refuſe all farther Commerce with you:*) Notwithſtanding be ye ſure of this, that the Kingdom of God is come nigh to you, (*and you would not receive it.*)

12. But (*and*) I ſay to you, that it ſhall be more tolerable in that Day, (*when God ſhall judge the Diſobedient and Unbelievers*) for Sodom, than for that City.

13. Wo to thee Corazin: Wo to thee Bethſaida; for if the mighty Works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, ſitting in Sackcloth and Aſhes, (*with the deepeſt Sorrow and Humility.*)

14. But (*and accordingly*) it ſhall be more tolerable for Tyre and Sidon at the (*day of*) Judgment, than for you.

15. And thou Capernaum, which art exalted to Heaven, (*i. e. advanced highly above others, by my Doctrine taught in thy Synagogues, and Miracles wrought in thee,*) ſhalt be thruſt down to Hell, *i. e. into a State of the extremeſt Miſery.*

16. *And for your Encouragement in the Work on which I ſend you,*) he that heareth you, (*preaching in my Name the Kingdom of God, ſhall be owned as one that*) heareth me; and he that deſpiſeth you, (*ſhall be treated as one that*) deſpiſeth me; and he that deſpiſeth me, (*as one that*) deſpiſeth him that ſent me.

17. And the ſeventy returned again with Joy, ſaying, Lord, even the [c] Devils are ſubject to us through thy Name. c

(f) Hiſt. Nat. l. 18. c. 19.

18. And

18. And he ſaid to them, (*When I ſent you forth,*) I beheld Satan as Lightning fall from
d [d] Heaven (*i. e. I foreſaw the ſudden downfal of his Kingdom.*)

19. [e] Behold, I give to you Power to tread
e on Serpents, and over all the Power of the Enemy, and nothing ſhall by any means hurt you; (*i. e. I promiſe you protection againſt Satan and his Inſtruments, and whatever elſe may hurt you, and Power to prevail over all their Oppoſition.*)

20. [f] Notwithſtanding in this rejoice not,
f that the Spirits are ſubject to you; but rather rejoice, becauſe your Names are written in Heaven; (*i. e. you have a preſent Right to an heavenly Kingdom.*)

21. In that Hour Jeſus rejoiced in Spirit, and ſaid, I thank thee, O Father, Lord of
g Heaven and Earth, that thou haſt [g] hid theſe things from the (*Men, in their own Conceits,*) Wiſe and Prudent, and haſt revealed them to Babes (*in their account*, Rom. ii. 20.) even ſo, Father, (*hath the Event been in my Preaching*;) for ſo it ſeemed good in thy Sight.

22. All things are delivered to me of (*i. e. by*) my Father, and no Man (Gr. *none*)
h knoweth [h] who the Son is, (*as to his Nature and Dignity,*) but the Father; and (*no Man knoweth truly*) who the Father is, but the Son, and he to whom the Son will reveal (*the ſaving knowledge of*) him.

23. And he turned him (*ſelf*) to his Diſciples, and ſaid privately, Bleſſed are the Eyes, which ſee the things that ye ſee:

24. For I tell you, that many Prophets and Kings have deſired to ſee thoſe things that ye ſee, (*viz. the Days of the Meſſiah,*) and have not ſeen them, and to hear the things that ye hear, (*the Myſteries of the Kingdom of God,*) and have not heard them.

25. And behold, a certain Lawyer ſtood up, and tempted him, (*i. e. made trial of his Wiſdom,*) ſaying, Maſter, what ſhall I do to inherit eternal Life?

26. And he ſaid to him, What is written in the Law? How readeſt thou?

27. And he (*the Lawyer*) anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind, and thy Neighbour as thyſelf.

28. And he (*Chriſt*) ſaid to him, Thou haſt anſwered right; this do, and thou ſhalt live.

29. But he, willing to juſtify himſelf, (*as one that had already done this,*) ſaid to Jeſus,
i And [i] who is my Neighbour (*I am thus to love? If thoſe of our Nation only, as we teach; I have done that.*)

30. And Jeſus anſwering (*by an Apologue,*) ſaid, A certain Man went down from Jeruſalem to Jericho, and fell among Thieves, which ſtripped him of his Raiment, and wounded him, and departed, leaving him half dead:

31. And by chance there came down a certain Prieſt that Way; and when he ſaw him, he paſſed by on the other Side, (*taking no Pity on him.*)

32. And likewiſe a Levite, when he was come at the Place, came and looked on him, and paſſed by on the other Side, (*ſhewing no Compaſſion on him.*)

33. But a certain Samaritan, as he journey'd, came where he was, and when he ſaw him, he had Compaſſion on him;

34. And went to him, and bound up his Wounds, pouring in (*to them*) Oil and Wine. And (*he*) ſet him on his own Beaſt; and brought him to an Inn, and took care of him.

35. And on the Morrow when he departed, he took out two-pence, and gave them to the Hoſt, and ſaid to him, Take care of him, and whatſoever thou ſpendeſt more, when I come again, I will repay thee.

36. Which now of theſe three, thinkeſt thou, was Neighbour to him that fell among the Thieves?

37. And he ſaid, he that ſhewed Mercy on him: Then ſaid Jeſus to him, Go, and do thou likewiſe; (*treat the Samaritan with like kindneſs, and then thou wilt do according to this Precept.*)

38. Now it came to paſs as they went (*to Bethany*, John xi. 1.) that he entred into a certain Village; and a certain Woman, named Martha, received him into her Houſe:

39. And ſhe had a Siſter called Mary, which alſo ſat at Jeſus's Feet, and heard his Word;

40. But Martha was cumbered about much ſerving, and came to him, and ſaid, Lord, doſt not thou care that my Siſter hath left me to ſerve alone? Bid her therefore that ſhe help me.

41. And Jeſus anſwered, and ſaid to her, Martha, Martha, thou art careful, and troubled about many things:

42. But one [k] thing is (*abſolutely*) needful; k
and Mary (*by hearing my Word, that ſhe may do it,*) hath choſen that good Part, (*the Fruits of*) which ſhall not be taken from her.

Annotations on Chap. X.

Ver. 1. Ἕτερους ἑβδομήκοντα, *The Lord appointed ſeventy others.*] *Grotius ſaith* they were choſen according to the number of the *Sanhedrim*, and ſo were ſeventy two; ſix of them being choſen out of every Tribe; for which he cites the Authority of *Joſephus*: Now *Joſephus* doth indeed ſay of the Seniors ſent to *Ptolemæus Philadelphus*, That they were (a) ἐξ ἀφ' ἑκάσης φυλῆς, *ſix out of every Tribe*, but he ſays not ſo of the *Sanhedrim*. And

(a) Antiq. lib. 12. cap. 2. pag. 392.

that

that they were only ſeventy without, and ſeventy one with *Moſes* their Governour, ſee *Seld. de Synedr.* l. 2. c. 4. §. 5. and Dr. *Lightfoot* here. And, 2*dly*, He proves this from the Authority of *Origen*, who in his Book (b) *de recta in Deum fide*, ſaith, Chriſt choſe 72 Diſciples; and from (c) *Epiphanius*, who ſaith, That St. *Mark* was one ἐκ τῶν ἑβδομήκοντα δύο, *of the ſeventy two.* But this they both ſpeak by the by: And to *Origen*, if that be indeed his Work, we may oppoſe *Tertullian*, who ſtyles them *Seventy*, ſaying, (d) *Adlegit & alios Septuaginta Apoſtolos ſuper duodecim: To Epiphanius*, (e) St. *Jerom*, who ſaith, *the ſeventy Palm-trees in the ſixth Manſion of the Jews, ſignified*, ſecundi ordinis prædicatores, *the Preachers of the Second Order, as the Fountain ſignified the twelve Apoſtles:* And to both, we may oppoſe the more ancient Teſtimonies of (f) *Irenæus*, who ſaith, That *after the twelve Apoſtles*, ſeptuaginta alios Dominus noſter ante ſe miſiſſe invenitur, *our Lord ſent ſeventy others before him:* And of (g) *Clemens*, who in his *Hypotypoſes*, makes frequent mention of Chriſt's *ſeventy Diſciples:* of *Euſebius* there, and *Ambroſe* here; and the Council of (h) *Neocæſarea*, ſaying, The *Chorepiſcopi* were conſtituted εἰς τύπον τῶν ἑβδομήκοντα, *after the Example of the ſeventy.* But it is more material to obſerve, That as the firſt Miſſion of the *Apoſtles* was only for a ſeaſon, and ceaſed at their return, *Mat.* x. 1. See the Note there; ſo was the firſt Miſſion of the *Seventy*, they returning quickly from it, *v.* 17. and they receive a new Commiſſion; of which, ſee Note on *ver.* 19. Note, 2*dly*, That whereas ſome compare the *Biſhops* to the *Apoſtles*, the *Seventy* to the *Presbyters* of the Church, and thence conclude, that divers Orders in the Miniſtry were inſtituted by *Chriſt* himſelf: It muſt be granted that ſome of the (i) *Ancients* did believe theſe two to be divers Orders, and that thoſe of the *Seventy* were inferior to the Order of the *Apoſtles*; and ſometimes they make the Compariſon here mentioned; but then it muſt be alſo granted, that this Compariſon will not ſtrictly hold; for the *Seventy* received not their Miſſion as *Presbyters* do, from *Biſhops*, but immediately from the Lord *Chriſt*, as well as the *Apoſtles*; and in their firſt Miſſion were plainly ſent on the ſame Errand, and with the ſame Power. Nevertheleſs, I think here is a fair Foundation for that, in which St. *Chryſoſtom*, and others, place the ſuperiority of *Biſhops* over *Presbyters*, to wit, in this, That the Power of Ordination belongs to them alone. See Note on 1 *Tim.* iii. 1, 2. For tho' the Commiſſion to preach the Goſpel belonged to the *Seventy*, as well as to the twelve *Apoſtles*, yet the Power of conferring the Holy Ghoſt, by laying on of Hands, belonged peculiarly to the Twelve; See Note on *Acts* viii. 15. This then ſeems to be the Reaſon, why the conferring of the Holy Ghoſt for the uſe of the Miniſtry, hath been perpetually eſteemed peculiar to thoſe Biſhops, who in the Eccleſiaſtical Style, are always called the Succeſſors of the Apoſtles, and they have always done it by Impoſition of Hands.

Ver. 4. Καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε, d
And ſalute no Man by the way;] *i. e.* do nothing which may hinder you in the execution of your Office. So when *Eliſha* ſent *Gehazi* on a Meſſage to be diſpatched preſently, he ſaith to him, *Salute no Man by the Way*, 2 Kings iv. 29. The Salutations of the *Eaſtern* Nations being prolix: So *Grotius.*

Ver. 15. Καὶ σὺ, Καπερναούμ, μὴ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα.] Dr. *Mills* approves, μὴ ἕως τοῦ οὐρανοῦ ὑψωθήσῃ, taken from ſome few MSS, and the Latin *Irenæus*, l. 4. c. 70. p. 371. But *Chryſoſtom*, *Theophylact*, the *Syriack*, and *Arabick*, read according to the Text; and Dr. *Grabe*, on the Place, ſaith, *Lectio illa non ipſius* Irenæi, *ſed ſolius Latini Interpretis eſt, nam in nullo* Græcorum Patrum *hunc locum ita allegatum reperio.*

Ver. 17. Καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου, *Even the Devils are ſubject to us in thy Name.*] Here *Woltzogenius* notes, that Chriſt did caſt out Devils by a Virtue reſiding in himſelf; his Diſciples only in the Name, and by the Power of the Lord: Seeing then this Power accompanied them in all Parts of the World, 'tis neceſſary that *Chriſt's* Preſence ſhould be with them every where; now ſuch a Preſence is a certain Indication of the Deity, 1 *Kings* viii. 27. *Pſal.* cxxxix. 7. *Jer.* xxiii. 24. *Amos* ix. 3.

Ver. 18. Ἐθεώρουν τὸν Σατανᾶν ἐκ τοῦ οὐρανοῦ πε- d
σόντα, *I beheld Satan as Lightning falling from Heaven.*] Tho' *Satan* be reckoned among Spiritual Wickedneſſes ἐν τοῖς ἐπουρανίοις, *in heavenly Places*, Eph. vi. 12. yet *Chriſt* ſeems not here ſo much to reſpect that, as the Diſſolution of that Kingdom he had erected in the World; he is ſtyled, *the God of this World*, 2 Cor. iv. 4. *The Ruler of the Darkneſs of this World*, Eph. vi. 12. and to him is aſcribed *the Kingdom of Darkneſs*, Col. i. 13. and a Principality over the Children of Diſobedience: Chriſt therefore here foretels that this Dominion ſhould be in great part loſt by the Tranſlation of the *Heathens, from Darkneſs to Light, and from the Power of Satan to God*; and *Satan* being thus ſpoiled of his Dominions, may be ſaid to fall from Heaven, by a Phraſe familiar both to ſacred and prophane Writers. So of the Fall of the King of *Babylon the Prophet* ſaith, *How art thou fallen from Heaven, O Lucifer?* Iſa. xiv. 12. Of the Fall of the *Collegue* of *Antonius*, (k) *Cicero* ſaith, Collegam tuum de Cœlo detraxiſti, *Thou haſt pulled him down from Heaven*; and when *Pompey* was overthrown, he is ſaid by him, ex aſtris decidiſſe, *to have fallen from the Stars*, Ep. l. 1. ad Atticum. Ep. 20.

Ver. 19. Ἰδοὺ, δίδωμι ὑμῖν ἐξουσίαν τοῦ πατεῖν e
ἐπάνω ὄφεων, *Behold, I give you Power to tread upon Serpents.*] Note here, that theſe words plainly

(b) P. 8. (c) Hær. 51. §. 6. p. 428. (d) Adv. Marcion. l. 4. c. 24.
(e) L. 3. Ep. ad Fab. F. 15. 1. (f) L. 2. c. 37. l. 3. c. 13. (g) Apud Euſeb. Hiſt. Eccleſ. l. 1. c. 12.
(h) Can. 13. (i) Euſeb. Hiſt. Eccl. l. 1. c. 12. (k) Philip. 2.

plainly ſeem to give a new Inſtitution to the *Seventy*, relating not as the former, to the Cities of *Iſrael*, as the forerunners of their Lord, but to their preaching among other Nations; as we may gather, by comparing theſe words with the Commiſſion given by Chriſt to his Apoſtles, ſent into the World *to preach the Goſpel to every Creature*, Mark xvi. 15—18. according to theſe Words of *Grotius*, non pro hâc tantum legatione dedi, ſed do nunc etiam in poſterum. 2*dly*, This Power ſeems to be given in words, containing a manifeſt Alluſion to *Pſal.* xci. 13. where a like protection from Danger is promiſed to the pious Man, under the Metaphor of *treading on the Scorpion and the Baſiliſk*; and according to the *Seventy*, and the *Chaldee*, of *protection from the Noonday Devil*, or *from Troops of Evil Spirits*, ver. 5, 6. And after this manner, ſaith (l) *Tertullian*, we often help the *Heathens*, being inveſted with that Power which the *Apoſtle* dedicated when he deſpiſed the biting of the Serpent.

Ver. 20. Πλὴν ἐν τούτῳ μὴ χαίρετε, &c. *Notwithſtanding rejoice not in this, that the Spirits are ſubject to you, but rather rejoice that your Names are written in Heaven.*] They returned, *ver.* 17. *rejoicing, that even the Devils were ſubject to them in Chriſt's Name*; which, as it tended to the Glory of God, and the Promotion of the Goſpel, was a juſt matter of their Joy; but becauſe to be thought worthy of Salvation by God, and through Faith in Chriſt to have a preſent right to an Inheritance in Heaven, was a Bleſſing proper to the Saints, and tended to the eternal Welfare of their Souls, which the caſting out of Devils was not, that being done by Man to whom Chriſt will ſay at the laſt day, *I know ye not*, &c. *Matth.* vii. 22, 23. therefore Chriſt bids them, μᾶλλον χαίρειν, to rejoice more, that *their Names were written in Heaven, or in the Book of Life*; which is a *Jewiſh* Phraſe, of the import of which ſee the Note on *Philip.* iv. 3. not ſignifying an abſolute Election, but a preſent Right to Life eternal, through the Obedience of Faith. See alſo *Targum* on *Deut.* xxxii. 33. and *Pſal.* lxix. 29. *Iſa.* iv. 3. and *Conſtitut. Apoſt. l.* 8. *cap.* 1.

g Ver. 21. Ὅτι ἀπέκρυψας, *That thou haſt hid theſe things from the wiſe and prudent.*] See Note on *Matth.* xi. 25.

h Ver. 22. —Καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς, *All things are delivered to me of the Father, and no Man knoweth who the Son is, but the Father.*] All things, *i. e. all Power both in Heaven and Earth*, Matt. xxviii. 18. *all Judgment*, John v. 27. *Power over all Fleſh to give eternal Life*, John 17. 2. Now this includes Power to raiſe the Dead, and to paſs Judgment on them according to their Works, and ſecret Thoughts, and ſo a Power and Wiſdom which is plainly Divine, and conſequently the Divine Nature, from which thoſe Attributes are inſeparable; which is one Argument for the Divinity of Chriſt. 2*dly*, He ſaith here, no Man knoweth τίς ἐστιν ὁ υἱὸς, *who is the Son*, which ſeem not to reſpect what he was to do, or ſuffer; but his Nature, Excellence, and Dignity, as the words following, τίς ἐστιν ὁ πατὴρ, *who the Father is*, reſpects his Nature, his Divine Excellency, and Dignity, exhibited to us ἐν προσώπῳ, *in the Perſon of Jeſus Chriſt*, 2 Cor. iv. 6.

Ver. 29. Καὶ τίς ἐστί μου πλησίον; *But he willing to juſtify himſelf* (as one who had performed the Command of loving his Neighbour as himſelf,) *ſaid, who is my Neighbour?*] Now the corrupt Tradition of the *Jews* having reſtrained this Neighbour to Men of their own *Nation* and *Religion*, to whom he might retain a very kind Affection, he thought this ſufficient to ſhew, that he had ſatisfied that Precept; Chriſt therefore here demonſtrates to him that every Perſon who ſtands in need of help, and who is capable of Kindneſs from us, tho' he be of a different Nation and Religion, muſt be deemed our Neighbour; See the Note *Matth.* xxii. 39.

Ver. 42. Ἑνὸς δέ ἐστι χρεία, *But one thing is needful.*] Not one Diſh only to eat of, as *Theophylact*, and many of the *Fathers* deſcant here, but the *better part*, or that ſpiritual Wiſdom, which *Mary* made it her chief Care to labour after. So (m) *Arrian* ſaith of the Government of the Mind, and the fixing it upon that only which is in our Power, and which we cannot be deprived of νῦν δὴ ἑνὸς δυνάμενοι ἐπιμελεῖσθαι καὶ ἑνὶ προσηρτῆσθαι, ἑαυτοὺς μᾶλλον θέλομεν πολλῶν ἐπιμελεῖσθαι καὶ πολλοῖς προσδεδέσθαι, *when we might contract our Cares to one thing, and cleave to that alone, we chuſe rather to be bound to, and troubled about many things.*

CHAP. XI.

1. AND it came to paſs, that as he was praying in a certain place, when he ceaſed, one of his Diſciples ſaid to him Lord, teach us *(a Form by which)* to pray, as John alſo taught *(one to)* his Diſciples.

2. And he ſaid to them, When ye pray, ſay *(theſe Words)* Our Father which art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done as *(it is)* in Heaven, ſo on Earth;

3. Give us day by *(or after)* day our daily Bread.

4. And forgive us our Sins; for we alſo forgive every one that is [a] indebted, *(or hath been injurious)* to us; And lead us not into Temptation, but deliver us from evil. (*See*

(l) *Hoc denique modo, etiam Ethnicis ſæpe ſubvenimus donati à Deo eâ poteſtate quam Apoſtolus dedicavit, quum morſum viperæ ſprevit.* Scorp. ab initio. (m) In Epict. l. 1. c. 1. p. 84.

(*See the Paraphraſe and Notes on* Matth. vi.)

5. And (*to encourage them to expect a Return of their Prayer,*) he ſaith to them, Which of you ſhall have a Friend, and ſhall go to him at Midnight, and ſay to him, Friend, lend me three Loaves,

6. For a Friend of mine in his Journey is come to me, and I have nothing to ſet before him;

7. And he from within ſhall anſwer, and ſay, Trouble me not, the Door is now ſhut, and my Children are with me in Bed, I cannot riſe, and give (*them to*) thee.

8. I ſay to you, though he will not (*be moved to*) riſe, and give him (*them*) becauſe he
b is his Friend; yet becauſe of his [b] Importunity he will riſe, and give him as many (*Loaves*) as he needeth.

9. And (*accordingly*) I ſay to you, Aſk (*in Faith,*) and it ſhall be given you; ſeek (*diligently*) and ye ſhall find; knock (*earneſtly*) and it ſhall be opened to you;

c 10. For every one that (*thus*) [c] aſketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened (*by his heavenly Father.*

11. *For)* If a Son ſhall aſk Bread of any of you that is a Father, will he give him a Stone? or, if he aſk a Fiſh, will he, for a Fiſh, give him a Serpent?

12. Or if he ſhall aſk an Egg, will he offer him a Scorpion? (*i. e. things unprofitable and hurtful to, rather than what is good and needful for him.*)

13. If ye then, being evil, know how to give good Gifts to your Children, how much
d more ſhall your [d] heavenly Father give the Holy Spirit, (*the Fountain of all ſpiritual Bleſſings*) to them that aſk him?

14. And he was caſting out a Devil, and it was (*ſuch an one as made the Man)* dumb, and it came to paſs that when the Devil was gone out (*of him*) the dumb (*Man*) ſpake, and the People wondered (*at it.*)

15. But ſome of (*the Phariſees among*) them ſaid, he caſteth out Devils, through
e (*Confederacy with)* [e] Beelzebub, the chief of the Devils;

16. And others tempting him (*i. e. diſtruſting his Power, and doubting of his Commiſ-*
f *ſion)* ſought of him a Sign [f] from Heaven, (*as the chief token of the Meſſiah mentioned by Daniel,* Chap. vii. 14.)

17. But he, knowing their Thoughts, ſaid to them, (*who accuſed him of Confederacy with Satan)* Every Kingdom divided againſt itſelf is brought to Deſolation, and an Houſe divided againſt an Houſe, falleth (*into Ruin.*)

18. If Satan (*then*) alſo be divided againſt himſelf, (*and he caſts his own Subjects out of his Dominions*) how then ſhall his Kingdom ſtand? (*And thus I argue*) becauſe ye ſay, that I caſt out Devils through Beelzebub.

19. And (*moreover*) if I by Beelzebub caſt out Devils, (*let me ask you*) By whom do
g your [g] Sons, (*who exorciſe them in the Name of the ſame God, by whoſe Power I profeſs to do it*) caſt them out? Therefore they ſhall be your Judges; (*i. e. your Judgment, that they do this by the Power of God, ſhall condemn you, who aſcribe the ſame thing done by me, to the Power, and Aſſiſtance of Satan*)

20. But if I with the Finger of God caſt out Devils, no doubt, (*can be made of it, that*) the Kingdom of God is come upon you; (*i. e. that the Meſſiah promiſed to erect this Kingdom is among you.*

21. *For)* When a ſtrong Man armed keepeth his Palace, his Goods are (*preſerved*) in Peace (*and Safety)*

22. But when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his Armour wherein he truſted, and divideth his Spoils; (*I therefore being thus able to overcome Satan, and caſt him out of his Dominions, muſt be ſtronger than he.*

23. *And in this work of beating down Satan's Kingdom)* He that is not with me, is againſt me; and he that gathereth not with me, ſcattereth; (*i. e. he that aſſiſts me not in bringing Men to the Kingdom of God, ſcattereth them as Sheep without a Shepherd.*

24. *And to you from whom Satan hath been thus ejected, and you continue yet to ſide with him againſt me, by whom he is ejected, I direct this Parable,* viz.) When the unclean Spirit is gone out of a Man, he walketh through dry places, (*not yet watered by the Word preached to them)* ſeeking reſt, and finding none (*there, the Goſpel following him to the Gentiles, and diſpoſſeſſing him there*) he ſaith, I will return to my Houſe whence I came out:

25. And when he cometh, he findeth it ſwept and garniſhed, (*and ſo ready to receive him;*)

26. Then goeth he, and taketh to him ſeven other Spirits more wicked than himſelf; and they enter in, and dwell there, and (*ſo)* the laſt ſtate of that Man is worſe than the firſt; (*thus alſo will it be with you, Satan ejected by me finding no where elſe Perſons ſo fitted to receive him, will return, and take more durable poſſeſſion of you, and render you ſeven times more the Children of Satan than ye were before.*)

27. And it came to paſs as he ſpake theſe things, a certain Woman of the Company lift (*ed*) up her Voice, and ſaid to him, [h] Bleſſed is the Womb which bare h
thee, and (*bleſſed are*) the Paps that thou haſt ſucked.

28. But he ſaid, Yea, rather bleſſed are they that hear the Word of God, and keep it.

29. And when the People were gathered thick together, he began to ſay, (*in anſwer to thoſe who ſought of him a Sign from Heaven,* ver. 16.) This is an evil Generation, they ſeek a Sign, and there ſhall no (*farther*) Sign be given it, but the Sign of Jonas the Prophet;

30. For as Jonas was a Sign to the Ninevites, (*being three days and nights in the Whale's Belly, and yet raiſed out of it to preach to them*) ſo ſhall alſo the Son of Man be (*raiſed from the dead after three days, for a Sign*) to this Generation;

31. The

31. The Queen of the South ſhall riſe up in the Judgment with the Men of this Generation, and *(ſhall)* condemn them; for ſhe came from the uttermoſt parts of the Earth to hear the Wiſdom of *Solomon*; and behold a *(Perſon of)* greater *(Wiſdom)* than Solomon is here, *(and yet his Wiſdom is deſpiſed by them.)*

32. The Men of Niniveh ſhall riſe up in the Judgment with this Generation, and ſhall condemn it; for they repented at the Preaching of Jonas, and behold, *(theſe Men repent not, though)* a greater *(Prophet)* than Jonas is here.

33. *(But though the Men of this Generation deſpiſe this heavenly Wiſdom, it becomes not me, nor my Diſciples to conceal it; for)* [i] No Man, when he hath lighted a Candle, putteth it in a ſecret Place, neither under a Buſhel, but on a Candleſtick, that they which come in *(to the Houſe)* may ſee the Light.

34. *(As)* The Light of the Body is the Eye, *(directing the Body how to walk, ſo the Light of the Soul is the Mind, directing it how* [k] *to diſcern its Duty:)* therefore [k] when thine Eye is ſingle, *(free from Worldly-mindedneſs, and liberal)* thy whole Body alſo is full of Light, *(directed by the Love of God, and of our Neighbour for his ſake, into the Way that leads to Life;)* but when thine Eye is evil, *(envious and covetous,)* thy Body alſo is full of Darkneſs, *(all thy Actions done in the Body will be Deeds of Darkneſs.)*

35. Take heed therefore, that the Light which is in thee, *(thy Mind which ſhould direct thy Actions)* be not *(by Covetouſneſs, and an immoderate Love of the World, turned into)* Darkneſs.

36. If *(by this Care)* thy whole Body therefore be full of Light, having no Part dark, the whole *(of thy Life)* ſhall be full of Light; as *(a Room is)* when the bright ſhining of a Candle doth give thee Light.

37. And as he ſpake *(theſe Words)* a certain Phariſee beſought him to dine with him; and he went in *(to his Houſe)* and ſat down to *(eat of his)* Meat:

38. And when the Phariſee ſaw it, he marvelled, that he had not firſt waſhed before Dinner.

39. And the Lord ſaid to him, Now do ye Phariſees make clean the out-ſide of the Cup and Platter *(i. e. take care to have a fair out-ſide, and bodies clean from ceremonial Defilement,)* but your inward part is full of Ravening and Wickedneſs;

40. Ye Fools, did not he that made that which is without, make that which is within alſo? *(and ſhould not ye then be as careful to keep that clean, as ye do the outward Man by frequent waſhings?)*

41. But rather give Alms of ſuch [l] things as ye have, and *(when God, and the Poor have had their dues)* behold all things *(ye eat of, or enjoy)* are clean to you.

42. But Wo to you Phariſees; for ye tithe Mint, and Rue, and all manner of Herbs, and paſs over Judgment, and the Love of God; theſe ought ye to have done *(as being your own Conſtitutions)* and not to leave the other undone; *(as being the more weighty Matters of the Law.)*

43. Wo to you Phariſees; for ye love the uppermoſt Seats in the Synagogues, and Greeting in the Markets, *(minding theſe Reſpects from Men more than the Favour of God,* John v. 44. — xii. 43.)

44. Wo unto you, Scribes and Phariſees, Hypocrites; for ye are as Graves that appear not *(ſo as to be, as being overgrown with Graſs aud Herbs)* and *(ſo)* the Men that walk over them are not aware of them, *(having ſpecious Outſides, but Hearts defiled, and defiling others.)*

45. Then anſwered one of the Lawyers, and ſaid to him, Maſter, thus ſaying thou reproacheſt us alſo, *(for we are Scribes.)*

46. And he ſaid, Wo to you alſo, ye Lawyers; for ye lade Men with Burthens grievous to be born, and ye yourſelves touch not the Burthens with one of your Fingers; *(i. e. ye will not ſhew the leaſt Mercy to them, who are thus oppreſſed with them. See Note on* Matth. xxiii. 4.)

47. Wo unto you, for ye build the Sepulchres of the Prophets, and your Fathers killed them, *(as you yourſelves acknowledge.)*

48. Truly ye bear Witneſs, that *(ye are by Nature the Children of thoſe Fathers, and)* ye allow *(or are well pleaſed with)* the Deeds of your Fathers, *(ſhewing the like Malice againſt me, and mine, as they did againſt the old Prophets; I ſay, you teſtify this,* viz. *that ye are the Children of ſuch Fathers:)* For they, *(your Fathers)* indeed killed them, and ye *(their Children)* build their Sepulchres.

49. Therefore alſo ſaid the Wiſdom of God, I will ſend them Prophets and Apoſtles, and ſome of them they ſhall ſlay, and perſecute *(to the Death.)*

50. That *(ſo)* the Blood of the Prophets, which was ſhed from the Foundation of the World, may be required of this Generation, *(who, by their Hatred to the laſt and chiefeſt of them, have filled up the Meaſure of their Sins;)*

51. From the Blood of *(righteous)* Abel, *(the firſt Prophet and Preacher of Righteouſneſs,* Heb. 11. 4. 2 Pet. ii. 5.) to the Blood of Zacharias. *(the laſt Prophet ſlain by you,* 2 Chron. xxiv. 22. *and)* which periſhed betwixt the Altar and the Temple: Verily, I ſay to you, it ſhall be required of this Generation.

52. Wo to you, Lawyers; for ye have taken away the [m] Key of Knowledge, *(by which* [m] *the Kingdom of God ſhould be opened to Men;)* ye entered not in yourſelves, and them that were entering in, ye hindered, *(obſtructing their Faith by your Tradition, and falſe Interpretations of the Scripture.)*

53. And as he ſpake theſe things to them, the Scribes and Phariſees began to urge him vehemently, and to [n] provoke him to ſpeak [n] of many things, (Gr. *and to enquire of many things from his Mouth;*)

54. Laying wait for him, and ſeeking to catch ſomething out of his Mouth, that *(by it)* they might accuſe him.

Annotations on Chap. XI.

a Ver. 4. ΚΑἸ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν, *For we forgive every one that is indebted to us.*] That is, every one that offends againſt us, according to the uſual Import of that Word in the *Syriac*, or *Chaldee*, where a Sinner is חיב, *a Debtor*, and Sin is חיבא *a Debt*; thus *Exod.* xxxii. 30. חטאתם חמאה נדטלא, *ye have ſinned a great Sin*, is, in the *Targum*, חובא ובא חבתיך *you have contracted* a *great Debt*. So *Gen.* xx. 9. — xxvi 10 — xxxi. 36. *Lev.* iv. 3. See *Buxtorf* in the Word חיב, and in this Senſe ὀφειλέτης, *a Debtor*, and ὀφειλήματα, *Debts*, are uſed, *Matth.* vi. 12. and *Luke* xiii. 4. *Think ye that they on whom the Tower of Siloam fell were* ὀφειλῆται, *Debtors*, that is, *Sinners above all Men?*

But then it is carefully to be obſerved, for the due ſtating the Controverſy of *Chriſt*'s Satisfaction, That Sins are not properly and ſtrictly compared to Debts, ſeeing by ſinning we do not ſo properly contract a Debt, as a Guilt, or Obnoxiouſneſs to Puniſhment; which two things will admit theſe Differences; (1.) That if another will pay my Debt, the Creditor cannot juſtly refuſe his paying it for me, or complain he is not ſatisfied when the whole Debt is paid; but let another be never ſo willing to ſuffer for my Offence, he can make no Satisfaction for it, unleſs the Judge be willing to admit him to ſuffer in my ſtead. Hence, (2.) the Creditor does no act of Grace by admitting the Solution of another; and if that other pay the whole, he can require no Conditions for my Diſcharge: But the Ruler, againſt whoſe Laws I have perſonally offended, does me an act of Grace in admitting another to ſuffer in my ſtead, and ſo may do this only upon ſome reaſonable Conditions. And, (3.) we do not properly pay our whole Debts, unleſs we pay what was owing in *Specie*, or ſomething admitted as an Equivalent to it; but we may make Satisfaction for our Sins againſt our Governour by any thing of leſs Value, provided that it preſerves the Honour of the Law-giver, and terrifies us and others for the future from lapſing into the ſame Offence.

Ibid. Of the third and laſt Petition of the *Lord*'s Prayer, whether they were wanting in St. *Luke*'s *Original*, or not, and whether, *ver.* 13. we are to read πνεῦμα ἅγιον, or ἀγαθὸν δόμα, ſee *Examen Millii* l. 2. c. 1. n. 12, 13.

Ver. 8. Διά γε τὴν ἀναιδείαν, *For his Impor-*
b *tunity*,] *i. e.* His Requeſt ſo importunate as to admit of no refuſal, his continual coming and crying Night and Day, *Chap.* xviii. 1, 5, 7. Gr. *for his Impudence*, according to that Saying of the *Jews*, (a) *The impudent Man overcomes the modeſt and the baſhful, how much more God who is Goodneſs itſelf!*

Ver. 10. Πᾶς γὰρ ὁ αἰτῶν, λαμβάνει, *For every* c
one that aſketh, receiveth;] *i. e.* who aſks in Faith, ſeeks with Diligence, and knocks with Importunity and Perſeverance, receives all that is needful for him; ſo the Connexion ſhews, *he will ariſe, and give him*, ὅσον χρήζει, *as much as he wants*, ver. 8. *and I ſay to you, Aſk, and ye ſhall receive* all Knowledge neceſſary to your Salvation, all that Aſſiſtance which is neceſſary to preſerve you from thoſe ſinful Courſes, which will exclude you from Salvation, or to the Performance of that Obedience, which God hath made the Condition of your Salvation under the new Covenant, and to your Perſeverance in that Obedience to the End; he ſhall receive all things ſpiritually good for him; *for if you, being evil, will give good things to your Chidren, much more will your heavenly Father give*, τὰ ἀγαθὰ, *good things*, Matth. vii. 11. *his holy Spirit*, ver. 13, *to thoſe that aſk him.*

Ver. 13. —— Ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει d
πνεῦμα ἅγιον, *Much more will your heavenly Father give the Holy Spirit to them that aſk him.*] Ὁ ἐξ οὐρανοῦ is the ſame with ὁ ἐν τοῖς οὐρανοῖς, *Matth.* vii. 11. So *our Houſe from Heaven*, 2 Cor. v. 2. is our Houſe *in Heaven*, ver. 1. and *the Lord from Heaven*, 1 Cor. xv. 47. is ὁ ἐπουράνιος, *the heavenly Lord*, ver. 48, 49. πνεῦμα ἅγιον *the Holy Ghoſt*, if it here ſignify, as throughout the Old Teſtament, *the Spirit of Prophecy*, or, as generally in the New, *the miraculous inward Gifts and Operations of the Holy Spirit*; See Note on 1 *John* v. 6. it muſt be granted, that *Chriſt* ſpeaks here, not of what they were to aſk at preſent; for the *Holy Ghoſt was not yet, becauſe Jeſus was not glorified*, John vii. 39. And ſo muſt we underſtand our Lord's Words, *Chap.* xii. 11, 12. *When they ſhall bring you before Princes and Governours, meditate not before-hand what you ſhall ſpeak, for the Holy Ghoſt ſhall teach you in that Day*; for neither were they brought before Princes till after our Lord's Reſurrection and Aſcenſion, nor did the Holy Ghoſt inſtruct them how to ſpeak till then. So our Lord's Commiſſion as to theſe Words, *Matth.* x. 8. and all that follows in that Chapter, from ver. 16. to the end, plainly reſpects what they

(a) Buxtorff. in voce *Chatoph.*

were

were to do and ſuffer after *Chriſt*'s Aſcenſion; if it relates to the preſent time, and to *Chriſtians* in general, not only to the *Apoſtles*, as the Words, *every one that aſketh*, and the *good Gifts*, in *Matthew*, ſeem to argue; we, by this Phraſe, can only underſtand the ordinary Aſſiſtances and Operations of the Holy Spirit.

e Ver. 15. Ἐν Βεελζεβοὺβ, *By Beelzebub the Prince of the Devils.*] Of the right reading of this Word *Beelzebub*, the Lord of Flies, or Beelzebul, *the Lord of Dung*, as St. *Jerome* reads, *Matth.* xii. 24. See Dr. *Lightfoot* there. But then when both he and the great *Bochartus* wonder, how this God of *Flies* ſhould come to be ſtyled the *Prince of Devils*, that ſeems to be no great wonder, he being no leſs than the *Heathen Jupiter*, the Prince and Father of the *Gods*, as appears from the Titles of ἀπόμυιος, μυάγρος, μυώδης, all given him à muſcis abigendis, *from his Office of chaſing the Flies from the Sacrifices, the Temples*, and Cities of the *Heathens*. See *Bochart. Hieroz. part.* 2. *l.* 4. *c.* 9. *p.* 499, 500, 501.

f Ver. 16. Σημεῖον ἐξ οὐρανοῦ, *A Sign from Heaven.*] Becauſe the Son of Man was to *come in the Clouds of Heaven*, Dan. vii. 13. See the Note on *Matth.* xii. 38.

g Ver 19. Οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; *By whom do your Sons caſt them out?*] To what hath been ſaid on *Matth.* xii. 27. add, that ſome think that this relates to the *ſeventy Diſciples* ſent by *Chriſt* to preach the Kingdom in every City and Place whither he was afterward to come, *Luke* x. 2. For they return to him with theſe Words, *Even the Devils are ſubject to us in thy Name*, Ver. 17. Now doubtleſs they were the Sons of the *Jews*, and though they caſt out Devils in *Chriſt*'s Name, yet is not this ſufficient to take off the Force of *Chriſt*'s Argument; for 'twas not eaſy to ſuſpect ſo great a number of honeſt Men, of their own Nation and Acquaintance, ſent by two and two into their Villages and Cities, ſhould be all Confederates with *Satan*; they therefore going through their Cities to aſſure them, *the Kingdom of God is at hand*, and confirming their Teſtimony, by healing Diſeaſes, and caſting out Devils in *Chriſt*'s Name, gave in full Teſtimony againſt them, who ſaid, that *Chriſt* himſelf did this by a Confederacy with *Satan.*

h Ver. 27, 28. *Bleſſed is the Womb that bare thee*, 28, μενοῦνγε, *yea rather bleſſed are they that hear the Word of God, and keep it.*] *i. e.* The Bleſſedneſs of my *Mother* ariſeth not from this, that ſhe conceived, and brought me forth into the World; but, in order to that, 'tis neceſſary for her, as well as others, to believe, and obey my Word. So *Theophylact.*

i Ver. 33. Οὐδεὶς δὲ λύχνον ἅψας, *&c. No Man when he hath lighted a Candle, putteth it in a ſecret Place*, &c.] Some give here the Connexion thus: Though you generally receive very little Benefit by my Preaching, it becomes neither me, nor my Diſciples to conceal our Wiſdom, but ſtill to let it ſhine forth to the World, *Matth.* v. 15. But ſeeing it is evident, that the ſame Expreſſions are oft applied to different things in divers Senſes, ſee Note on *Matth.* xii. 30. why may not this have relation to the following Verſe, thus? God never gives the Light of Nature, or of Revelation, as he hath done to you, *Jews*, but that it may be improved, and ſhine forth in them to others: Now, as the Light of the Body is the Eye, ſo the Light of the Soul is that Reaſon, and that Revelation of his Mind, which God affords; and therefore it becomes you to take as great Care that your Light be not turned into Darkneſs by Prejudices, which blind the Eyes, or by ſhutting your Eyes againſt the Light, or by your Infidelity, or thoſe vicious Habits, which will not ſuffer you to come at the Light, or believe in it; as that the Eye of the Body be not darkened, or put out.

k Ver. 34. Ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, *Therefore when thy Eye is ſingle, thy whole Body is full of Light; but when*, πονηρὸς ᾖ, *it is evil, thy Body alſo is full of Darkneſs.*] There is no Tautology in theſe, and the following Words, but only a Progreſſion from the Mind clearly enlightened, and directed, and the Faculties of the Soul rightly diſpoſed, to a Life led according to them, or, in the Scripture Phraſe, *a walking in the Light.* For *Chriſt* here compares the inward Light of the Soul, or the Eye of it, to that of the Body, ſhewing that as that being pure from Spots, adventitious Humours, Cataracts, and other Blemiſhes, gives a clear Light for the Direction of the Body; but when it is ill affected, by reaſon of theſe, or other Maladies, the Body is in the dark; ſo if the eye of the Soul be not ſingle, *i. e.* if it be not pure from Covetouſneſs, which is ἐπιθυμία τοῦ ὀφθαλμοῦ, *the Luſt of the Eye* after worldly things, 1 *John* ii. 16. from *carnal Concupiſcence*, which renders it the *adulterous Eye*, Matth. v. 28, 29. 2 Pet. ii. 14. from Envy, which is ὀφθαλμὸς βασκανίας, *the evil or bewitching Eye*, Prov. xxiii. 6. Ecclus xiv. 3, — 10. from Pride, which is ὀφθαλμὸς ὑπερηφάνων, the *High look*, Pſal. ci. 5. ὀφθαλμὸς ὑβριστοῦ, the *proud Look*, Prov. vi. 17. ὀφθαλμὸς ὁ μετέωρος, the *lofty Eye*, Iſai. v. 15. If, I ſay, it be not purified from theſe Diſtempers, it will not direct our Way aright, or preſerve us from walking in the dark; for theſe are the Luſts of the World, which are contrary to the Friendſhip of God, making all the Actions of the Life perverſe; and therefore they, who do ſuch things, are ſaid to walk on ſtill in Darkneſs, *Pſal.* lxxxii. 5. *Eccleſ.* ii. 14. *John* viii. 12. — xii. 46. 1 *John* ii. 9. *to be in Darkneſs*, 1 Theſſ. v. 4. and *to love Darkneſs more than Light*, John iii. 19. Whereas, when the Mind is free from theſe Vices, and adorned with the contrary Virtues, it directs

directs all our Actions to Piety, Virtue, and the Love of God; as a Lantern ſhining in Darkneſs directs our Feet; or as a Candle enlightens the whole Room where it is; and hence ſuch Perſons are ſaid *to walk in the Light*, 1 John i. 7. and to be *Children of the Light, and of the Day*, Luke xiv. 8. John xii. 36. Eph. v. 8. 1 Theſſ. v. 5. This therefore is the import of theſe words, That a Mind thus enlightened, and free from all theſe Diſtempers, which darken and make blind the Soul, will direct all our Faculties and Inclinations, and all the Actions of the Life aright; as a Light doth the Body when it walks in a dark Night.

Ver. 41. Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνλω, *But give Alms of all that you have, and all things ſhall be clean unto you*;] τὰ ἐνόντα, are τὰ παρόνλα, τὰ ὑπάρχονλα, *our Subſtance*, or the things, which we have; or, as *Stephanus*, *which are in our Power*; according to thoſe Words of *Tobit*, ἐκ τ ὑπαρχόνλων ζοὶ ποίει ἐλεημοσύνλω, *Give Alms of thy Subſtance*, chap. iv. 7. and *ver.* 8. ὡς ζοὶ ὑπάρχει, *as thou haſt Ability*, according to thy Abundance. Chriſt therefore here inſtructs us, that our temporal Enjoyments are unclean, *i. e.* unlawful to be uſed by us till we have ſanctified them by ſome Act of Charity; and this is the frequent import of the word καθαρὸς, *clean*, when it relates to Meats, as *Acts* x. 14, 15. xi. 8, 9. *Rom.* xiv. 20. *Tit.* i. 15. and ſuitable to this, is God's Command concerning the Tythe of the third Year, that it ſhould be given *to the Stranger, the Orphan, the Widow, that God might bleſs the Land*, Deut. xxiv. 13, 14. ſo that till this were done, they were not to expect from him a Bleſſing on their Subſtance. This alſo is frequently preſcribed as a means to procure the Pardon of our Sins. So *Daniel* ſaith to *Nebuchodonoſor*, Λύτρασαι ἐν ἐλεημοσύναις, *Redeem thy Sins*, or expiate them, *by Acts of Mercy to the Poor*, Chap. iv. 27. For *by Mercy and Truth Iniquity is purged*, Prov. xvi. 6. Ἐλεημοσύνη, *Mercy*, or Charity, *delivereth from Death, and ſhall purge away all Sins.* Tobit xii. 9. *Water will quench a flaming Fire,* καὶ ἐλεημοσύνη ἐξιλάσεται ἁμαρτίας, *and Alms maketh an Atonement for Sins*; our Mercy to his Servants enclining God to be merciful to us.

Ver. 52. Ἦρατε τ κλεῖδα τῆς γνώσεως, *Ye have* m *taken away the Key of Knowledge*:] By which the Kingdom of God ſhould be opened to Men, and they be enabled to enter into it; See Note on *Matth.* xxiii. 13. obſcuring and hiding, by your Traditions and falſe Interpretations, thoſe Scriptures, which relate to the *Meſſiah*, and the Light, which thoſe *Prophecies* of the Old Teſtament afford to conduct Men to it; and pretending, that for want of Knowledge of the Law, they are not ſufficient to judge of theſe Matters, but muſt be guided by your Judgment of them, *John* vii. 48, 49. And thus you not believing in the *Meſſiah*, nor entring yourſelves into the Kingdom of God, now come among you, and preached to you, have obſtructed the Faith of them, who otherwiſe would have believed, and entred into it.

Ibid. At the Ordination of a *Jewiſh Rabbi* to be a Teacher of the Law, a Key was given him, to ſhew that he was appointed to open the Scriptures to the People. Hence *Chriſt* pronounces a Woe upon thoſe *Doctors* of the Law, who being thus deſigned to open thoſe *Scriptures* to the People, which concerned the Kingdom of Heaven, or of the *Meſſiah*; they by their falſe Interpretations, and corrupt Traditions, touching the *Scriptures* relating to that Kingdom, did *ſhut the Kingdom of Heaven up againſt them.*

Ver. 53. Καὶ ἀποζοματίζειν αὐτὸν περὶ πλειόνων, n *And to provoke him to ſpeak of many things*;] Or to enquire of many things from his Mouth. For they did this ζητοῦντες θηρεῦσαί τι ἐκ τ ζόματ@ αὐτ, *ſeeking to catch ſomething out of his Mouth.* So (b) *Julius Pollux* ſaith, That ἀποζοματίζειν is ἀπὸ ζόματ@ εἰπῶν, *to ſpeak ſomething from the Mouth*, or words not written: *Suidas*, that it is ἀπὸ ζόματ@ λέγειν, *to ſpeak from the Mouth*, or Memory. So (c) *Ariſtotle*, ſaith, the *Grammarians* learn τὰ ἀποζοματιζόμενα, *thoſe things which are delivered from their Maſter's Mouth.* See *Stephanus* on this Word. *Theophylact* ſaith, it is παχηδόνειν αὐτὸν καὶ ἀπὸ ζόματ@ κρατεῖν.

CHAP. XII.

1. IN the mean time, when there were gathered together an innumerable Multitude of People, (Gr. ἐν οἷς, *whilſt Chriſt was ſaying theſe things, an innumerable Multitude of People being gathered together*,) inſomuch that they trod one upon another, he began to ſay a to his Diſciples firſt of all, [a] Beware of the Leaven of the Phariſees, which is Hypocriſie; (i. e. *an outward appearance of Sanctity, which puffs up, and deceives others; but yet is only a pretence.*)

2. For there is nothing covered *(under hypocritical pretences)* which ſhall not be revealed; neither hid, that ſhall not be *(made)* known.

3. Therefore (Gr. ἀνθ' ὧν, *becauſe, or foraſmuch as*) whatſoever you have ſpoken in Darkneſs, ſhall be heard in the Light; and that which ye have ſpoken in the Ear in Cloſets, ſhall be proclaimed on the Houſe-tops; *(ſo that, tho' you ſhould be able to conceal the evil of your Hearts and Actions from Men, they will be laid open at the Great Day of your Accounts.)*

(b) L. 2. c. 9. § 23. p. 94. l. 23.

(c) Elench. l. 1. c. 3.

4. And

4. And (*tho' I ſend you with a Meſſage, which will ſo offend Men, and more eſpecially the Jews, that they will think, by killing you, they do God good Service*, John xvi. 2. *yet*) I ſay to you, my Friends, be not afraid of them, who (*can only*) kill the Body, and after that, have no more that they can do, (*nothing to hurt the Soul:*)

5. But I will forewarn you whom you ſhall (*rather*) fear, (*viz.*) fear him, who, after he hath killed, hath power to caſt (*both Soul and Body*) into Hell; yea, I ſay to you, Fear him.

6. (*For*) are not five Sparrows ſold for two Farthings, and (*yet*) not one of them is forgotten before (*that*) God (*whoſe Providence watches over the ſmalleſt things in the World? You may then be aſſured, your leaſt concerns are not neglected by him;*)

7. But even the very Hairs of your Head are all numbred; fear not therefore, ye are of more value than many Sparrows; (*and ſo the more peculiar Objects of God's Care and Providence.*)

8. Alſo, (*and farther to engage you to conſtancy in your Profeſſion, and patient Suffering for my ſake,*) I ſay to you, Whoſoever ſhall (*thus*) b [b] confeſs me before Men, him ſhall the Son of Man alſo confeſs before the Angels of God; (*he will own them before God, in whoſe Preſence the Angels ſtand.*)

9. But he that (*to avoid the Rage of Men*) denieth me before Men, ſhall be denied, (i. e. *renounced as none of my Diſciples*) before the Angels (*ſtanding in the Preſence*) of God.

10. And (*as for the Enemies of me and my Doctrine*) whoſoever (*of them being offended at my preſent humble Circumſtances,*) ſhall, (*notwithſtanding all the Conviction I have given them*) ſpeak a word againſt the Son of Man, (*in derogation from his Miſſion*) it ſhall be forgiven him; but to him that blaſphemeth againſt the Holy Ghoſt, (*when he cometh upon you in his Gifts and miraculous Operations, to aſſert my Reſurrection and confirm my Doctrine*) it (*that Blaſphemy*) ſhall not be forgiven.

11. And when they bring you to the Synagogues, and to Magiſtrates, and (*Heathen*) Powers, take ye no thought how, or what thing ye ſhall anſwer, or what ye ſhall ſay, (*ſeeing it ſhall be given you in that ſame hour what ye ſhall ſpeak*, Matth. x. 19.)

12. For the Holy Ghoſt ſhall teach you in the ſame Hour what ye ought to ſay.

13. And (*then*) one of the Company ſaid c to him, [c] Maſter, ſpeak to my Brother, that he divide the Inheritance with me; (*for I would gladly have thee to be Arbitrator betwixt us concerning it.*)

14. And he ſaid to him, Man, who made me a Judge, or a Divider over you? (*This properly belongs not to my Prophetick Office, but to your Civil Conſiſtories.*)

15. And (*upon occaſion of this Man's Concern for his Temporals,*) he ſaid to them, Take d heed, and [d] beware of Covetouſneſs; for (*the Comfort of*) a Man's Life conſiſteth not in the Abundance of the things that he poſſeſſeth.

16. And (*to this end*) he ſpake a Parable to them, ſaying, The Ground of a certain rich Man brought forth plentifully:

17. And he thought within himſelf, ſaying (*to himſelf,*) What ſhall I do, becauſe I have no room where to beſtow (i. e. *lay up*) my Fruits?

18. And he ſaid, This will I do, I will pull down my Barns, and build greater; and there will I beſtow all my Fruits, and my Goods.

19. And (*then*) I will ſay to my Soul, Soul, thou haſt much Goods laid up for many Years; take thine eaſe, eat, drink, and be merry.

20. But God ſaid to him, Thou Fool, this Night thy Soul ſhall be [e] required of e thee; (i. e. *thou ſhalt die this Night; and*) then, whoſe ſhall thoſe things be, which thou haſt provided?

21. So (*ſuch a Fool*) is he, that layeth up Treaſure for himſelf (*on Earth*) and is not rich towards God, (i. e. *in heavenly Treaſures, which will alone commend him to God, and procure his Favour.*)

22. And he ſaid to his Diſciples, Therefore I ſay to you, take no thought (*be not anxiouſly concerned*) for (*the things neceſſary to preſerve*) your Life, (*viz.*) what ye ſhall (*have to*) eat, neither for the Body, what ye ſhall (*have to*) put on:

23. (*For*) The Life is more than Meat, and the Body is more than Raiment: (*He then who gave this Life and Body, without your care, and aſſiſtance, will not be wanting in making the Proviſions neceſſary to preſerve them.*)

24. Conſider the (*young*) Ravens (*excluded from their Neſts by the old Ones, and crying to the Lord for Meat*, Pſal. cxlvii. 9.) for (Gr. *that*) they neither ſow nor reap, which neither have Store-houſe nor Barn, and (*yet*) God feedeth them; (*giving them Food when they cry;*) how much more are ye better than the Fowls, (*and ſo more ſure to be provided for?*)

25. And which of you with taking thought, can add to his ſtature one Cubit, (*one moment to his Life, or one inch to the growth of his Body; and how much leſs will your Sollicitude preſerve the whole?*)

26. If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt, (*which you are leſs able to compaſs?*)

27. (*Again*), Conſider the Lillies how they grow, they toil not, they ſpin not; and yet I ſay unto you (*they appear ſo beautifully cloathed by Nature*) that Solomon in all his Glory was not arrayed like one of theſe.

28. If then God ſo cloath the Graſs, which is to day in the Field, and to morrow is caſt into the Oven, (*and ſo is of a very ſhort duration*) how much more will he cloath you, oh ye of little Faith! (*if you diſtruſt his care in making theſe Proviſions for you?*)

29. And ſeek not ye (*or, ſeek not then*) what ye ſhall eat, or what ye ſhall drink, neither be ye of [f] a doubtful (*wavering*) f Mind:

30. For all theſe things do the Nations of the World ſeek after, (*who have no hopes of better things,*) and (*you need not be concerned for them,*

them, ſeeing) your (*heavenly*) Father knoweth you have need of theſe things.

31. But rather ſeek ye (*firſt*) the Kingdom of God, and all theſe things ſhall be added to you.

32. Fear not (*any want of theſe things,*) little Flock; for it is your Father's good pleaſure to give you the Kingdom *(of Glory.)*

g 33. [g] Sell that ye have, and give Alms, (*even out of the main Stock, when the neceſſities of your Brethren require it, and ſo*) provide your ſelves Bags that wax not old, a Treaſure in the Heavens that faileth not, where no Thief approacheth, nor Moth corrupteth; *(this being the only way to be heavenly minded.)*

34. For where your Treaſure is, there will your Heart be alſo.

h 35. Let your [h] Loins be girded about, and your Lights burning; (i. e. *as Servants attending ſtill their Maſters coming, and ready to execute his Commands.)*

36. And ye your ſelves, like to Men *(Servants)* that wait for their Lord, *(or Bridegroom)* when he will return from the Wedding, that when he cometh, and knocketh, they may open to him immediately.

37. Bleſſed are thoſe Servants, whom the Lord, when he cometh, ſhall find watching: Verily I ſay to you, That he ſhall gird himſelf *(as a Servant)* and make them ſit down to Meat, and will come forth, and ſerve them; (i. e. *he will adminiſter to them in an unuſual Manner.*)

38. And if he ſhall come in the ſecond Watch, or come in the third Watch, and find them ſo, bleſſed are thoſe Servants (*whom he will ſo regard.*)

39. And this know (*that Men uſe the like vigilance in Temporals; for*) if the good Man of the Houſe had known what hour the Thief would come, (*it is to be ſuppoſed*) he would have watched, and not have ſuffered his Houſe to be broken through.

40. Be ye therefore ready alſo, (*and ſhew like care in Spirituals;*) for the Son of Man cometh in an hour that ye think not (*of.*)

41. Then Peter ſaid to him, Lord, ſpeakeſt thou this Parable to us (*Diſciples, and Apoſtles only*) or even to all?

42. And the Lord ſaid, (*This Duty is incumbent on, and will be done by as many as expect a Reward from me, for their Prudence and Fidelity,* τίς ἄρα) i [i] who then is that faithful, and wiſe Steward, whom his Lord ſhall make Ruler over his Houſhold, to give them their Portion of Meat in due ſeaſon, (*as their wants require?*)

43. Bleſſed is that Servant, whom his Lord when he cometh, ſhall find ſo doing.

44. Of a truth, I ſay to you, That he will make him Ruler over all that he hath (i. e. *advance him to great Honour and Glory at his coming.*)

45. But if that Servant ſay in his Heart, My Lord delayeth his coming, (*as many of the Jews did, revolting from his Service;*) and (*therefore*) ſhall begin to beat the Men-ſervants, and Maidens (*the perſevering Chriſtians, as the apoſtatizing Jews did*) and to eat and drink, and to be drunken; (i. e. *return to a diſſolute courſe of Life,* 2 Pet. ii. 2, 22.)

46. The Lord of that Servant will come in a day when he looketh not for him, and at an hour when he is not aware; and (*for his perfidiouſneſs*) ſhall cut him aſunder, and appoint him his Portion with the Unbelievers.

47. And that Servant who [k] knew his Lord's k
Will, and prepared not himſelf *(for his coming)* neither did according to his Will, ſhall be beaten with many Stripes.

48. But he who knew (*it*) not, and did commit things worthy of Stripes, (*as ſinning againſt the Law of Nature*) ſhall be beaten with few Stripes; for to whomſoever much is given, of him ſhall be much required; and to whom Men have committed much, of them they will aſk the more.

49. (*I farther tell you that*) I am come to ſend Fire on the Earth, (*to publiſh that Doctrine which will cauſe great Heats, and Contentions;*) and (*yet ſo profitable is it to the World, that*) what will I, [l] if it be already kindled? l
(Gr. *what do I deſire, even that it were already kindled?*)

50. But (*and*) I have a Baptiſm to be baptized with, (i. e. *a Death to ſuffer;*) and how am I ſtraitned, *(as one in pain,)* till it be accompliſhed!

51. Suppoſe ye that I am come to give Peace on Earth, (i. e. *to free you from the Troubles of the World?*) I tell you, nay; but rather, *(to preach that Doctrine, which will cauſe)* Diviſion.

52. For from henceforth there ſhall be five in one Houſe divided, (*on the account of this Doctrine,* viz.) three againſt two, and two againſt three.

53. The Father ſhall (*by reaſon of it*) be divided againſt the Son, and the Son againſt the Father, and the Mother againſt the Daughter, and the Daughter againſt the Mother, and the Mother-in-law againſt her Daughter-in-law, and the Daughter-in-law againſt her Mother-in-law.

54. And he ſaid alſo to the People, When ye ſee a Cloud riſe out of the Weſt, ſtraightway ye ſay, there cometh a Shower, and (*uſually*) ſo it is.

55. And when ye ſee (*hear*) the South-wind blow, ye ſay, There will be Heat, and (*ſo*) it cometh to paſs.

56. Ye Hypocrites, ye can diſcern (*by*) the Face of the Sky; *(what Weather)* and (*by the Face*) of the Earth, (*what Seaſon it is like to be;*) but how is it, that ye do (Gr. *how then do ye*) not diſcern (*from what I do and teach, that*) this (*is the*) time (*of the Meſſiah's Advent?*)

57. Yea, and why even of [m] your ſelves m
judge ye not, (*from the Agreement of my Doctrine with the Principles of Reaſon,*) that is right?

58. When thou goeſt with thine Adverſary to the Magiſtrate, (*it is good Counſel*) as thou art in the Way, (*to*) give diligence that thou

thou mayeſt be delivered from him, leſt he hale thee to the Judge, and the Judge deliver thee to the Officer, and the Officer caſt thee into Priſon:

59. *(For)* I tell thee, Thou ſhalt not depart thence till thou haſt paid the very laſt Mite: *(Why then neglect you that Repentance towards God, and Faith in the Meſſiah, which can alone preſerve you from that infernal Priſon from which there is no eſcaping?)*

Annotations on Chap. XII.

a Ver. 1. Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις, *Beware of the Leaven of the Phariſees, which is Hypocriſy*;] *i. e.* Take heed ye be not guilty of Phariſaical Hypocriſy; for tho' you ſhould be able to conceal the Evil of your Hearts and Actions from the Eyes of Men, the time will come when they ſhall be revealed and made known, *ver.* 3. ἀνθ' ὧν, *eo quod, propterea quod, idcirco quod*, for that, or foraſmuch as, or becauſe, in the great Day of your Accounts, that which you have ſpoken or done with the greateſt ſecrecy, ſhall come to Light, and be revealed openly. So *Luke* i. 20. *Thou ſhalt be dumb*, ἀνθ' ὧν, *becauſe thou haſt not believed my words*, Luke xix. 44. *They ſhall lay thee even with the ground*, ἀνθ' ὧν, *becauſe thou knoweſt not the time of thy Viſitation*; Acts xii. 23. *The Angel of the Lord ſmote him*, ἀνθ' ὧν, *becauſe he gave not Glory to God.* And thus it anſwers to the *Hebrew* על אשר which is moſtly rendered by the *Seventy*, ὅτι, διότι, and ſometimes ἀνθ' ὧν ὅτι, as 2 *Sam.* xii. 16. ἀνθ' ὧν ὅτι, *becauſe he hath done this thing*, 1 Kings ix. 9. ἀνθ' ὧν, *becauſe they have forſaken the Lord their God*, 2 Kings xviii. 12. ἀνθ' ὧν ὅτι, *becauſe they have not hearkened to the Voice of the Lord*; Jer. xvi. 11. ἀνθ' ὧν, *becauſe your Fathers have forſaken me:* So *Chap.* xxii. 9. *Ezek.* xxix. 39. ἀνθ' ὧν, *for I have poured out my Spirit upon the Houſe of Iſrael.*

b Ver. 8. Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ, *&c. Every one that ſhall confeſs me before Men, him alſo ſhall the Son of Man confeſs before the Angels of God*; ver. 9. *But he that denieth me before Men, ſhall be denied before the Angels of God.*] The *critical* Note here, is, that as the *Hebrew* ב is very frequently only the ſign of the Dative Caſe, See *Nold. de Partic.* p. 165, 166. ſo is ἐν, both in the *Old* and the *New Teſtament:* So *Gen.* xl. 14. ποιήσεις ἐν ἐμοὶ ἔλεος, *thou ſhalt ſhew me kindneſs*, Pſal. lxxxii. 8. So *Rom.* xi. 2. ἐν Ἠλίᾳ, *Elijah*, 1 Cor. ix. 15. I have not written this that it ſhould be ſo done, ἐν ἐμοὶ, *to me*; chap. xiv. 11. ὁ λαλῶν ἐν ἐμοὶ βάρβαρος, *he that ſpeaketh ſhall be a Barbarian to me:* So in *Euripides*, ἐν βέλῳ πληγεὶς, ſmitten with a Weapon, ἐν γαλάκτι χαίρων. See *Stephanus.* And it is alſo uſed where the Senſe requires an Accuſative Caſe, as, σὺ ἐνελέξω ἐν Ἀβραὰμ, *thou haſt choſen Abraham*, Neh. ix. 7. Eſd. ii. 51. ἐμυκτήρισον ἐν Ἀγγέλοις αὐτοῦ, *they mocked his Meſſengers*, 2 Chron. xxxvi. 16; the Leproſy of *Naaman* ſhall cleave ἐν σοὶ καὶ ἐν τῷ σπέρματί σου, *to thee and to thy Seed.* 2 Kings v. 27. *I will hear what the Lord will ſay* ἐν ἐμοὶ, *to me.* So ἐν πόλει ἐν Ἱερουσαλὴμ, *a City —Jeruſalem*, LXX. Moreover, Theſe words *ver.* 9. afford us a full confutation of the pernicious Doctrine of Mr. *Hobbs*, againſt that Self-denial and taking up the Croſs, our Lord ſo expreſly, and frequently requires from all *Chriſtians*, and Mr. *Hobbs*, out of his more abundant Wiſdom, fully doth excuſe us from: For, *Faith*, ſaith he, *being internal and inviſible, we need not put ourſelves into Danger for it*; and therefore he alloweth Subjects, being commanded by their Sovereigns, to deny Chriſt. His words are theſe, *Profeſſion with the Tongue is only an external thing, wherein a Chriſtian believing firmly in his Heart the Faith of Chriſt, hath the ſame liberty with the Prophet* Eliſha *allowed to* Naaman *the* Syrian, *who believed in his Heart, but by bowing before the Idol* Rimmon, *he denied the true God in effect, as much as if he had done it with his Lips.* Moreover, He giveth licence to a Chriſtian to commit Idolatry, or do an idolatrous Act, for fear of Death or corporal Danger; *To pray*, ſaith he, *to a King voluntarily for fair Weather, or for any thing which God alone can do for us, is divine Worſhip and Idolatry*; *but if the King compel a Man to this by the terrour of Death, or other great corporal Puniſhments, it is not Idolatry*; his reaſon is, *becauſe it is not a ſign that he doth honour him as God inwardly, but that he is deſirous to ſave himſelf from Death, or from a miſerable Life:* Thus doth he, with thoſe *Gnoſticks* of whom St. *Peter* ſpeaks, *bring in damnable Hereſies, even denying the Lord that bought him.* But, (1*ſt*,) This Doctrine renders Self-denial, or taking up the Croſs, a thing impoſſible; for, where the Magiſtrate is not againſt the free Profeſſion of our Faith, where he enjoineth nothing oppoſite to the Command of Chriſt, we cannot ſuffer for the ſake of Chriſt, and of his Goſpel: And where the Magiſtrate compels us by Puniſhments or Threats to deny Chriſt, or do what he hath otherwiſe forbid, Mr. *Hobbes* tells us, we may lawfully obey, and therefore need not ſuffer. (2*dly*,) No Man, according to this Doctrine, can ſuffer *according to the Will of God*, as the Apoſtle *Peter* doth ſuppoſe, 1 *Pet.* iii. 17. No Man can ſuffer *for Conſcience towards God*, or *for Well-doing*, as the ſame *Apoſtle* ſpeaks, becauſe it is not the Will of God we ſhould thus ſuffer, ſince he permits us to deny our Faith, ſaith Mr. *Hobbes*, and practiſe contrary to what he hath forbid, when Faith or Practice will expoſe us to corporal Puniſhments, or to the fear of Death. (3*dly*,) No Man, according to this Doctrine, can promiſe to himſelf any Reward for what he ſuffers in the Cauſe of Chriſt, becauſe he never did require him to ſuffer; whereas a Crown of Glory is every where in *Scripture* promiſed to the patient Sufferer, his light Afflictions are ſaid *to work for him a more exceeding and eternal weight of Glory*; and it is ſaid to be *a righteous thing with God, to recompence to them that ſuffer for him, reſt with him.*

Moreover,

Moreover, this Doctrine gives the Lie to our *Saviour*, who plainly tells us, That *whoſoever ſhall deny him before Men, he will deny him before his heavenly Father*, Matth. x. 33. That *whoſoever ſhall be aſhamed of his Words and Doctrine in a perverſe and adulterous Generation, of him his Saviour will be aſhamed, when he comes before his Father and his glorious Angels*, Mark viii. 3, 8. But to this it is replied by Mr. *Hobbes*, That *what a Subject is compelled to do in obedience to his Sovereign, and doth it not in order to his own Mind, but in order to the Law of his Sovereign, that Action is not his, but his Sovereign's; nor is it he that in this caſe denieth Chriſt, but his Sovereign. Anſ.* 1. Seeing the perſecuting World is that *Adulterous Generation* of which our *Saviour* ſpeaks, and the World perſecuteth by the *Civil* Power; to be aſhamed of Chriſt and of his Word *in this adulterous Generation*, is certainly to be aſhamed to confeſs him, and to own his Doctrine, by reaſon of the Ignominy or Troubles we may ſuffer for ſo doing from the Civil Power. 2*dly*, That to refuſe to bear our Croſs, and even loſe our Lives *for Chriſt's ſake and the Goſpel's*, is to be aſhamed of Chriſt, is evident from the connexion of the words; for Chriſt informeth his Diſciples, *ver.* 31. *That he muſt ſuffer many things of the Chief Prieſts and Rulers of the Jews*; and *ver.* 34. he tells them, All that would be his Diſciples, muſt alſo be content to bear the Croſs, and loſe their Lives for his ſake and the Goſpel's, when Men ſaw fit to treat the Diſciples as they had done his Maſter, which, ſaith he, whoſoever doth refuſe to do, will be the greateſt loſer; ὃς γὰρ ἂν, *for whoſoever will be aſhamed of me, &c.* Is it not therefore evident, That to refuſe even to loſe our Life for Chriſt's ſake and the Goſpel's, when Rulers ſhall think fit on that account, to take it from us, is to be aſhamed of Chriſt and of his Doctrine? And therefore Mr. *Hobbes* wiſely ſaid nothing to this Text. But, (2*dly*) In his pretended Anſwer to thoſe Words of *Matthew*, he manifeſtly wreſts our *Saviour's* Words, who plainly ſpeaks of denying him by Words in preſence of, or in compliance with the *Magiſtrate*. For *ver.* 18. he declares to his Diſciples, that *they ſhould be brought before Kings and Rulers for his ſake*, and by them ſhould be *ſcourged*, ver. 17. *impriſoned*, ver. 19. *and killed*, ver. 21. But notwithſtanding all their Menaces and Perſecutions, publiſh, ſaith he, my Doctrine openly to all the World; *What I tell you in Darkneſs, that ſpeak ye in the Light; and what you hear in the Ear, that ſpeak on the Houſe top*, Ver. 27. and be not diſcouraged from ſo doing by fear of them who *may kill the Body*, which *Magiſtrates*, who have the Power of the Sword, have only a right to do; and which they cannnot do for our internal Faith, of which they cannot judge, but only for outward Profeſſion, or Confeſſion of it, which, ſaith Chriſt, I command you to make before them without fear, ver. 31. *for whoſoever ſhall confeſs me before Men, him will I confeſs—deny me before Men—deny*, ver. 32, 33. ſo ſaith our Lord. 'Tis no ſuch matter, ſaith the great *Malmsburian Philoſopher*, you are Fools if you offer yourſelves to be thus treated by the Magiſtrate for the Name of Chriſt; you need not run this hazard, you may deny, as well as preach Chriſt's Doctrine on the Houſe-top, if ſo commanded by the *Magiſtrate*: and therefore you need not fear him, becauſe you need do nothing to provoke him; you may be ſound Believers, tho' ye deny, blaſpheme, or diſobey Chriſt, when by their Menaces or Precepts the Magiſtrates compel you ſo to do; and therefore you, notwithſtanding all your Blaſphemies, will be acceptable to Chriſt; but he will puniſh thoſe perſecuting Rulers as thoſe, who only do indeed deny him. Now whether this be to interpret, or contradict our Saviour's Words, let any rational Man judge. 3*dly*, This Doctrine is a flat Contradiction to St. *Paul*, who doth expreſly teach as well *Confeſſion of the Lord Jeſus with our Mouths*, as Belief of him with our Hearts to be required *to Salvation*; for with *the Mouth Confeſſion is made unto Salvation*, Rom. x. 10. adding, that if *we do deny Chriſt, he alſo will deny us*; *but if we ſuffer for him, we ſhall reign together with him*, 2 Tim. ii. 12. It alſo thwarts the Doctrine of St. *John*, who having told us of ſome *Jewiſh Rulers*, who, when convinced that *Jeſus was the Chriſt*, would not confeſs him for fear of Puniſhment, and of Diſgrace, by being turned out of the *Synagogue*, ſaith, *they loved the Praiſe of Men, more than the Praiſe of God*, John xii. 43. which whoſoever doth can be no ſound Believer, and no true Lover of his Lord, *John* v. 42, 44. Moreover by this Doctrine we muſt condemn the three Children, who refuſed to worſhip the *Golden Image which Nebuchadnezzar did erect*, whereas God by their wonderful Deliverance approved their Diſobedience to the Command of the King; and all thoſe *Martyrs* and *Confeſſors*, who rather choſe to ſuffer, than deny their Lord, or worſhip Idols, when by the *Heathen Magiſtrate* they were commanded ſo to do, muſt be condemned as Fools, and Criminals; whereas the Miracles they wrought, and the Divine Aſſiſtance, which they found under their Sufferings, ſufficiently convince us that God approved of their Actions. Laſtly, the Inſtance of *Naaman* the *Syrian*, as it may be rendred from the *Hebrew*, is wholly impertinent to this purpoſe; for there he doth not aſk this *Prophet's* leave to ſin again, but only aſks his Pardon that he had done it; *in this thing the Lord pardon thy Servant, that when my Lord went into the Houſe of* Rimmon *to bow down himſelf there, and leaned on my Hand, I bowed down myſelf there; that I bowed down myſelf —the Lord pardon thy Servant in this thing*; and ſo the *Margins* of ſome Bibles read; and that which may be fairly offered to confirm this reading is, that theſe very *Hebrew* Words here uſed are elſewhere found, not in the

the future, but in the preterperfect Tenſe, *the Lord pardon me*, beboa *in going to the Houſe of* Rimmon, ſaith the Text here; a *Pſalm of David*, beboa Nathan *when Nathan went unto him*, Pſal. li. 1. uhiſtahvati *and I bow down myſelf*, ſaith our Tranſlation here uhiſtavau, *and they bowed down themſelves* Exod. xxxiii. 10.

c Ver. 13. Εἰπὲ τῷ ἀδελφῷ μου μεϱίσασθαι τὴν κληϱονομίαν μετ' ἐμοῦ, *Maſter, ſpeak to my Brother to divide the Inheritance with me.*] Here Dr. *Lightfoot* ſhews that this was uſually done either by the Conſiſtory of three, or by ſome choſen by them betwixt whom the Cauſe depended, as *Arbitrators* in the Caſe, as *Grotius* and Dr. *Hammond* have ſuggeſted; therefore there is no Ground for Mr. *le Cl.* to ſay this Man did not deſire him to perform the Office of a Judge or Arbitrator between him and his Brother, but to uſe his *Prophetical* Authority to oblige his Brother, who detained the whole Inheritance, to divide it with him; for if ſo, why doth not Chriſt anſwer, that this was no part of his *Prophetick* Office, but only, *who made me a Ruler or a Judge?* Now is it probable that Chriſt refuſed to take this Office upon him, not only to avoid the Envy, and Calumny of the *Jewiſh* Rulers, who might be apt to ſay, he took upon him an Office to which he was not called, in Prejudice to them who were appointed for that Work; but chiefly becauſe he had but little time remaining, which he could better ſpend in dividing to them the Word of Life, and in promoting their eternal Intereſt.

d Ver. 15. Φυλάσσεσθε ἀπὸ τῆς πλεονεξίας, &c. *Beware of Covetouſneſs, for a Man's Life conſiſts not in the abundance of the things that he poſſeſſeth.*] Hence we learn that the Deſire of having more than we do really need, not to ſupply the Neceſſities of others, or to promote God's Glory, but that we may keep, and treaſure them up, and enjoy them, is one Species of Covetouſneſs; for theſe words are certainly produced as a diſſuaſive from the Sin of Covetouſneſs, which ſure they could not be, were not the Deſire of having more, one Species, or Symptom of that Sin. 2*dly*. From the words following we learn, that to be more ſolicitous concerning Temporals than we are for Spirituals, and to be anxious about them, when we are not yet rich towards God, is another Sign of Covetouſneſs. This may probably be concluded from the Concern of this Perſon for the dividing of his Inheritance, rather than that our Lord ſhould inſtruct him in the way of Life, it being this which gave occaſion to this Admonition, *to beware of Covetouſneſs*; and it more clearly follows from the Example of the Fool, who was ſo much concerned to hoard up his Goods, but not at all concerned to be *rich towards God*, *i. e.* to have his Treaſure with God in the Heavens, and to eſteem it his chiefeſt Riches to be an Heir of the Kingdom of God, *ver.* 32. and to employ his Riches ſo as to procure God's Favour, and his own future Happineſs; for this is a plain indication of an Heart that values theſe temporal Concernments more than God's Favour, or celeſtial Riches; which in St. *Paul*'s Judgment renders the covetous Perſon guilty of *Idolatry*.

Ver. 20. Ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ.] *i. e. Either thy Soul ſhall be required of thee by God* that gave it, and whoſe Depoſitum it was, as the *Jews* ſpeak; See Note on 2 *Tim.* i. 12. Or elſe it ſhall be required by evil Angels, according to that other Opinion of the *Jews*, that the Souls of the Juſt when they die are carried into the Garden of Eden, per manum Angelorum, *by the Miniſtry of Holy Angels*, and the Souls of the Wicked to the place appointed for them, by *evil Spirits*. See the Note on *Chap.* xvi. 22.

f Ver. 29. Καὶ μὴ μετεωϱίζεσθε, *Neither be ye of doubtful Mind*] Μετέωϱος ſaith the *Gloſſary* of *Stephanus*, is ὁ μὴ ϛαθεϱὸς τὸν νοῦν ταλαντεύόμενος τῇ γνώμῃ, *Budæus*, *one fluctuating, and unſtable in his Mind, Judgment, or Counſel*; hence μετέωϱος δίκη is *a ſuſpended Judgment*, μετέωϱος ἀϱχή, *a doubtful or controverted Empire*; μετέωϱοι, ſaith *Suidas*, *are* οἱ ϖϱὸς τὸ μέλλον ἔτι σαλεύοντες, *thoſe that are anxious and fluctuating as to future Events*, or whatever may befal them; in which Senſe, ſay *Thucydides* and *Plutarch*, μετέωϱος ἦν ἡ Ἑλλὰς, *Greece was in ſuſpenſe touching the event of the War*; and *Joſephus*, that the *Jews* were μετέωϱοι ἐπὶ τῷ μέλλοντι ϖολέμῳ, *anxious about the War with the Romans*. Accordingly μετεωϱισμὸς, the thing forbidden here, is, ſaith *Theophylact*, ὁ ϖεϱισπασμὸς, καὶ τοῦ λόγου ἀϛαθὴς ϖεϱιφοϱὰ, *a diſtracting and unſtable Fluctuation of the Mind or Reaſon, about Proviſion for the Body*, which Chriſt would here remove from the Children of God, as being well aſſured that his Wiſdom knoweth what is needful for them, *ver.* 30. and his Fatherly Care would certainly provide for them what was ſo.

g Ver. 33. Πωλήσατε τὰ ὑπάϱχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην, *Sell what you have, and give Alms*;] *i. e.* Be ready when God calls, and the Exigencies of Chriſt's Members do require it, ſo to do, and be ſo far from the Sordidneſs of the rich Man, who would not give of his Superfluities to the Needy; as in theſe caſes to do it out of the main Stock, as knowing this heavenly Kingdom is to be obtained, not by hoarding up Treaſures here on Earth, but by diſtributing them to Chriſt's needy Members. If it be aſked how Moths can corrupt Treaſures, ſeeing they eat not thro' Gold, or Silver, I anſwer, that precious Cloaths are alſo reckoned among Treaſures, *Ezra* ii. 69. *Neh.* vii. 70. *Job* xxvii. 16. See the Note on *Jam.* v. 2, 3.

h Ver. 35. Ἔϛωσαν ὑμῶν αἱ ὀσφύες ϖεϱιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι, *Let your Loins be girded about, and your Lights burning.*] The Servant when he was to miniſter to his Maſter, that his Cloaths might not hinder him, girded them about him. So *Luke* xvii. 8. *Gird thyſelf, and ſerve me:* and when Chriſt miniſtreth to his *Apoſtles*, he *takes a Towel*, and girdeth himſelf, *John* xiii. 14. and then

waſheth their Feet. Hence, ſaith (a) *Philo, we are commanded to eat the Paſſover,* τὰς ὀσφύας περιεζωσμένοι ἐπίμως πρὸς ὑπηρεσίαν ἔχοντες, *with our Loins girt as being ready for Service.* Moreover, they waiting to expect their Maſter's coming home at Night, were to have their *Lamps* burning, and ready to receive him, *Matth.* xxv. 7. To Servants ſo provided, and ready for Service, our Lord here promiſeth a new and unuſual Honour, like that of the *Romans* in their *Saturnalia*; the (b) *Cretans* in their *Hermæa*; and of the *Babylonians* in their Feaſt called *Saccas*, where the Servants ſat at Table, and their Maſters waited on them; *Their Lord*, ſaith he, *ſhall gird himſelf, and make them to ſit down to meat, and he will come forth to ſerve them*, ver. 37. he coming into the World, *not to be miniſtred unto, but to miniſter*, Matth. xx. 28.

Ver. 36. Πότε ἀναλύσει ἐκ τῶν γάμων, *when he will return from the Marriage,*] Ἀναλύσει ἀντὶ τοῦ ἐπανέρχεται, *Phavorinus*, Ἀναλύειν, ὑποστρέφειν, ἀνακάμπτειν, *Gloſſ. i. e.* the Word ſignifies *to return.* And tho' in prophane *Authors* this is more rare, yet in the *Apocryphal* Books this is perpetually the Senſe of the Word. And when *Tobit* ſaith, *in the Night,* ἀνέλευσα, *I returned from the Burial*, Chap. ii. 9. *No Man was known,* ἀναλύσαι ἐξ ᾅδου, *returning from the Grave*, Wiſ. ii. 1. *The Air being parted, preſently* εἰς ἑαυτὸν ἀνελύθη *returns to itſelf*, Chap. v. 12. and Chap. xvi. 14. *The Spirit when it is gone forth,* οὐκ ἀναλύει, *returneth not again.* See 2 *Maccab.* viii. 25. ix. 2. xii. 7. xv. 28.

i Ver. 42. Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος; *Who then is that wiſe Servant?*] Our Lord here does not anſwer directly to the Queſtion of St. *Peter*, yet he ſufficiently doth it by declaring that this is to be done of every Servant who expects to be rewarded, or treated, as one faithful to him, and eſpecially of the Guides of the Church, *Mark* xiii. 37.

k Ver. 47, 48. Ἐκεῖνος δὲ ὁ δοῦλος, &c. *And that Servant who knew his Lord's Will, and prepared not himſelf, neither did according to his Will, ſhall be beaten with many Stripes*, 48. *but he that knew not*, &c.] This being one great difference betwixt the *Paſtors* of the *Church*, and other Chriſtians, they muſt expect a ſeverer Puniſhment, as ſinning againſt greater Evidence, and Knowledge of their Duty; for to whom *much is given, of them much will be required*; whereas they who through ſlowneſs of Underſtanding, or neglect of Paſtors, and multitude of worldly Buſineſs, are ignorant of their Duty, and ſo neglect it, will find a milder Puniſhment; for Ignorance may be pitied, but Contempt deſerves no Mercy.

l Ver. 49. Πῦρ ἦλθον βαλεῖν εἰς τὸν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη, *I came to ſend Fire on the Earth, and what will I if it be already kindled?*] Here it is to be noted that the Particle εἰ hath two ſignifications, both agreeable to this place. (1.) *That*, See Note on 1 *Tim.* v. 10. (2.) It is a Particle of *wiſhing*; ſo *Numb.* xxii. 29. εἰ εἶχον μάχαιραν, *I wiſh I had a Sword,* εἰ καταμείναμεν, *we wiſh we had continued beyond Jordan*, Joſh. vii. 7. εἰ ἠκούσας, *Pſal.* lxxxi. 13. and *Iſa.* xlviii. 18. *Oh that thou hadſt hearkened to my Precepts*; Luke xviii. 42. εἰ ἔγνως, *Oh that thou hadſt known.* So then the Senſe of theſe Words is this, I come to deliver to the World a Doctrine, which will incenſe the World againſt me, and my Followers, and ſubject us to great Sufferings, ſignified in Scripture by Fire, *Pſal.* lxvi. 12. *Iſa.* xliii. 2. *Ecclus* li. 4. and therefore called *fiery Tryals*, 1 Pet. iv. 12. and will baptize me in my own Blood; but yet I am ſo far from being moved from proſecuting my Father's Pleaſure, by the Proſpect of them, that I wiſh the time of my Suffering were at hand, and my Goſpel preached to the World.

m Ver. 57. Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον, *And why even of yourſelves judge ye not what is right?*] *i. e.* Take an Example from yourſelves; you are not wont to neglect the Means by which you may be preſerved from that Priſon here, from which you cannot eſcape till your whole Debt be paid; why then neglect you that Repentance towards God, and Faith in the Meſſiah, which can alone preſerve you from that infernal Priſon, from which you cannot eſcape? You can obſerve the Signs of Heaven for your temporal Advantage, why therefore do you not obſerve the clearer Signs of the *Meſſiah*'s coming, and calling you to Faith and Repentance by his Doctrine.

CHAP. XIII.

1. THERE were preſent at that Seaſon, *(when Chriſt ſpake the foregoing Words)*
a ſome that told him [a] of the Galileans, whoſe Blood Pilate had mingled with their Sacrifices; *(ſlaying them when they came to offer Sacrifice, for rejecting the Authority of the Roman Emperor.)*

2. And Jeſus anſwering, ſaid to them, Suppoſe ye that theſe Galileans were Sinners above all the (*other*) Galileans, becauſe they ſuffered ſuch things?

3. I tell you, nay; but except ye repent, ye ſhall all likewiſe periſh, (*for the ſame cauſe, and many of you after the ſame manner*; See Note.)

4. Or thoſe eighteen, on whom the Tower

(a) De ſacr. Ab. & Cain. p. 108.
(b) Athenæus Deipnoſ. l. 14. c. p. 639. Cteſius p. 674. apud Herod.

in

in Siloam fell and ſlew them, Think ye that they were Sinners above all Men that dwelt in Jeruſalem?

5. I tell you, nay; but except you repent, b ye ſhall all [b] likewiſe periſh.

6. He ſpake alſo this Parable *(to the ſame Purpoſe, ſaying)* A certain Man had a Fig-tree planted in his Vineyard, and he came and ſought Fruit thereon, and found none.

7. Then he ſaid to the Dreſſer of the Vine-c yard, Behold, [c] three Years I come ſeeking Fruit, and find none, cut it down, why cumbreth it the Ground? *(and the like Sentence may you of this Nation expect from God for your unfruitfulneſs.*

8. And he anſwering, ſaid to him, Lord, *(be pleaſed to)* let it alone this Year alſo, till I dig about it, and dung it;

9. And if it bear Fruit, well, *(thou wilt ſee cauſe to ſpare it)* and if *(it do)* not, then after that thou ſhalt cut it down; *(and ſuch is now God's ſparing Mercy to you, he is making farther trial of you, whether what I, or my Apoſtles, preaching after my aſcent to Heaven, can do, will make you fruitful; and if after all our Labours, you cantinue ſtill unfruitful, you muſt expect to be cut off.)*

10. And he was teaching in one of the Synagogues on the Sabbath.

11. And behold, there was *(there)* a Woman, which had a Spirit of Infirmity eighteen Years, and was bowed together *(with it)* and could in no wiſe lift up herſelf.

12. And when Jeſus ſaw her, he called her to him, and ſaid to her, Woman, thou art *(now to be)* looſed from thine Infirmity;

13. And he laid his Hands on her, and immediately ſhe was made ſtraight, and glorified God.

14. And the Ruler of the Synagogue anſwered *(i. e. ſaid, with relation to this Cure)* with Indignation, becauſe that Jeſus had healed on the Sabbath day; and ſaid to the People, There are ſix days in which Men ought *(i. e. by the Commandments are allowed)* to work; in them therefore come and be healed, and not on the Sabbath day.

15. The Lord then anſwered him, and d ſaid, Thou [d] Hypocrite, doth not each one of you on the Sabbath *(day)* looſe his Ox or his Aſs from the Stall, and lead him away to watering.

16. *(This you do on that day for a Beaſt, to free it from a little Thirſt)* and ought not *(then)* this Woman, being a Daughter of Abraham, e whom [e] Satan hath bound, lo, theſe eighteen Years, be looſed from this Bond on the Sabbath day?

17. And when he had ſaid theſe things, all his Adverſaries were aſhamed; and all the People rejoiced for all the glorious things that were done by him.

18. Then ſaid he, To what is the Kingdom of God like? and whereunto ſhall I reſemble it?

19. It is like a Grain of Muſtard Seed, which a Man took, and caſt into his Garden, and it grew, and waxed a great Tree, and the Fowls of the Air lodged in the Branches of it; *(For thus from a very ſmall beginning, will it grow up into the greateſt of all Kingdoms, as that becomes the greateſt of all Herbs,* Matth. xiii. 32.)

20. And again he ſaid, Whereunto ſhall I liken the Kingdom of God?

21. It is like Leaven, which a Woman took and hid in three Meaſures of Meal, till the whole was leavened; *(for ſo ſhall the Doctrine of the Kingdom ſpread, till it hath ſeaſoned all the Regions of the Earth.)*

22. And he went thro' the Cities, and Villages, teaching, and journeying toward Jeruſalem;

23. Then ſaid one to him, Lord, are there [f] few that *(ſhall)* be ſaved? And he f ſaid to them *(that heard him, be not ſo much concerned to know how it will be with others, as to)*

24. [g] Strive to enter *(in)* at the ſtraight g Gate, *(which leadeth to Life, while ye have opportunity to do it)* for [h] many I ſay to you, will h ſeek to enter in, and ſhall not be able, *(becauſe they do it too late; for)*

25. When once the Maſter of the Houſe is riſen up, and hath ſhut to the Door, and ye begin to ſtand without, and to knock at the Door, ſaying, Lord, Lord, open to us; and *(or then)* he ſhall anſwer and ſay to you, I know you not whence ye are; *(Be careful therefore now, oh ye Jews, to believe, and obey the Word, before the Kingdom of God be taken from you, and the Gate of the Goſpel-Banquet be ſhut, ſo that you after knock in vain for entrance,* Matth. xxv. 10—13. *for)*

26. Then ye ſhall begin to ſay, we have eaten and drunk in thy Preſence, and thou haſt taught in our Streets, *(he will anſwer)*

27. But he ſhall ſay, *(καὶ ἐρεῖ, and will ſay)* I tell you, I know not whence you are, depart from me, all ye Workers of Iniquity;

28. *(And then)* there ſhall be weeping and gnaſhing of Teeth, when ye *(the Seed of Abraham)* ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets in the Kingdom of God *(enjoying the Bleſſings promiſed to the Members of that Kingdom)* and you yourſelves thruſt out *(of it.)*

29. And *(then)* they *(of the Gentiles)* ſhall come from the Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit down in the Kingdom of God; *(ſhall partake of the Bleſſing of the Goſpel, and be owned as Children of his Kingdom.)*

30. And behold *(thus ſhall it happen, that)* there are laſt *(i. e. the Gentiles called at the laſt Hour,* Matth. xx. 7.) which ſhall be firſt *(in this Kingdom;)* and there are firſt, *(i. e. the Jews to whom the Goſpel was firſt preached, and who are ſtyled God's Firſt-born,* Exod. iv. 22.) which ſhall be laſt; *(i. e. caſt out of this Kingdom, and not recalled till the laſt, or at the cloſe of the World.)*

31. The ſame day there came certain of the Phariſees, ſaying to him, Get the out *(of Galilee, Herod's Juriſdiction)* and depart hence, for *(elſe)* Herod will kill thee;

32. And he ſaid to them, Go and tell
i that [i] Fox (*from me a Prophet ſent from God, and therefore authorized thus to ſtyle him*) Behold I caſt out Devils, and I do Cures (*in proſecution, and confirmation of my Prophetick Office*) to day, and to morrow,
ii (*i. e. for a ſhort time more*) [ii] and the third day I ſhall be perfected; (*i. e. by Death be conſecrated to my Prieſtly Office, and ſo he needs not be concerned to put me to Death, who ſhortly am to die as a Sacrifice for the Sins of the World.*)

33. Nevertheleſs, I muſt walk (*on in my Journey*, ver. 22.) to day, and to morrow, and the day following, (*till I reach to Jeruſalem, and I may do it without fear of being*
k *killed by Herod*, (for it cannot be that [k] a Prophet periſh out of Jeruſalem, (*where the Sanhedrim, who think themſelves the only Judges of him, ſit.*)

34. O Jeruſalem, Jeruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee; how often would I have gathered thy Children together (*under my Protection*) as an Hen doth gather her Brood under her Wings, and ye would not (*be gathered?*)

35. Behold your Houſe is left unto you deſolate; and (δὲ *for*) verily I ſay unto you, (*after a while*) ye ſhall not ſee me, (*Matth.* xxiii. 38) until the time come when ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord; (*till* εἴπητε, *you would ſay, i. e. you would be glad to ſee your Meſſiah coming to deliver you, and to ſay to him, what your Phariſees cannot now hear with Patience*, Chap. xix. 39. *but ſhall only ſee him coming to avenge himſelf upon you*, Matth. xxvi. 64.)

Annotations on Chap. XIII.

a Ver. 1. Περὶ τῶν Γαλιλαίων, ὧν αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν, *Whoſe Blood Pilate mingled with their Sacrifices.*] It is not to be doubted, ſaith *Grotius*, but that the Sedition of *Judas Gaulonites*, as it had its riſe in *Galilee*, ſo found it many Followers and Abettors there, who coming up to *Jeruſalem*, inſinuated into the People that they were the Lord's People, and therefore were to own him only as their King, and to pay Tribute, not to *Cæſar*, but to his Temple; it therefore ſeemeth credible, ſaith he, as ſome of the *Greek* Fathers think, that ſuch as theſe were the *Galileans*, whoſe *Blood Pilate mingled with their* (Paſchal) *Sacrifice*, as finding they were then ſowing theſe Seeds of Sedition againſt *Cæſar*; and if this were at the Paſſover, then the Words following, *ye ſhall all likewiſe periſh*, agree wonderfully with that account of their Deſtruction, which *Joſephus*, and *Euſebius* give us, That when they were come up from all Places to obſerve the Paſſover, they were encloſed in the City by the *Romans*; and upon the very day appointed for killing the Paſſover, many of them were ſlaughtered like Sheep in the very Temple, for this very cauſe, that they ſhook off the *Roman* Yoke, and refuſed to pay Tribute to *Cæſar*.

b Ver. 5. Ὁμοίως ἀπολεῖσθε, *Ye ſhall likewiſe periſh.*] That is, ſaith *Grotius*, among the Ruins of the City, of which that Tower was a part, they periſhing in *Jeruſalem*, v. 4. or rather among the Ruins of the Towers of the City, and the Temple. To illuſtrate theſe Conjectures of the learned *Grotius*, let us a little conſider what *Joſephus* hath delivered of this matter: he therefore ſaith, that this *Judas*, with one *Zadoch* a *Phariſee*, incited the *Jews* to Rebellion, ſaying, (a) τὴν ἀπογραφὴν ἐπὶ τῇ ἀπογραφῇ οὐδὲν ἄλλο ἢ ἀνδραποδισμὸν ἐπιφέρειν, *that the paying Tribute was a ſign of Slavery*; and under this Pretence they exhorted the whole Nation to maintain their Liberty, ἣ ἡδονῇ ἀκροάσασιν ἐδέξαντο ἄνθρωποι, *and this the Jews received with Pleaſure*, and this became *the Seed of their future Calamities*. Hence they continually demanded (b) ἀναιρεῖν τὰ τέλη, *that the Tributes might be taken away*. When *Coponius* was *Procurator* of *Judea*, one *Simon* a *Galilean* reproved them, (c) εἰ φόρου τε Ῥωμαίοις ὑποτελεῖν ὑπομένουσι, καὶ μετὰ τὸν Θεὸν οἷσιν θνητοὺς δεσπότας, *that they would endure to pay Tribute, and ſuffer mortal Lords to rule over them*: When *Felix* was *Procurator*, ſome *Magicians* and *Thieves* met together calling the People to Liberty, and (d) Θάνατον ἐπαπειλοῦντες τοῖς πειθαρχοῦσι τῇ Ῥωμαίων ἡγεμονίᾳ, *threatning Death to thoſe who obeyed the Roman Government*. When *Campanus* was *Procurator*, one *Dortus* ſollicited the People (e) ἐπὶ τῇ Ῥωμαίων ἀποστασίᾳ, *to ſhake off the Roman Yoke*; ſo ready were they to embrace the Doctrine of this *Galilean*. That many of the *Jews* periſhed, as did theſe *Galileans*, the ſame *Joſephus* teſtifies, ſaying, that under the Preſident *Cumanus* twenty five thouſand (f) καὶ τὸ ἱερὸν ἀπώλοντο, *periſhed about the Temple at the Feaſt of Paſſover*. That under *Florus* (g) συχνὸς φόνος, *there was a multifarious Slaughter of them fighting in the Temple*, and that one *Manahem was ſlain as he worſhipped there*. That *many of the Zealots periſhed in the Temple*, (h) καθαιμάσοντες τὸ θεῖον ἔδαφος, *and waſhed the holy Ground with their Blood*. That the *Idumæans coming in to their help, eight thouſand and five hundred of the Party of Ananus High Prieſt were ſlain*, ſo that (i) ἐπεκλύσθη καὶ τὸ ἔξωθεν ἱερὸν πᾶν αἵματι, *the whole outward Temple was waſhed over with Blood*. In that threefold Sedition which aroſe in *Jeruſalem*, between *Eleazer* keeping the inward Temple, *John* with his Aſſociates

(a) Antiq. l. 18. c. 1. (b) De bello Jud. l. 2. c. 1. (c) Cap. 12. (d) C. 23.
(e) Antiq. l. 20. c. 5. p. 692. (f) Antiq. l. 20. c. 4. (g) De bello Jud. l. 3. c. 31. p. 811.
(h) L. 4. c. 14. (i) L. 16. c. 17.

ſeizing

ſeizing the outward Temple, and *Simon* the Upper City, (k) φόνοις ἐμαίνετο πανλαχῆ τὸ ἱερὸν, *the Temple was every where polluted with Slaughters, the Weapons flew every where, and fell upon the Prieſts, and thoſe who officiated at the Altar; many who came from far to worſhip,* πρὸ τ θυμάτων ἔπεσον αὐτοὶ, *fell before their Sacrifices, and ſprinkled the Altar with their Blood; inſomuch that the Blood of the dead Carcaſes made a Pool in the Holy Court. At the Feaſt of Unleavened Bread* Eleazer, *with his Companions, opening a Gate for the People that came to worſhip, and to offer Sacrifice,* John, *taking that Opportunity, ſends in with them many of his Party, having ſhort Swords under their Garments, who invaded* Eleazer's *Party, and filled that Temple with the Blood of the Zealots and of the People.* And when *Titus fought againſt the Temple,* (l) περὶ μὲν τ βωμὸν πλῆθος ἐσωρεύετο τ νεκρῶν, *a Multitude of dead Bodies lay round the Altar, and the Blood ran down the Steps of the Temple, and many periſhed by the Ruins of the Towers or Porches.*

Ver. 7. Ἔτη τρία ἔρχομαι ζητῶν καρπὸν ἐν τῇ c συκῇ ταύτῃ, *Theſe three Years have I come ſeeking Fruit of this Fig-tree, and found none.*] Theſe three Years ſeem not to ſignify only the Time of our Lord's Preaching among the *Jews*; for they were not deſtroyed the next Year, but about thirty-ſix Years after our Lord's Aſcenſion; they rather ſeem to be mentioned, becauſe the Fruit of ſome Fig-trees came not to Maturity till the third Year; the time he expected afterwards, includes the whole Time of the *Apoſtles* preaching to them at *Jeruſalem*, and to their Diſperſions, and to the *Gentiles*, to gather and ſet up his Church among them; and then was the End of the *Jewiſh Church* and *Temple*, and the great Deſtruction of that Nation to come, *Matth.* xxiv. 14. Nor were the *Jews* then given over, but were, after our Lord's Aſcenſion, to be under the Diſpenſation of the *Holy Ghoſt*; and, upon the rejection of that Call, was *Chriſt*'s Prediction, that their Houſe ſhould be left to them deſolate, to take place: Whence, after the *Holy Ghoſt* was fallen down upon them, the Apoſtles were to begin their preaching at *Jeruſalem*, and to go thence throughout all *Judea*, Acts i. 8. and to preach to them Remiſſion of Sins, *Acts* xiii. 38. and this they did with ſuch Succeſs, as to convert many myriads of them, *Acts* xxi. 20. And the Apoſtle *Paul* declares it neceſſary for them to preach the Word of God firſt to them, *Acts* xiii. 46.

d Ver. 15. Ὑποκριτὰ, *Thou Hypocrite.*] This *Chriſt* pronounceth upon the Ruler of the *Synagogue*, partly becauſe he placed his Holineſs chiefly in the Obſervation of Ritual Precepts, or the Reſt of the Body on the Sabbath-day, preferring that before the great things of the Law, which *Chriſt* ſtill repreſenteth as a Sign of Hypocriſy, *Matth.* xxiii. 23. partly becauſe he pretended a great Zeal for the Law of God, when he was rather acted in this matter by black Envy at the Glory of *Chriſt*, which he, that ſaw his Heart, well knew.

Ver. 16. Ἣν ἔδησεν ὁ Σατανᾶς, *Whom Satan hath bound theſe eighteen Years.*] That ſometimes by concurring with, and ſometimes without natural Cauſes, many Diſeaſes were, by Divine Permiſſion, brought on Men by Evil Spirits, the Goſpel, and Hiſtories of *Job* and *Saul* inform us; for that *Saul*, after the Departure of a good Spirit, fell εἰς πάθη δεινὰ καὶ δαιμόνια, *into demoniacal Paſſions*, and had, ὑπὸ τῶν δαιμόνων ταραχὴ, *Perturbations from Dæmons*, or, as the *Scripture* ſpeaks, *by an evil Spirit from the Lord*, 1 Sam. xvi. 14, 23. we learn from (m) *Joſephus*. And, by Confeſſion of (n) *Maimonides*, Satan was the Cauſe of all that *Job* ſuffered, not only in his Subſtance, but in his Body, *Job.* ii. 7. And the *Targum* on *Pſal.* xci. 6, numbers *Troops of Dæmons*, among thoſe, who inflict Plagues and Death upon Men. e

Ver. 23. Εἰ ὀλίγοι οἱ ζωζόμενοι; *Are there few that be ſaved?*] This Queſtion ſeems to be propounded agreeably to that Sentiment of the *Jews*, that *all Iſraelites ſhould have their Portion in the World to come:* To which *Chriſt* was not pleaſed to give an Anſwer that might ſatisfy the Curioſity of the Man, but rather an Inſtruction that might benefit him; it being not our Concern to know *how many* will be ſaved, but *how we may be ſaved.* f

Ver. 24. Ἀγωνίζεσθε εἰσελθεῖν διὰ τ στενῆς πύλης, *Strive to enter in at the ſtraight Gate.*] Here *Chriſt* ſhews, That the number of them who may be ſaved, is not defined by any Decree of God excluding all others from it, or rendering them unable to attain it; for then *Chriſt* muſt in vain exhort them to uſe their Diligence to enter into the ſtraight Gate, which leadeth to eternal Life; and yet by ſaying, ἀγωνίζεσθε, *ſtrive, as Men in Agony*, to do it, he ſhews, that this requires great Conſtancy, Diligence, and Courage, and a ſtrong Conflict with the World, the Fleſh, and the Devil; and ſo ſuch only will obtain it. g

Ibid. Πολλοὶ ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύ- h σουσιν, *For many ſhall ſeek to enter, and ſhall not be able:*] Not for want of Power, or ſufficient Grace on God's part, but for ſeeking too late to enter, *viz. when the Door is ſhut, ver.* 25. The Senſe therefore runs thus, Be careful, O ye *Jews*, now to believe, and obey my Word, before the Kingdom be taken from you, and the Gate of the Goſpel-Banquet be ſhut, ſo that you after knock in vain for Entrance, *Matth.* xxv. 10,—13. See the Note on *Matth.* viii. 11, 12.

Ver. 32. Εἴπατε τῇ ἀλώπεκι ταύτῃ, *Go tell that Fox.*] To impoſe this ignominious, but agreeable Name on *Herod*, is not contrary to the Command, *not to ſpeak evil of the Ruler of thy People*; it being the Office of a *Prophet*, not to ſpare *Kings* when they reprove their Offences, *Jer.* i. 10. *Chriſt* therefore here uſes his *Prophetical* Power, in giving i

(k) L. 6. c. 50. (l) L. 6. c. 4. (m) Antiq. l. 6. c. 9. (n) Mor. Nev. l. 3. c. 22.

this

this *Tyrant* a Name ſo ſuitable to his Actions.

ii Ibid. Καὶ τῇ τρίτῃ τελειοῦμαι, *And the third Day I am perfected.*] The Word ſignifies, I am conſecrated to my *Prieſtly* Office, by dying as a Sacrifice for the Sins of the World; ſo the old *Scholia*, τελειοῦμαι, σπένδομαι, θυσιάζομαι, *I am perfected, i. e. I am offered, I am ſacrificed.* For the Confirmation of this Senſe, ſee the Notes on *Hebr.* ii. 10. ix. 10.

Ver. 33. Οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω, *A Prophet cannot periſh out of Jeruſalem;*] Becauſe he was only to be judged by the great *Sanhedrim*, and they were only to paſs Judgment on him in that Place; ſo Dr. *Lightfoot* here.

CHAP. XIV.

1. AND it came to paſs as he went into
a the Houſe of one of the [a] chief Phariſees, (*or of the Rulers, who was of the Phariſees*) to eat Bread on the Sabbath-day, that they watched him, (*whether he would heal on the Sabbath-day, that they might accuſe him*, Mark iii. 2.)

2. And behold, there was a certain Man (*then*) before him, which had the Dropſy:

b 3. And Jeſus [b] anſwering (*to their Thoughts,*) ſpake to the Lawyers and Phariſees, ſaying, Is it lawful to heal on the Sabbath-day (*or not?*)

4. And (*but*) they held their Peace; and (*then*) he took him, and healed him, and let him go;

5. And (*he*) anſwered them *who held this unlawful*) ſaying, which of you ſhall have an Aſs or an Ox fallen into a Pit, and will not ſtraightway pull him out on the Sabbath-day? (*And ſhall that Kindneſs be denied to a Son of Abraham in his Diſtreſs on that Day, which you afford on it to your diſtreſſed Beaſt?*)

6. And they could not anſwer him again to theſe things.

c 7. And he put forth a [c] Parable to thoſe that were bidden (*to ſit down with him,*) when he marked how they (*the Phariſees*) choſe out the chief Rooms (*at Feaſts, on the account of their pretended Wiſdom*) ſaying to them,

8. When thou art bidden of any Man to a Wedding (*or a Marriage Feaſt*) ſit not down in the higheſt Room, leſt a more honourable Man than thou be (*alſo*) bidden of him.

9. And (*ſo*) he that bad thee and him, come and ſay to thee, Give this Man place, and thou begin with Shame to take the loweſt Room.

10. But when thou art bidden, Go, and ſit down in the loweſt Room, that when he that bad thee cometh, he may ſay to thee, Friend, Go up higher; then ſhalt thou have [d] Worſhip (*i. e. Honour*) in the
d Preſence of them that ſit at Meat with thee.

11. For whoſoever exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted (*both by God and Man.*)

12. Then ſaid he alſo to him that bad him, When thou makeſt a [e] Dinner or a Supper,
e (*do it not from a proſpect of an Invitation by way of Recompence; and therefore ordinarily*) call not thy Friends, nor thy Brethren, neither thy Kinſmen, nor thy rich Neighbours, leſt they alſo bid thee again, and (*ſo*) a Recompence be made thee.

13. But when thou makeſt a Feaſt, (*do it out of Charity to the Needy; and therefore*) call the Poor, the Maimed, the Lame, the Blind.

14. And thou ſhalt be bleſſed, for (ὅτι *that*) they (*are called by thee, who*) cannot recompenſe thee; for thou ſhalt be recompenſed at the [f] Reſurrection of the f
Juſt.

15. And when one of them that at ſat Meat with him, heard theſe things, he ſaid to him, [g] Bleſſed is he that ſhall eat Bread in the g
Kingdom of God; (*i. e. that ſhall partake of the Pleaſures and Enjoyments of the Kingdom of the Meſſiah.*)

16. Then (*to convince him, that the generality of the Jews were, for their Unbelief, to be excluded from that Kingdom;*) ſaid he to him (*by way of Parable*) A [h] certain Man made a h
great Supper, and bade many:

17. And ſent his Servant at Supper-time, to ſay to them that were bidden, Come, for all things are now ready; (*as God ſent firſt the Baptiſt to invite the Jews, and then the Apoſtles, and ſeventy Diſciples, to tell them the Kingdom of God was at hand, and to perſuade them to enter into it.*)

18. And they all with one Conſent began to make excuſe; (*for*) the firſt ſaid to him, I have bought a piece of Ground, and I muſt needs go and ſee it; I pray thee have me excuſed:

19. And another ſaid, I have bought five Yoke of Oxen, and I go to prove them; I pray thee have me excuſed:

20. And another ſaid, I have married a Wife, and therefore I cannot come; (*i. e. they either out of great Love to the Pleaſures, or the Advantages of this World, rejected the kind Invitation.*)

21. So that Servant came, and ſhewed his Lord theſe things: Then the Maſter of the Houſe being angry, (*that they, who were ſo lovingly invited, would not come*) ſaid to his Servants, (*the Apoſtles ſent with a freſh Commiſſion after Chriſt's Reſurrection, to go to Judea, and the Diſperſions of the Jews*, Acts i. 8. *ſaying*) Go out quickly into the Streets and Lanes of the City, and bring in hither the Poor and Maimed, the Halt and the Blind; (*i. e. the Gentiles, and the diſperſed Jews.*)

22. And

22. And the Servant ſaid, Lord, it is done as thou haſt commanded, and yet there is room (*for more Gueſts.*)

23. And the Lord ſaid to the Servant, Go out into the High-ways and Hedges, (*i. e. to the Heathen Nations,*) and [i] compel them to come in, that my Houſe may be filled.

24. For I ſay unto you that none of thoſe Men that were bidden, (*and refuſe to come*) ſhall taſte of my Supper, (*i. e. enjoy the Bleſſings of my Kingdom.*)

25. And there went great Multitudes with him; and he turned, and ſaid to them,

26. If any Man come to me, and [k] hate not his Father and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own Life alſo; (*i. e. if he prefers not my Service before all theſe*) he cannot be my Diſciple.

27. And whoſoever doth not bear his Croſs, and come after me, (*i. e. that will not obey me, and ſuffer any Hardſhip for my ſake*) cannot be my Diſciple.

28. (*Conſider therefore well of theſe things before you enter on a Chriſtian Life:*) For which of you intending to [l] build a Tower, ſitteth not down firſt, and counteth the coſt, whether he have ſufficient to finiſh it?

29. Leſt haply after he hath laid the Foundation, and is not able to finiſh it, all that behold it begin to mock him.

30. Saying, This Man began to build, and was not able to finiſh (*his Building: So before we enter on a Chriſtian Life, we ſhould ſit down, and conſider ſeriouſly, what it will coſt us to be indeed Chriſtians, and whether we be ſtedfaſtly reſolved to do and ſuffer all that Chriſtianity requires.*)

31. Or what King going to make War againſt another King, ſitteth not down firſt, and conſulteth, whether he be able with Ten thouſand, to meet him that cometh againſt him with Twenty thouſand?

32. Or elſe, while the other is yet a great Way off, he ſendeth an Embaſſage, and deſireth Conditions of Peace.

33. So likewiſe, whoſoever he be of you, that (*engageth not ſo manfully in his Chriſtian Warfare againſt Sin, Satan, and the World, that when I call him to it; he*) [m] forſaketh not all that he hath, he cannot be my Diſciple.

34. [n] Salt is good, (*i. e. a Chriſtian Life is very advantageous;*) but if the Salt have loſt his Savour, (*if the Chriſtian Apoſtle and Profeſſor hath loſt his Chriſtian Converſation*) wherewith ſhall it be ſeaſoned? (*i. e. What can be uſed farther to recover him?*)

35. It is neither fit for the Land, nor yet for the Dunghil; but Men caſt it out: (*i. e. Such an unſavoury Chriſtian can neither do good to himſelf or others.*) He that hath Ears to hear, let him hear.

Annotations on Chap. XIV.

a Ver. 1. Εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων, *Into the Houſe of one of the chief Phariſees.*] Gr. into the Houſe of one of the Phariſees, who was a Ruler in the *Sanhedrim*; for they are called Ἄρχοντες, *Rulers*, Luke xxiv. 20. John iii. 1. Acts iii. 17. 1 Cor. ii. 8. See the Note there.

b Ver. 3. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικούς. *And Jeſus anſwering, ſpake to the Lawyers and Phariſees*; and, *ver* 5. καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, *and he, anſwering them, ſaid*] Here ἀποκριθεὶς, *anſwering*, is twice uſed, where neither any Queſtion was put, nor any thing ſaid to him; but then 'tis ſtill an Anſwer to ſome λόγος ἐνθύμιος, *inward Conception*, or Reaſoning, or to ſome Action expreſſive of their Sentiments concerning him: Sometimes it is uſed, when he perceived their inward Thoughts and Reaſonings about his Actions, Words, or Perſon: Thus when the Phariſees were conſulting how they might apprehend him for the Parable he ſpake againſt them; ἀποκριθεὶς, *he anſwering*, ſpake another Parable, ſhewing what Deſtruction would come upon them for crucifying him, *Matth.* xxii. 1. So *Jeſus perceiving their Thoughts*, ἀποκριθεὶς, *anſwering, ſaid to them*, Luke v. 22. So he anſwers to what *Simon* ſaid within himſelf, *Luke* vii. 39, 40. Sometimes he anſwers to their Actions, as diſcovering their Apprehenſions of him: Thus when they came to take him, *Jeſus*, ἀποκριθεὶς, anſwering, ſaid to them, *Are ye come as againſt a Thief?* Mark xiv. 48. So to the barren Fig-tree, ἀποκριθεὶς, *he anſwering, ſaid*, Let never Fruit grow on thee more, *Mark* xi. 14. So reflecting on the Infidelity and Impenitence of thoſe Cities, among whom he had done his mighty Works; and of thoſe *Phariſees*, who believed neither him nor the Baptiſt, ἀποκριθεὶς εἶπεν, *he anſwering, ſaid, Father, I thank thee*, Matth. xi. 25. So when Peter had ſmitten off the Ear of *Malchus*, ἀποκριθεὶς, *Jeſus anſwering*, with relation to that Action, ſaith, *Suffer ye ſo far*, Luke xxii. 52. So *Peter* anſwers not to what he had heard, but to what he had ſeen, *Matth.* xvii. 4. So *Elizabeth* anſwers, without being ſpoken to, the Diſcourſe of the Women about the Name of her Son, *Luke* i. 60. And the *Angel* anſwers to the Fear of the Women, *Matth.* xxviii. 5. And the *High Prieſt* to *Chriſt*'s Silence, *I adjure thee to tell us*, Matth. xxvi. 63. And St. *John the Evangeliſt* to *Chriſt*'s Words, *He that receiveth you, receiveth me; Maſter, we ſaw one caſt out Devils in thy Name, &c.* Mark ix. 38.

c Ver. 7. Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, *&c. And he put forth a Parable to them that were bidden, when he marked how they choſe out the chief Rooms.*] *i. e. Chriſt* being in the Houſe of a Prince of the *Phariſees*, ver. 1. and obſerving how ſollicitous they were to chuſe the upper Rooms on the account

count of their reputed Wiſdom, becauſe *Solomon* had ſaid, *Prov.* iv. 8. *Exalt Wiſdom*, as Dr. *Lightfoot* here ſhews; that he might cure this ſwelling Pride in them, and teach them Humility, *ver.* 11. he propounds this Parable, as it is fitly called, according to the Definition of a Parable by the *Greeks*: that it is προθεσις ὁμοιωματικὴ ὅθεν ζαφηνείᾳ τ ὑποκειμένων, *a comparative Reſemblance of Things, for the illuſtration of what is ſpoken of*; or, as *Phavorinus*, παραβλησίων πραγμάτων παράθεσις, *a Collation of things reſembling each other.* This Parable being taken from a like Example of a Nuptial Banquet.

d Ver. 10. Τότε ἔσαι σοὶ δόξα, *Then ſhalt thou have Honour in the Preſence of them that ſit at Meat with thee*;] *i. e.* This will ordinarily be the reſult of thy Humility; and though it ought not to be our chief Deſign in any virtuous Action, yet hence it follows, that this may be one Motive to the Performance of ſuch Actions, *Philip.* iv. 8.

e Ver. 12. Ὅταν ποιῇς ἄριστον, ἢ δεῖπνον, *&c. When thou makeſt a Dinner, or a Supper, call not thy Friends and thy Brethren, &c. but call the Poor, the Maimed.*] Some think *Chriſt* ſpeaks here of the ſacred Banquet made by the *Jews* on their Peace-Offerings, and other Feaſts, to which they are bid *to call the Poor, the Widow, and the Levite*, Deut. xiv. 29. but this ſeems a Miſtake; for *Chriſt* ſpeaks not of any ſpecial ſtated Feaſt, but of ſuch Banquets as he was then at: Nor hath he one Word of the Widow, and the Levite, who were to be Gueſts there, but of the Blind, the Lame, the Maimed, of which the Law ſaith nothing; nor doth he ſay, *For this the Lord ſhall bleſs thee upon Earth*, as *Deut.* xiv. 29. but *Thou ſhalt be recompenſed at the Reſurrection of the Juſt.*

Note, 2*dly*, that *Chriſt* doth not abſolutely forbid us to invite our Friends, our Brethren, or Kinsfolk, to teſtify our mutual Charity and Friendſhip, and how dear our Relations are to us; only he would not have us invite them out of a proſpect of a Compenſation from them again; but to prefer the exerciſing our Charity to them, who cannot recompenſe us. As comparative Particles are ſometimes in Senſe negative: See the Notes on *Mark* xv. 11. *John* iii. 19. ſo negative Particles are oft in Senſe only comparative; *Prov.* viii. 10. *Receive my Inſtructions*, veal, *and not*, (that is, rather than) *Silver.* Joel. ii. 13. *Rend your Hearts*, veal, *and not* (*i. e.* rather than) *your Garments*, John vi. 27. *Labour not for the Meat that periſheth, but for that which endureth, &c.* See *Exod.* xvi. 19. *Prov.* xvii. 12. *Jer.* vii. 22, 23. So here, μὴ φώνει, *be not ſo much concerned to call thy Friends, as to call the Poor*; Nor,

3*dly*, Doth he lay upon us a Neceſſity by thi; Precept, to call the Lame, the Blind, or Maimed to our Tables, but either to do this, or what is equivalent to us in reſpect of Charge, and more advantageous to them and their Families, *viz.* to ſend them Meat, or Money, to refreſh them at home. Note alſo, That (a) *Dion Chryſoſtomus*, who flouriſhed in the Time of *Trajan*, ſeems to have taken his Obſervation hence, That *they did* ἀνελευθέρως πράτ[illegible] τὰ πρὸς τὸς ξένους τὸς πένητας, *act ſordidly as to poor Strangers, who did* μόνους τὸς πλουσίους ὑποδέχεσθ ξενίοις, καὶ δώρεις, παρ' ὧ δῆλον ὅτι καὶ αὐτοὶ προσεδόκων τ ἴσων ἐπιτυχεῖν, *entertain the Rich only friendly, with their Hoſpitalities and Gifts, from whom they expected to receive as much again.*

Ver. 14. Ἀνταποδοθήσεταί σοι ἐν τῇ ἀναστάσει, f *Thou ſhalt be recompenſed at the Reſurrection of the Juſt.*] See here the time of recompenſing even thoſe Works of Charity, which are moſt acceptable to God, and for which we are chiefly to be rewarded at the great Day, *Matth.* xxv. 34.

Ver. 15. Μακάριος, *&c. Bleſſed is he who* g *ſhall eat Bread in the Kingdom of God.*] It appears from the enſuing Parable, That the Kingdom of God here, doth not ſignify *the Kingdom of Heaven* in the higheſt Senſe, but only the Kingdom of the *Meſſiah*, of which the carnal *Jew* here ſpeaks according to the received ſenſe of his Nation, as of a glorious temporal Kingdom, in which the *Jews* ſhould Lord it over the Gentile World, enjoy their Wealth, and be provided with all temporal Bleſſings and Delights, in which they placed their Happineſs.

Ver. 16. *A certain Man made a great Sup-* h *per, &c.*] We are called of God, ſaith (b) *Philo*, to partake of a Banquet; not which ſhall ſatiate *us with the Pleaſures of the Belly, and fatten the Body*; *but with which the Mind being nouriſhed, and leaping for pleaſure, rejoiceth, and is glad.* See the Expoſition of this *Parable*, Matth. xxii. 1, 2.

Ver. 23. Καὶ ἀνάγκασον εἰσελθεῖν, *And com-* i *pel them to come in.*] How vainly theſe Words are brought to prove, that Men may be compelled, by the ſecular Arm, to embrace the true Faith, appears, (1*ſt*,) From the Nature of a Banquet, to which no Man is compelled by Force, but only by the Importunity of Perſuaſion, and from which no Man's Buſineſs doth by Force reſtrain him, but only by the Inconvenience of attending on it; and yet one of the Gueſts ſaith, *ver.* 18. ἀνάγκλω ἔχω, *I am compelled to be abſent.* 2*dly*, From the Scope of the Parable, which reſpects the calling of the *Gentiles*, which only *Mahometans* think fit, by force of Arms, to compel to the Faith. We do, ἀναγκάζειν, compel not only by Example, but by Exhortation, *Mark* vi. 45. *Luke* xxiv. 29. as here: And *Chriſt*, ſaith *Theophylact*, here not only commands them to call, but to compel them, *though it be free*

(a) Orat. 7.

(b) Εἰς μετεσίαν θοίνης, ἐκ ἧς αἱ γαστρὸς ἡδοναὶ πιμπλαμένης τὸ σῶμα πιαίνουσιν, ἀλλ' ἀφ' ἧς διάνοια ἐξεφομένη καὶ ἐγχορεύσα ἀρεταῖς γήθει τε καὶ εὐφραίνεται. De Sacr. Abel & Cain, p. 104. B.

to every one to believe that we may learn, ὅτι μεγάλης τῆ Θεῷ δυνάμεως ἐϛι τὸ πιϛεῦσαι τὰ ἔθνη, *that it is the Work of God's great Power to make the Gentiles believe.* See the Note on *Gal.* ii. 14. and *Grotius* here, and *Chap.* xxiv. 29.

k Ver. 26. *If any Man come to me,* οὐ μισεῖ, *and hate not his Father and Mother,* &c.] It being impious to hate *Father* or *Mother*, *Wife* or *Children*, and impoſſible to hate our ſelves, *Eph.* v. 29. to *hate* here, can only ſignify comparatively, *viz. to love them leſs* than God; and therefore what is here, *and hateth not Father and Mother*, is *Matth.* x. 37. and *loveth Father and Mother more than me*; for what we love leſs, we are comparatively ſaid to hate, as in the Caſe of *God* and *Mammon*, Matth. vi. 24. So ἐμισεῖτο Λεία, *Leah was hated*, Gen. xxix. 31, 33. Now *Leah* ſurely was not hated by good *Jacob*, but loved leſs than *Rachel*. See Note on *Rom.* ix. 13.

l Ver. 28. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, *&c. For which of you intending to build a Tower, ſitteth not down firſt, and counteth the coſt?* ver. 31. *What King going to War, conſulteth not firſt whether he be able?*] Two things do uſually hinder Men from embracing that narrow way which leadeth to eternal Life; (*1ſt*,) The Difficulties of the Duties poſitively required of all Chriſtians, *viz.* the Love of Enemies, requiring us not only to forgive their Injuries *from the Heart*, but alſo *to overcome their Evil with our Good*: The Reparation of any Injury done to another in his good Name, or Fortunes, not only by begging his pardon, but by reſtoring what we got injuriouſly, and endeavouring to repair his Credit; the reſtraining of the Tongue from all evil Speaking, and uncharitable Cenſures, and of our Appetites from all carnal Deſires, the exact Government of our Paſſions, and the Moderation of our Affections to all worldly things; an Heart reſtrained by the Fear of God from doing Evil, and conſtrained by the Love of him to yield ſincere Obedience to his holy Laws. (*2dly*,) The greatneſs of the Temptations we muſt reſiſt, and of the Injuries and Loſſes we may ſuffer, by perſevering in this way, from the violent Aſſaults of *Satan*, and the continual Sollicitations of the *Fleſh*, the Examples and Allurements of the *World*, the Perſecutions of it, the loſs of all things, and even Life itſelf. Chriſt therefore by theſe Reſemblances, adviſeth us, before we enter on this Chriſtian Life, ſeriouſly to conſider of, and weigh theſe things, to form within us the moſt ſtedfaſt Reſolutions to perform the one, and arm ourſelves with Fortitude and Patience againſt the other, that ſo we may not afterwards be moved by them to depart from it.

Ver. 33. *So likewiſe, whoſoever he be of you,* m οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, *Who forſaketh not all that he hath*, &c.] Chriſt doth not here require that we ſhould actually renounce theſe things, for then we muſt renounce even Life itſelf, *ver.* 26. but that our Heart and our Affections ſhould be ſo taken off from them, that we do always love them leſs than him, and that we in preparation of Mind be always ready to part with them when we cannot keep them, without making *Shipwreck of Faith, and a good Conſcience.*

Ver. 34. Καλὸν τὸ ἅλας, &c. *Salt is good*; n *but if the Salt hath loſt its Savour, wherewith ſhall it be ſeaſoned?*] This excellently connects with the Diſcourſe preceeding, thus: The Goſpel I require you to adhere to, is that Salt with which every Oblation that is acceptable to God, muſt be ſeaſoned, *Mark* ix. 48, 49. The Preachers of it are the Salt of the Earth, *Matth.* v. 13. As then Salt, when it hath loſt its Savour, becomes good for nothing, but to be caſt out into the Dunghil; ſo the Chriſtian Profeſſor, who lives not according to the Preſcripts of the Goſpel, can do no good to himſelf or others; and if he fall off from it, can hardly be recovered, *Heb.* vi. 6.—x. 27. When Mr. *Le Clerc*, and others, object againſt this Compariſon, or Similitude, that Salt cannot loſe its Savour, they conſider not, that in the boiling up of the ſaline Particles, of which Salt is made, there is left a *caput mortuum*, which is inſipid.

CHAP. XV.

a 1. THEN drew near to him [a] all the Publicans and Sinners to hear him.

2. And the Phariſees and Scribes murmured, ſaying, This Man (*now*) receiveth Sinners, and (*at other times*) eateth with them.

3. And (*upon this murmuring*) he ſpake this Parable to them, ſaying,

4. What Man of you having an hundred Sheep, if he loſe one of them, doth not leave the ninety and nine in the Wilderneſs, and go after that which is loſt until he find it?

5. And when he hath found it, he layeth it on his ſhoulders (*and returns home with it*) rejoicing;

6. And when he cometh home, he calleth together his Friends, and Neighbours, ſaying to them, Rejoice with me, for I have found my Sheep that was loſt: (*Now this is a juſt reſemblance of the Joy of God for the Converſion of a Sinner*; *for*)

b 7. I ſay to you, that likewiſe [b] Joy ſhall be in Heaven over one Sinner that repenteth, more than over ninety and nine juſt Perſons, which need no Repentance, (*i. e. no Converſion from a Life of Sin, to that of Holineſs.*)

8. Either what Woman (*is there*) having ten pieces of Silver, (*who*) if ſhe loſe one piece,

piece, doth not light a Candle, and ſweep the Houſe, and ſeek diligently till ſhe find it?

9. And when ſhe hath found it, ſhe calleth her Friends and her Neighbours together, ſaying, Rejoice with me, for I have found the piece that I had loſt; (*which is another true reſemblance of the Joy of God at the Recovery of a loſt Soul; for*)

10. Likewiſe I ſay to you, there is Joy in
c the Preſence of the [c] Angels of God, over one Sinner that repenteth.

11. And he ſaid (*alſo by way of Parable,*
d *to the ſame Purpoſe*) a [d] certain Man had two Sons;

12. And the younger of them ſaid to his Father, Father, give me the Portion of Goods that falleth to me. And he divided to them his Living (*i. e. gave him the Portion allotted for the Livelihood of his younger Son:*)

13. And not many Days after, the younger Son gathered all (*his Eſtate*) together, and took his Journey into a far Country, and there waſted his Subſtance with riotous Living:

14. And when he had ſpent all, there aroſe a mighty Famine in that Land, and he began to be in want;

15. And he went, and joined himſelf to a Citizen of that Country (*to become his Servant*) and he ſent him into his Fields to feed Swine;

16. And he would fain have filled his Belly with the Huſks that the Swine did eat, and no Man gave to him (*enough to ſatisfy his hungry appetite.*)

[Now here the younger Son repreſents the Gentiles gone far off from God their Father, *Eph.* ii. 13. living *in Riot and Drunkenneſs*, 1 Pet. iv. 3. *and committing Whoredom with Idols*, againſt the Light of their Reaſon, *Rom.* i. 20. 21. labouring under *a Famine of the Word*, and employed in the vileſt Drudgery by Sin and Satan, in which no Satisfaction can be found.]

17. And when he came to himſelf, (*i. e. to conſider his own miſerable State*) he ſaid, How many hired Servants of my Father's have Bread enough, and to ſpare, and I (*am ready to*) periſh with Hunger!

18. I will ariſe, and go to my Father, and will ſay to him, Father, I have ſinned againſt (*the God of*) Heaven, and before thee, (*by departing from thee*)

19. And am no more worthy to be called thy Son; make me as one of thy hired Servants: (*And this repreſents the caſe of a penitent Sinner; conſidering his preſent Miſery, his Vileneſs and Unworthineſs, humbly acknowledging his Sin to God, reſolving on Amendment of Life, and actually returning to God, as many of the Gentiles did, when the Goſpel was preached to them.*)

20. And he aroſe, and came to his Father; but when he was yet a great way off, his Father ſaw him, and had Compaſſion (*on him*) and ran, and fell on his Neck, and kiſſed him.

21. And the Son ſaid to him, Father, I have ſinned againſt Heaven, and in thy ſight, and am no more worthy to be called thy Son:

22. But the Father ſaid to his Servants, Bring forth the beſt Robe, and put it on him, and put a Ring on his Hand, and Shoes on his Feet, (*in token that I own him as my beloved Son.*)

23. And bring hither the fatted Calf, and kill it, and let us eat and be merry.

24. For this my Son was dead (*in Sin*) and is alive again; he was loſt, and is found: And they began to be merry: (*And this is a lively Repreſentation of God's great Love, and Mercy, to Sinners returning to him; forgetting all their former Provocations, and treating them as ſoon as they began to break off their Sins by Repentance, and to turn to him, with a moſt Fatherly Affection, and with Expreſſions of the greateſt Joy.*)

25. Now his elder Son was in the Field, (*following his Father's Buſineſs*) and as he came and drew nigh to the Houſe (*of his Father*) he heard Muſick and Dancing;

26. And he called one of the Servants, and aſked (*him*) what theſe things meant; (*i. e. what was the cauſe of all this Mirth.*)

27. And he ſaid to him, thy Brother is come, and thy Father hath killed the fatted Calf, becauſe he hath received him ſafe and ſound.

28. And he was angry (*at the Kindneſs ſhewed by his Father to his younger Brother*) and would not go in (*to the Houſe;*) therefore came his Father out, and entreated him;

29. And he anſwering, ſaid to his Father, lo, theſe many Years I (*have*) ſerve (*d*) thee, neither tranſgreſſed I at any time thy Commandment, and yet thou never gaveſt me a Kid that I might make merry with my Friends;

30. But as ſoon as this thy Son was come (*back to thee*) which hath devoured thy Living with Harlots (*committing ſpiritual Whoredom*) thou haſt killed for him the fatted Calf:

31. And he ſaid to him; Son, thou art ever with me, and all that I have is thine; (*in the firſt place the Bleſſing of the Meſſiah being firſt promiſed to the Jews, and from them derived to others*; See Treatiſe of the Millennium, *Chap.* 2. *Sect.* 2.)

32. It was meet that we ſhould make merry, and be glad; for this thy Brother was dead, and is alive again, and (*he*) was (*as the*) loſt (*Sheep, and Piece of Money*) and is found (*by the great Shepherd of Souls.*)

[Now this elder Brother is a true Emblem of the *Jews*, and eſpecially of the *Scribes*, and *Phariſees*, murmuring at God's Kindneſs to the Sinners of the *Gentiles*, in admitting them after ſo long Idolatry, to the Bleſſings

ſings of the Goſpel, and to equal Privileges with them without Circumciſion, and Obedience to that Law of *Moſes*, under which they had ſtill lived, and refuſing to enter into the Kingdom of God, and come into the Faith, by reaſon of the Kindneſs God thus ſhewed to the *Gentiles*. See Note on *Rom.* xi. 28.

Annotations on Chap. XV.

a Ver. 1, 2. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι, καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. Καὶ διεγόγγυζον οἱ Φαρισαῖοι, &c.] *Then drew near unto him all the Publicans, and Sinners, to hear him; ver.* 2. *And the Phariſees and Scribes murmured, ſaying, this Man receiveth Sinners*, &c.] For the better underſtanding of theſe three *Parables*, Note,

1*ſt*, That *Publicans*, groſs Sinners, and *Heathens*, were by the *Scribes* and *Phariſees* judged unfit to be converſed with, even tho' it were with a deſign to reduce them from their evil Courſes, they thinking God had caſt off the care of them, and had no deſign to grant them Repentance unto Life; whence they abhorred their Company, as thinking it a Defilement to be touched by them, and never would concern themſelves to make them better, and were offended that our Lord was thus employed, *Matth.* ix. 11. *Luke* v. 30. *Acts* x. 28. — xi. 18, 19. Note,

2*dly*, That *Publicans* and *Heathens*, *Sinners* and *Heathens*, are joined uſually together, as being accounted Perſons of the ſame deſperate Wickedneſs, and equally unworthy to be converſed with, as in thoſe Words of Chriſt, *Matth.* v. 46, 47. *do not even Publicans the ſame?* or as other Copies read, οἱ ἐθνικοὶ, *do not Heathens do the ſame?* which in *Luke* vi. 33, 34. is, do not οἱ ἁμαρτωλοὶ, *Sinners do the ſame?* and *Matth.* xviii. 17. *if he refuſe to hear the Church, let him be to thee as an Heathen, and a Publican*; and in thoſe Words of St. *Paul*, Gal. ii. 15. *we that are Jews by Nature, and not Sinners of the Gentiles.* That they thought God took no care of the *Gentiles*, is evident from the words of *Eſdras*, ſaying to God, *Thou haſt ſaid they are nothing, but are like unto Spittle, and haſt counted the Abundance of them as a drop falling from a Veſſel*, 2 Eſd. vi. 56, 57. And the Prayer of *Mordecai*, *Lord, give not thy Scepter to them that are not*, Eſther xiv. 11. See Note on 1 *Cor.* i. 28. Hence the converted *Jews* at firſt preached not to them, as judging it unlawful to *go in unto*, or converſe with the *uncircumciſed*, Acts x. 28. and wondered that God ſhould give the *Gentiles Repentance unto Life*, Acts xi. 18, 19. and only would converſe with them when they ſhewed a Willingneſs to be made *Proſelytes* to their Religion. Some therefore here do think, that the word Sinners here may ſignify the *Gentiles*, which will be more probable, if Chriſt were then beyond *Jordan*, as they collect from *John* x. 40. or in *Galilee of the Gentiles*, from whence we find him going to *Jeruſalem*, Luke xvii. 11. otherwiſe it will not be ſo eaſy to diſcern, how all the *Gentiles* ſhould draw nigh to hear him, or he ſhould be eating with them, *ver.* 12. Note,

3*dly*, That theſe Parables, and eſpecially the laſt, are deſigned againſt the *Scribes*, and *Phariſees*, who thought ſo abjectly of *Publicans*, and *Sinners*, and ſo perverſely of the whole *Gentile* World; and to convince them of their Inhumanity, and ſhew them that their Deportment was very alien from God's merciful Inclination to them, and that they ought not to be unmerciful to them, to whom God was ſo well inclined, to ſhew Mercy, or deny their Charity to them, to whom he was ſo ready to afford it. For he ſpake this Parable to them, ſaying, *Which of you?* ver. 3, 4.

Ver. 7. Οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ, &c. *So Joy ſhall be in Heaven over one Sinner that repenteth.* See Note on *ver.* 10. ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας, *more than over ninety and nine juſt Perſons who need no Repentance.*] Here note, that ἢ is here put for μᾶλλον ἤ, as uſually it is both in the *Old*, and *New Teſtament*, and in prophane Writers. So *Gen.* xxxviii. 26. δεδικαίωται Θαμὰρ ἢ ἐγὼ, *Thamar hath been more righteous than I. Pſal.* cxviii. 8. ἀγαθὸν ἐλπίζειν ἐπὶ Κυρίῳ ἢ, *it is better to truſt in the Lord than in Princes*; 1 Cor. xiv. 19. *in the Church I would ſpeak five Words ſo as to teach others,* ἢ μυρίους, *rather than ten thouſand in an unknown Tongue.* So *Luke* xviii. 14. See *Stephanus* giving Examples of this from *Homer*, *Ariſtotle*, *Diogenes Laertius*, and St. *Chryſoſtom.* Note,

2*dly*, That there being no Perſon in the World ſo juſt, as abſolutely to need no Repentance; becauſe there never was a Perſon in the World, beſides our Saviour, who *did Righteouſneſs, and ſinned not*; the beſt of Men being ſubject to ſome Faults and Infirmities, of which they ſtand obliged to repent; that our Lord may not here be thought to have ſuppoſed a Caſe that never was, let it be obſerved that the Repentance of a Sinner uſually imports an entire change of the whole Courſe, or Tenor of his Life, from the Service of Sin to the Service of God, from yielding Obedience to it in the Luſtings of it, to *yielding our Members Inſtruments of Righteouſneſs unto Holineſs*; and this is the Repentance of the Sinner mentioned in the Text; and in this Senſe 'tis manifeſt the righteous Perſon, or new Creature, needeth no Repentance: (2.) There is a Repentance, which conſiſts in a godly Sorrow, for the particular Failings and Infirmities we may have committed through Surpriſe, a ſudden Fear, a violent Temptation, or a ſingle Deviation from the general Courſe, and Tenor of our Lives; ſuch was that of *David*, and St. *Peter*, and the Humiliation of good *Hezekiah for the Pride of his Heart:* And in this ſenſe it is not to be thought that in this State of Imperfection, and continual Conflict we

have with the Fleſh, there ſhould be any righteous Perſon, who needs no Repentance. And this Interpretation I prefer before that of St. *Ambroſe*, *Hilary*, and *Chryſoſtom*, who by the ninety and nine Sheep not loſt, and the ninety nine Perſons, who need no Repentance, underſtand the holy *Angels* that fell not; by the loſt Sheep all Mankind loſt in *Adam*, whom to recover the Son of God became incarnate, and in the gracious Work of our Redemption brought him home upon his Shoulders; the Joy in Heaven for this returning is, ſay they, the Joy of God, and of his holy *Angels* for the Recovery of loſt Mankind; in which Senſe the Words are ſtrictly true, the holy *Angels* need no Repentance, becauſe they never fell from their Obedience. And this Interpretation was ſo generally approved in the Church, that in (a) *Tertullian*'s time it was appealed to as a proof of it, that *in the bottom of their Sacramental Cups Chriſt was engraven carrying the loſt Sheep upon his Shoulders.*

3*dly*, It is enquired with what reaſon it can be ſaid, *there is more Joy in Heaven over one Sinner that repenteth, than over ninety nine righteous Perſons who need no Repentance*; for is it not better not to offend, than to ſin and repent? Is not Innocence better than Amendment? And if Repentance be not better than Righteouſneſs, why is there more Joy in Heaven over the penitent than over the righteous? Yea, why over one penitent Sinner, than over ninety nine juſt Perſons?

Now to this ſome anſwer according to the forementioned Opinion of the *Ancients*, that the loſt Sheep, returning Prodigal, and the *one Sinner that repenteth*, comprehendeth all Mankind redeemed from a State of Miſery by Chriſt; now this may fitly be repreſented as matter of the greateſt Joy to God, and the whole Court of bleſſed *Angels*, they being repreſented as ſtooping down to look into this Myſtery, 1 *Pet.* i. 12. and learning from the Church *the Wiſdom of God in it*, Eph. iii. 10. and therefore in this Senſe, do doubtleſs know, and rejoice in our Redemption. (2.) Others anſwer, that the Sheep not loſt, the ninety nine righteous Perſons, and the elder Son, who ſaid, *he never had offended*, repreſent the *Jewiſh* Nation, and eſpecially thoſe *Scribes* and *Phariſees*, who truſted in their own Righteouſneſs, and deſpiſed others, See *Matth.* ix. 12. the loſt Sheep and returning Prodigal repreſent the *Gentile* World, which by the preaching of the Goſpel were to be converted to the Chriſtian Faith. Now the Church of the *Gentiles* being more numerous than was that of the *Jews*, *the Deſolate having more Children than ſhe that had an Husband*, her Converſion may fitly be repreſented as matter of the greateſt Joy.

Againſt theſe Expoſitions this viſible Objection may be made, that whereas the Righteous are here repreſented as ninety nine, the Penitent as one ſingle Perſon, theſe Expoſitions make them equal to, if not more numerous than the Righteous. But to this it is anſwered, that in the Parables of the Goſpel, it is uſual to repreſent all of the ſame kind, tho' they be ſometimes the greater Number, by one Man. Thus in the Parable of the Wedding-Supper, *the Man that had not on his Wedding Garment*, repreſents, according to moſt Interpreters, *all wicked Men*, and in our Lord's Intention it importeth the whole Race of unbelieving *Jews*, Mat. xxii. 11. *The ſlothful Perſon who hid his Talent in a Napkin*, is repreſented as one Man, *Matth.* xxv. 24. they who improved their Talents, as three Perſons; and yet who knows not, but there are fewer that improve, than they who do receive the Grace of God in vain? and all that came in at the laſt hour, and received their penny, that is, all the converted *Gentiles*, are reckoned as one Man in thoſe Words of Chriſt, *I will give* ἐσχάτῳ τούτῳ, *to this laſt Man even as to thee*, Matth. xx. 14.

But that which is principally to be conſidered for the full clearing of this Difficulty, is this, *viz.* that this Paſſage of our Lord being ſpoken of God after the manner of Men, is to be underſtood after the manner of Men, or ſuitably to the Nature of human Paſſions, and the uſual Occaſions of moving them. Now we are much affected with the obtaining what we have long and paſſionately deſired, with the regaining that, which we have looked upon as almoſt loſt and deſperate, with the Security of that, which we looked upon as in imminent Danger; at the firſt obtaining what we paſſionately deſired, regaining what we looked upon as loſt, ſecuring what was in great Danger, our Joy is ſtrong, and our Delight tranſporting, and afterwards it ſenſibly abates. So it is with us, that we are not ſo ſenſibly moved with the Continuance of a Good, which we have long enjoyed, as at the firſt recovery of it, after it was loſt; we may have ſtill a real Value for what we do poſſeſs, a ſettled Pleaſure, and Contentment in it, but the ſudden Joy, and Tranſport, is at the Recovery of it. So a continued Courſe of Goodneſs may in itſelf be moſt valuable, and yet the recovery of a loſt Sinner, the reviving of one dead in Treſpaſſes, and Sins, the ſeeing him ſnatched as a Firebrand out of the Fire, when he was ready to fall into it, may be the more affecting, and give us a more freſh and lively Joy. Thus *v. g.* it cannot but be comfortable to a loving Father to ſee his Children in a ſtate of perfect Health, but if one of them fall ſick, and beyond expectation of Recovery, to ſee him out of Danger, miniſters more preſent Joy, than doth the conſtant Health of all the reſt. And this is the reaſon given in the Parable of the *Prodigal* Son, why the kind Father rejoiceth more at his return, than at the conti-

(a) *Procedant ipſæ picturæ Calicum veſtrorum, ſi vel in illis perluccbit interpretatio. Dic mihi nonne omne Hominum genus unus Dei Grex eſt?* De pudic. c. 7.

continuance of his elder Brother always with him; that 'twas the recovery of one given over for dead, the finding one look'd upon as loſt; *It is meet*, ſaith the Father, *upon this occaſion that we ſhould make merry; for this thy Brother was dead, and is alive again, was loſt and is found.* Our Saviour therefore, to encourage the Repentance of the Sinner, repreſents God after the manner of men, as if he did conceive ſuch a Joy at it, as earthly Parents are wont to do at the Return of a wild extravagant Child to himſelf, and his Duty.

c Ver. 10. Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, *&c. Likewiſe I ſay to you, there is Joy in the Preſence of the Angels of God over one Sinner that repenteth.*] Hence moſt Interpreters conclude that the *Angels* and bleſſed Spirits are acquainted with the Converſion of a Sinner; and ſeeing true Converſion is wrought in the Heart; hence the *Romaniſts* infer, that they muſt have knowledge of that alſo. But,

1*ſt*, Here is not one word of bleſſed Spirits, but of *Angels* only; and whereas *Papiſts* argue for an equality of Knowledge in them to that of *Angels*, becauſe it is ſaid *they are as the Angels of Heaven*, Matth. xxii. 50. I anſwer, *Chriſt* doth not ſay they are equal to *Angels* now, but at the Reſurrection they ſhall be ſo. Nor doth he ſay this abſolutely, or, as to the Faculties of their Souls, but as to their Freedom from ſecular Actions and Paſſions, and as to the State and Condition of their Bodies; for ſo the Text runs, *they that are counted worthy of the Reſurrection neither marry, nor are given in Marriage, neither can they die any more, i. e.* they are equal to the *Angels* as to Immortality, *and are the Children of God, being the Children of the Reſurrection*, Luke xx. 35, 36.

2*dly*, This Text affirms not, that the Joy here mentioned, is the Joy of *Angels*, but only that it is the Joy of God, ἐνώπιον τῶν ἀγγέλων, *before*, or in the preſence of *the Angels*, which ſtand continually before his Face. Now as an earthly King may rejoice before his Court, and they know not the ſpecial Motive of his Joy, ſo may the King of *Heaven* rejoice before the *Angels* of his Preſence, and they know not the reaſon of that Joy, and much leſs the particular Convert that gave occaſion to it. In a Word, it is confeſſedly God, who is compared to the Shepherd, ſeeking his loſt Sheep, and to the Father rejoicing for the return of his *Prodigal* Son; and therefore the Similitude requires, that the Joy conceived when a loſt Sheep is found, or a prodigal Son comes home, ſhould be aſcribed to him.

Note alſo, that this Conſideration ſhould inflame the Zeal, and quicken the Induſtry of the ſpiritual Shepherd for the Converſion of Sinners, as knowing this is a Work ſo highly acceptable to the God of Heaven, and that for which he ſent the *great Shepherd of the Sheep* into the World.

d Ver. 11. Ἄνθρωπός τις εἶχε δύο υἱούς, *A certain Man had two Sons.*] Here obſerve, (1.) that the elder Son in this Parable repreſenteth not the juſt or righteous, for they are not angry, either that Sinners do return to God, or that he graciouſly entertains them when they do ſo, but rather are induſtrious to bring them home to him, and rejoice at their Return: He rather repreſents the *Jews* murmuring, and being angry, that the *Gentiles*, who before were, μακρὰν ἀπὸ τοῦ Θεοῦ, *far off from God*, Eph. ii. 13. were by Faith, without Circumciſion, or Obedience to their Law, brought *nigh to him*, and made Partakers of the ſame Privileges God offered, or afforded to them. The *Gentiles* are repreſented as the younger Son, going into a far Country, as being *far from God*, and ſquandering away their Goods by riotous Living, as depraving that Knowledge they had of the true God, from Tradition, and his marvellous Works, by groſs Idolatry, on which account the *Jews* repreſented them as born of Harlots: See Note on *John* viii. 41. as here *ver.* 30. and ſerving them, *which, by Nature, were no Gods, by holding the Truth in Unrighteouſneſs*, and giving up themſelves to all Uncleanneſs, *Eph.* iv. 19. yea, labouring under a *Famine of the Word* of God, and of his ſaving Truth, and giving up themſelves to the meaneſt Services, ſuch as that of keeping of Hogs was deemed by the *Jews*, and the *Egyptians*, who ſuffered not ſuch to come into their *Temples*, or ſacred Houſes; they having now, through *Chriſt*, *acceſs unto the Father*, being adorned with the *Wedding Garment* of Faith, and the *Robe of Righteouſneſs*, fed with the Banquet of the *true Paſchal Lamb*, and admitted to wear their Father's *Ring*, as a Teſtimony that they were now his genuine Sons.

Nor is it a ſufficient Objection againſt this, that the *Gentiles* were never Sons before, or if ever they were ſo, they muſt be ſo before the *Jews*, and ſo the elder Sons; for *God is not the God of the Jews only, but alſo of the Gentiles*, he being the common *Father* of the World, and we being *all his Offſpring*; yea, they are called the *Sons of God* before the Flood, *Gen.* vi. 2. and were ſo afterward before the Name of *Jew* was known: And the *Jews* here repreſent the elder Son, becauſe they being afterwards abdicated for their *Idolatry*, God gave to the *Jews* the *Primogeniture*, and ſtyled them his Sons, and *his Firſt born*, Exod. iv. 22. 23, and accordingly beſtowed upon them the Privileges of the Firſt-born, chuſing them *above all Nations* of the World.

If it be again objected, that this elder Son ſaith, *ver.* 29. *theſe many Years have I ſerved thee, and never tranſgreſſed I at any time thy Commandments*, which could not be true of the *Jews*; I anſwer, neither could they ſay, God *never gave them a Kid*, or treated them with the like Kindneſs, the Goſpel being firſt preached to them; this therefore only ſignifies their high Conceit of themſelves, that they were righteous: And ſo much for the chief Import of the Parable. To touch a little on ſome other Circumſtances of it,

1*ſt*, From thoſe Words, *he went into a far Country*,

Country, and ſpent all his Subſtance: Theophylact notes, that he who eſtrangeth himſelf from God, loſeth all thoſe Seeds of Virtue and Goodneſs, which either Nature or Revelation hath implanted in him.

2*dly*, From his being put to *feed Swine*; obſerve, to what vile and ſordid Employments they are put, who ſerve Sin and Satan.

3*dly*, From theſe words, *he would have filled his Belly with Huſks, but could not*; obſerve, that there can be no Satisfaction to any Man, who wants the Favour of God.

4*thly*, From thoſe words, *when he came to himſelf*; obſerve, that he who lives a ſinful Life is beſides himſelf; for, being a rational Creature, and having a Judgment and Conſcience to direct his Actions, he acts againſt his Reaſon, his Judgment, and his Conſcience.

5*thly*, From thoſe words, *he aroſe, and went*, ver. 20. *Theophylact* notes, that 'tis not ſufficient to make good Reſolutions, ſaying, *I will go*, ver. 18. but we muſt practiſe ſuitably.

6*thly*, From thoſe words, *ver.* 21. *his Father ſeeing him, ran to him*; obſerve, that when God ſees Men truly willing to return unto him, he is ſtill ready to receive them, and even prevent them with his Grace.

7*thly*, From thoſe words, *ver.* 24. *this my Son was dead*; obſerve, that wicked Men are dead in the worſt Senſe; for, as *Philo* ſaith, *He that lives a ſenſual Life*, τέθνηκε ἢ τὸ εὐδαίμονα, *is dead as to an happy Life.*

8*thly*, From thoſe words, *Father, I have ſinned*, ver. 21. ſpoken after the kindneſs of his Father; note, that after Sin is pardoned, it becomes the Sinner ingenuouſly to acknowledge and confeſs it.

9*thly*, As for the Phraſe, *I have ſinned againſt Heaven and againſt thee*, it is a *Jewiſh* Phraſe, *Shamaim*, as (b) *Buxtorf* ſays, being frequently uſed to ſignify God. Accordingly they ſay, There is one who ſins againſt Earth, (*i. e. Man*) but not againſt Heaven, (*i. e. God*;) and there is one that ſins againſt Heaven, but not againſt Earth; but he who ſpeaketh with an evil Tongue, ſins againſt Heaven and Earth. Though *Theophylact* here ſaith, he had ſinned againſt Heaven by preferring earthly things before heavenly.

Ver. 12. Δός μοι τὸ ἐπιβάλλον μέρος τ᾽ οὐσίας, *Give me the Portion of Goods that falleth to me.*] So * *Demoſthenes* uſes τὸ ἐπιβάλλον ὑμῖν μέρος, for the Portion allowed to us: And *Ariſtides*, τὸ ἐπιβάλλον ἐφ᾽ ὑμᾶς μέρος, for the Portion that belongs to you, *De Concord. ad Rhodios.*

CHAP. XVI.

a b 1. AND he ſaid alſo to his [a] Diſciples, There was a certain [b] rich Man who had a Steward, and the ſame was accuſed to him, (*it being ſaid*) that he had waſted his Goods:

2. And he called him, and ſaid to him, How is it (*thou haſt dealt with me*) that I hear this of thee? Give (*up*) an Account of thy Stewardſhip? for thou may'ſt be no longer (*permitted to be*) Steward.

3. Then the Steward ſaid within himſelf, What ſhall I do (*to live?*) for my Lord taketh away from me the Stewardſhip: I cannot dig (*for a Livelihood*;) to beg (*for it*) I am aſhamed.

4. I am reſolved what to do, that, when I am out of the Stewardſhip, they (*whom I befriend*) may receive me into their Houſes.

5. So he called every one of his Lord's Debtors unto him, and ſaid to the firſt, How much oweſt thou to my Lord?

6. And he ſaid, An hundred Meaſures of Oil, (*i e. about a thouſand Gallons:*) And he ſaid to him, Take thy Bill, and ſit down quickly, and write fifty.

7. Then ſaid he to another, And how much oweſt thou? And he ſaid, an hundred Meaſures of Wheat: And he ſaid to him, Take thy Bill, and write fourſcore; (*and likewiſe he ſaid to the reſt.*)

c 8. And the Lord [c] commended the unjuſt Steward, becauſe he had done wiſely; (*i. e. he repreſented him as one that acted according to the Wiſdom of this World; and was ſo far worthy to be imitated by the Children of Light, as to make this their chief Care, when, by Death, they are removed from their Stewardſhip, that they may be received into everlaſting Habitations:*) For the Children of this world are, in their generation, wiſer than the Children of light, (*more provident and dextrous to provide for this Life, than they are to provide for Eternity.*)

9. And I (*likewiſe*) ſay to you, [d] Make d yourſelf Friends of the Mammon of Unrighteouſneſs (*i. e. make ſuch Proviſions for yourſelves of thoſe Riches, which the Men of this World get by Falſhood and Injuſtice*;) that, when ye fail, they may receive you (*i. e. that, when you die, ye may be received*) into everlaſting Habitations.

10. He that is faithful in that which is leaſt, (*i. e. in the Enjoyments of this World, ſo as to employ them in Works of Charity, and to the Ends for which he is entruſted with them*) is faithful alſo in much, (*i. e. he will be ſo in the great Concernments of another Life*;) and (*likewiſe*) he that is unjuſt in the leaſt, is unjuſt alſo in much.

11. If therefore ye have not been faithful (*Stewards*) in (*diſpenſing*) the unrighteous Mammon, (*or the falſe and deceitful Riches of this World, to the Uſes for which they were given you*) who will (*it is not to be expected God ſhould*) commit to your Truſt the true Riches?

12. And if ye have not been faithful in that which

(b) Lex Talm. p. 2440

(*) Περὶ στεφ.

e which is *(to be)* [e] another Man's, who ſhall give you that which is your own, *(i. e. that Inheritance, which ſhall never paſs from you to others?*

13. *And there is great Reaſon to caution you againſt that Affection to the World, which* f *obſtructs your Love to God*; *for)* [f] no Servant can ſerve two Maſters; for either he will hate the one, and love the other, or elſe he will hold to the one, and deſpiſe the other; ye cannot *(then)* ſerve God and Mammon *(alſo.)*

14. And the Phariſees alſo, who were covetous, heard all theſe things, and they derided him, *(looking on this as ridiculous Doctrine.)*

15. And *(but)* he ſaid to them, Ye are they which juſtify yourſelves before Men, *(i. e. ſeek to approve yourſelves to, and expect to be owned by them as righteous Perſons)* but God knoweth *(the Falſhood of)* your Hearts; for that *(fair outſide)* which is highly eſteemed among Men *(who ſee no farther)* is *(an)* abomination in the ſight of God, *(who ſeeth the Filth and Hypocriſy of your Hearts.*

16. *Nor is it to be wondered, that you hear theſe higher Precepts of Charity from me and* g *John*; *for)* the [g] Law and the Prophets, *(which engaged you to your Duty, chiefly by temporal Promiſes)* were untill John; ſince that time the Kingdom of God *(which promiſes Treaſures in Heaven)* is preached, and every Man *(that enters into that Kingdom)* preſſeth into it *(i. e. forces his Way into it, by breaking through the Love of temporal Concerns.)*

17. And *(this I ſay not to depreciate the Law, which as to its Moral Precepts, ſhall obtain for ever*; *for)* it is eaſier for Heaven and Earth to paſs *(away)* than *(for)* one tittle of the Law to fail. (See *Matth.* v. 18.

18. *And to give you another inſtance of the ſublimer Precepts of the Goſpel, the Law permits Divorces*; *but under the Goſpel Diſpenſation)* whoſoever putteth away his Wife, and marrieth another committeth Adultery *(againſt her*;*)* and whoſoever marrieth her that is put away from her Huſband, committeth Adultery, *(as cohabiting with another Man's Wife.*

19. *And to ſhew them the Miſchief of Riches not charitably employed, he told them,* h *by way of Parable)* [h] There was a certain rich Man, which was clothed in Purple and fine Linen, and fared ſumptuouſly every Day:

20. And there was a certain Beggar, named Lazarus, *(i. e. one without help)* which was laid at his Gate full of Sores;

21. And deſiring to be fed with the Crums which fell from the rich Man's Table *(but was denied them*;*)* moreover, the Dogs *(being more compaſſionate than the rich Man's Servants)* came, and licked his Sores.

22. And it came to paſs, that the [i] Beggar i
died, and was carried by the Angels *(who are miniſtring Spirits to good Men)* into Abraham's Boſom; the rich Man alſo died, and was buried:

23. And in Hell he lift up his Eyes, being in Torments, and ſeeth Abraham afar off, and Lazarus in his Boſom:

24. And he [k] cried, and ſaid, Father A- k
braham, have mercy on me, and ſend Lazarus, that he may dip the tip of his Finger in Water, and cool my Tongue, for I am tormented in this Flame.

25. But Abraham ſaid, Son, remember that thou in thy life-time receiveſt thy good things, and likewiſe Lazarus evil things; but now he is comforted, and thou art tormented.

26. And beſides all this, [l] between us and l
you, there is a great Gulf fixed, ſo that they who would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence; *(i. e. good Men have all their Evils, and bad Men all their good things in this Life*; *and hereafter the Happineſs of the one, and the Miſery of the other, will be unchangeable.)*

27. Then he ſaid, I pray thee therefore, Father, that thou wouldſt ſend him to my Father's Houſe;

28. For I have five Brethren, *(and am deſirous)* that he may teſtify to them, *(the Happineſs of the Bleſſed, and the Miſery of the Wicked)* leſt they alſo come into this place of Torment.

29. And Abraham ſaith to him, They have Moſes and the Prophets *(to teſtify to them theſe things)* let them hear *(and obey)* them.

30. And he ſaid, Nay, Father Abraham, *(they prevailed not with me, and therefore may not do ſo with them*;*)* but if one went to them from the dead, *(I ſuppoſe)* they will repent.

31. And he ſaid *(again)* to him, If they [m] hear *(i. e. obey)* not Moſes and the Pro- m
phets, neither will they be perſuaded, though one aroſe from the dead, *(to preach Repentance to them*; *for he could come with no greater Authority, deliver no better Motives to Repentance, and he could give them no greater Aſſurance of the Truth of what he ſaid, than they did.)*

Annotations on Chap. XVI.

a Ver. 1. Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, *And he ſaid alſo to his Diſciples*;] *i. e.* not only to the Twelve, but to thoſe, who followed him, attending on his Doctrine, as did the *Publicans* and *Sinners*, Chap. xv. 1.

Ibid. Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον, *&c. There was a rich Man who had a Steward, and he was accuſed to him as waſting his Goods.*] *Kimchi* on *Iſaiah* xl. ſaith, "The "Fruits

" Fruits of the Earth are like a Table " ſpread in an Houſe; the Owner of this " Houſe is God; Man in this World is, as " it were, the Steward of the Houſe, into " whoſe Hands his Lord had delivered all " his Riches; if he behave himſelf well, " he will find Favour in the Eyes of his " Lord; if ill, he will remove him from his " Stewardſhip." And ſo the ſcope of this Parable ſeems to be this, That we are to look upon ourſelves, not as Lords of the good things of this Life, ſo as to get, and uſe them at our Pleaſure, but only as Stewards, who muſt be faithful in the Adminiſtration of them.

c Ver. 8. Καὶ ἐπῄνεσεν ὁ Κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν, *And the Lord commended the unjuſt Steward, that he had done wiſely*;] *i. e.* diſcreetly, according to the Wiſdom of the Men of this World, whoſe Concern is only for the good things of this Life; he commended him as we do ſuch Perſons, when we ſay, Such a one *is a ſhrewd Man for the World, he underſtands well the way of dealing in it:* he commends him not abſolutely as a fit Example to be followed in this Injuſtice, Fraud, and waſting of his Maſter's Goods, but comparatively, as being worthy to be ſo far imitated by the Children of Light, as to make this their chief Concern, that, when by Death they are removed from their Stewardſhip, *they may be received into everlaſting Habitations*, or into *an Houſe not made with Hands, eternal in the Heavens*, 2 Cor. v. 1. This being an Inſtruction needful for them, becauſe the *Children of this World are wiſer* in their Care to make Proviſions for themſelves, *than are the Children of Light*, *i. e.* they who enjoy the Light of the Goſpel, to make Proviſions εἰς γῆρεαν αὐτῶν, *for their Age*, to ſecure the true Riches, and the celeſtial Habitations prepared for them.

d Ver. 9. Κἀγὼ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, *I ſay therefore unto you, Make to yourſelves Friends of the Mammon of Unrighteouſneſs.*] That *the Mammon of Unrighteouſneſs* is the falſe Mammon, according to the common Import of the Word ἀδικία, for Falſhood, [of which ſee *Jer.* xxvii. 15, 29, 31. and the Note on 1 *Cor.* xiii. 6.] may be gathered from the *true Riches* oppoſed to it, *ver.* 11. But then it remains to be required, whether it be called here the Mammon ἀδικίας, or falſe Mammon, becauſe it deceives them who truſts to, and ſeek for ſatisfaction from it, and comparatively to the *true Riches*; or elſe as the unjuſt *Steward* is ſtyled οἰκονόμος ἀδικίας, *unjuſt*, becauſe he betrayed his Truſt, and dealt falſly with his Maſter; to which ſenſe the preceeding *Verſe* and the *Parable* ſeem plainly to direct, and the uſe of the Phraſe *Mammon Diſhekar*, in the *Targumiſts*, do conſtrain us to interpret it, as being uſually put for Gain gotten by Unfaithfulneſs to our Truſt, or Falſeneſs in the diſcharge of our Office. So of the Sons of *Eli* it is ſaid, that they had reſpect to *Mammon Diſhekar*, *the Mammon of Falſhood*, 1 Sam. viii. 3. and chap. xii. 3. *Samuel* enquires from whoſe hand have I received *Mammon Diſhekar?* and 2 *Sam.* xiv. 14. A juſt Judge will not receive *Mammon Diſhekar*. So *Prov.* xv. 27. He deſtroys his Houſe, who heaps up to himſelf *the Mammon of Falſhood:* See to the ſame ſenſe *Iſai.* v. 23. — xxxv. 15. *Ezek.* xxii. 27. *Hoſ.* v. 11. *Amos* v. 12. But then, whereas it is hence inferred, that our Lord here ſpeaks of making Reſtitution of ſuch Goods, and ſpending ſome of the remainder in Acts of Charity; which, when *Zaccheus* had reſolved to perform, *Chriſt* ſaith, *This Day is Salvation come to this Houſe*, chap. xix. 9. Though this be a good ſenſe, and fit to be preached to thoſe *Publicans* and *Sinners* who came to attend upon his Doctrine, yet it is not neceſſary; for *Chriſt*'s Intendment may be only this, to adviſe his Followers to be ſo far from getting Wealth by ſuch Unfaithfulneſs and Falſhood, as the Men of the World do, as rather to expend what Providence hath entruſted them with, in acts of Charity and Mercy, that ſo they may lay up for themſelves Treaſures in the Heavens, or be received into Heaven when they die; for ἐκλείπειν bears this ſenſe in *Scripture*. So *Gen.* xxv. 8. ἐκλείπων ἀπέθανεν Ἀβραὰμ, *Abraham gave up the Ghoſt, and died*; Jer. xlii. 17. ἐκλείψουσι ἐν τῇ ῥομφαίᾳ, *they ſhall die by the Sword*, and *ver.* 22. ἐν λιμῷ ἐκλείψετε, *ye ſhall die by the Peſtilence*; Wiſd. v. 13. ἕτως κἀ ἡμεῖς γενόμενοι ἐξελιπομεν, *ſo we are born to die.* See *Gen.* xxxv. 29.--xlix. 33. *Job* xiii. 19. *Pſal.* ciii. 10. *Iſai.* xxxviii. 12. *Jer.* ix. 10. — xliv. 12, 18, 27. *Lam.* i. 20. *Zeph.* i. 2, 3. *Pſal.* lxxiii. 19. — lxxxix. 7, 9. — ci. 4. Δέξωνται ὑμᾶς, *they may receive you*, is impersonally put for *you may be received.* So *Luke* vi. 38. *give, and* δώσουσιν, *it ſhall be given into your Boſoms*; chap. xii. 20. τὴν ψυχήν σου ἀπαιτοῦσιν, *thy Soul ſhall be required.*

e Ver. 12. Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ γένεσθε, τὸ ὑμέτερον τις ὑμῖν δώσει, *And if you have not been faithful in that which is another's, who will give you that which is your own?*] The eleventh Verſe ſeems to bear this ſenſe: If you have not been faithful in thoſe temporal Concerns, which miniſter Temptations to Unrighteouſneſs, but have either ſought to obtain them by Fraud and unfaithful Dealings, when they have been committed to your Truſt, or by *withholding more than is right*, or that which the great Lord of them required you to expend upon his needy Servants, how can you reaſonably expect the true Riches, which are only promiſed to the upright and charitable Perſon? And again: If you have been thus unfaithful in thoſe things which you cannot properly call your own; becauſe they may, by various Accidents, be devolved on, and muſt at laſt be left to others, what reaſon have you to expect that which is your own, as being the Inheritance of the Children of Light, and that which they are to enjoy for ever? where the Concerns

cerns of this World are ſtyled ἀλλότρια, *things which belong not to us*; becauſe we have no aſſurance of the Enjoyment of them, and know that we muſt leave them to others; and this is ſaid agreeably to the Philoſophy of the *Heathens:* Thus in *Arian* the dying Man is ſaid τὰ ἀλλότρια ἀποδιδόναι, *to render up that which belongs to others*, lib. 1. c. 1. And every one is bid, τὰ ἴδια τηρεῖν, τῶ ἀλλοτρίων μὴ ἀντιποιεῖσθαι, *to keep that which is in his Power, and not deſire external things*, l. 2. c. 16. p. 215. and l. 3. c. 24. we are taught that *the things we may be hindered of, or which may be taken from us, are* τὰ ἀλλότρια; *and ſo*, ſaith he, *are all thoſe things which we muſt leave to others, or reſtore them to God that gave them*, l. 4. c. 5. So *Hermes* l. 3. Sim. 1. τί εἰς τὴν ἀλλοτρίαν ἑτοιμάζομεν ἀγροὺς, οἰκοδομὰς, *Why do we, who know the City in which we are to dwell, prepare for ourſelves, Fields, Houſes*, &c. *in another City? this being a ſign that we expect not to return to our own City, to the Jeruſalem above*; which is here ſtyled by St. *Luke* our own, by *Hermes* ἡ πόλις ἡμῶν, becauſe prepared for, and promiſed to us Chriſtians; here we are only Travellers, there is our City, *Philip.* iii. 20. here we are only *Diſpenſers*, there *Heirs*; here we enjoy things for a ſeaſon, there for ever.

f Ver. 13. Οὐδεὶς οἰκέτης δυσὶ κυρίοις δουλεύειν, &c. *No Man can ſerve two Maſters, ye cannot ſerve God and Mammon.*] The coherence of theſe words ſeems to lie thus: I have juſt reaſon to caution you thus againſt that affection to the World, which obſtructs your Charity, and tempts you by Fraud, and Falſhood, to acquire it; becauſe it will not permit you to love God truly, or to be faithful Servants to him; and whereas you covetous *Phariſees* deride me for this Doctrine, *ver.* 14. as thinking yourſelves highly favoured of God for other Things, *viz.* your long Prayers, your Waſhings, your exactneſs in paying Tythes, your niceneſs in obſerving your vain Traditions, and your ſeparation from the Men of the World, know, that however you may think well of yourſelves upon theſe accounts and highly be eſteemed of others, whilſt ye continue covetous and full of *Rapine and Uncleanneſs*, Matth. xxiii. 25. *Hypocriſy and Injuſtice*, v. 27. ye are abominable in the Sight of God.

g Ver. 16, 17, 18. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου, &c. *The Law and the Prophets were until John, ſince that time the Kingdom of God is preached, and every one preſſeth into it.*] Here the Coherence ſeems to run thus. It is not to be wondered that you now hear, from *John* and me, higher Precepts of Charity, and Contempt of the World than you find in the Law or *Prophets*, who moved you to your Duty by the Promiſes of temporal Bleſſings in the Land of *Canaan*; ſince now the Kingdom of Heaven is preached, and every one, that enters into it, forces his way by breaking through the Love of temporal Concerns, and ſenſual Pleaſures: For, to give you another inſtance of like nature, whereas the Law admitted of Divorces at the Pleaſure of the Husband, by reaſon of *the Hardneſs of your Hearts*, the Goſpel forbids this now on any other Score, than that of *Fornication*, which from the Nature of the Sin diſſolves the Marriage; yet that you may not cavil at me as a Diſſolver of the Law, I declare that all the moral Precepts of it ſhall obtain, and be of perpetual Obligation under the Goſpel Diſpenſation.

Ver. 19. Ἄνθρωπος πλούσιος ἦν, *There was a rich Man*, &c.] That this is only a Parable, and not a real Hiſtory of what was actually done, is evident, (1.) Becauſe we find this very Parable in the *Gemara Babylonicum*, whence it is cited by Mr. *Sheringham*, in the Preface to his *Joma*. (2.) From the Circumſtances of it, *viz.* the rich Man's *lifting up his Eyes in Hell*, and *ſeeing Lazarus in Abraham's Boſom*, his Diſcourſe with *Abraham*, his Complaint of being *tormented with Flames*, and his deſire that *Lazarus* might be ſent *to cool his Tongue*; and if all this be confeſſedly *Parable*, why ſhould the reſt, which is the very Parable in the *Gemara*, be accounted Hiſtory? As for the Judgment of *Antiquity* in this caſe, they who owned this as an Hiſtory, owned the whole ſo to be, thinking the Soul to be corporeal, as *Tertullian* did, and that there was διαφορὰ καλὰ τὰς μορφὰς, *ſome Diſcretion, or Reſemblance of Men as to their Shapes after Death*, which was the Sentiment of (a) *Irenæus*, proving from this very Inſtance, That Souls, when they have put off the Body, *do yet* characterem corporum cuſtodire, *preſerve the Shape, or Character of the Body*, to which they were united, as (b) *Tertullian* before from the ſame inſtance had inferred, effigiem animæ, & corporales lineas, *the Shape, and corporeal Lineaments*, and alſo corporalitatem animæ. Much as (c) *Theſpeſius* returning to Life repreſents τὰ τῶν ψυχῶν χρώματα, *the Colours of Souls*, and ſaith that there be ἕλαι καὶ μώλωπες ἐπὶ τῶν παθῶν ἑκάστου, *Ulcers and Scars of their Paſſions left upon them by which they are diſcerned*; whereas they, who renounced theſe Opinions, as falſe, and ridiculous, declared that this was not an *Hiſtory*, but only a Repreſentation, (d) *That after the Separation of the Soul from*

h

(a) L. 3. c. 62. (b) L. de An. c. 7. 9. (c) Plutarch. de his qui ſero, p. 565.

(d) Παραβολὴ καὶ τοῦτο, ἀλλ' ἐκ ὧν τινες ἀνοήτως ἂν οἴοι εἶεν πράγμα ἔστιν ἤδη γεγονός. Theoph. Ἔστι δὲ τὸ περὶ τοῦ Λαζάρου καὶ τοῦ πλουσίου διήγημα ὑποτύπωσις λόγου διδασκαλίαν ἔχοντος τοῦ μὴ δύνασθαι μετὰ τὴν ἐκ τοῦ σώματος ἔξοδον, τῆς ψυχῆς κατὰ προνοίαν τινὰ ἢ σπουδὴν ὠφελείας τινὸς τυχεῖν τοὺς ἀνθρώπους. Pſeudo-Juſt. q. 63. Οὔτε γὰρ περὶ τῆς ἀναστάσεως τῶν ἑκάστῳ βεβιωμένων ἀνταπόδοσις γίνεται. ibid. Theoph. ibid. Vide Suicerum in voce Λάζαρος.

from the Body, ſhe could receive no Advantage from any Man, and that *'twas fooliſh to think it an Hiſtory*; and this they alſo gather; becauſe there was to be no future Retribution before the general Reſurrection. And whereas againſt this it is objected that the proper Name *Lazarus* ſhews it to be an Hiſtory; it is anſwered, that the Name *Lazer* being only the Contraction of *Eliezer*, is the ſame with *Ani Achad*, a poor Man in the *Gemara*, as being in ſenſe ἀβόηθος, *one that hath no help*, or one who hath God only for his help. Note,

2*dly*, That tho' this Parable contains ſomething ſuitable to the Opinion of the *Jews* touching the ſtate of Souls after Death, yet doth it not reſpect their ſtate immediately after Death, but the Puniſhments that wicked Men are to ſuffer after the Reſurrection of the Dead, or ἐν ἐσχάτῃ ἡμέρᾳ, *at the laſt Day*, ſaith *Theophylact*. For, as *Cicero* ſays of the Fables, by which the Poets repreſent the Puniſhments of evil Souls, that corpora cremata cum ſcirent, tamen ea fieri apud inferos fingebant, quæ ſine corporibus nec fieri poſſint, nec intelligi, *tho' they know their Bodies have been burnt, yet they do repreſent them ſuffering ſuch things in the infernal Regions, which neither can be done or ſuffered, or even underſtood to be ſo without Bodies.* So it is plainly here in the forementioned Inſtances produced to prove this a Parable.

i Ver. 22. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, &c. *And it came to paſs that the Beggar died, and was carried by the Angels into Abraham's Boſom.*] Here are two things ſaid agreeably to the Tradition of the *Jews* touching good Men, which was, (1.) That their Souls were *in the Garden of Eden, in Paradiſe*, or *in Abraham's Boſom*; thus of R. *Judah*, when he died they ſay, *this day he ſits in Abraham's Boſom*, See *Lightfoot* on the place; and (e) *Joſephus* ſaith of good Men, that they are gathered εἰς παλαιῶν χορὸν, *to the Region of the Patriarchs*, and that *Abraham, Iſaac, and Jacob* do ὑποδέχεσθαι, *receive their Souls.* (2.) That they are carried thither by good Angels; ſo the *Targum* on *Cant.* iv. 12. ſaith, *No Man hath Power to enter into the Garden of Eden, but the Juſt, whoſe Souls are carried thither by the Hand of Angels.* See *Cartw.* on *Luke* ii. 29. *p.* 2994. they add, that, when evil Men die, *the evil Angels come and ſay, there is no Peace to the Wicked.* So Dr. *Lightfoot* here, and in like manner *Socrates* in (f) *Phæd.* ſaith λέγεται *it is reported that as ſoon as any Man dies, every one's Demon, whom he choſe to himſelf whilſt he lived, brings him to a certain place where all are to be judged, and then he goes to Hades,* μετὰ ἡγεμόνος ᾧ προσέταχται τὸν ἐνθένδε ἐκεῖσε πορεύεσθαι, *with the Governour to whom it was appointed to bring them that depart hence to thoſe places.*

k Ver. 24. Καὶ αὐτὸς φωνήσας εἶπε, πάτερ Ἀβραὰμ ἐλέησόν με, *And he cried and ſaid, Father Abraham, have Mercy on me.*] As the *Baptiſt* taxeth their vain Imaginations in hoping to be preſerved from divine Judgments whilſt they lived, becauſe they were *the Children of Abraham*; ſo our Lord here may perhaps ſtrike at a like Imagination got among them, that *Hell-fire had no Power over the Sinners of Iſrael, becauſe Abraham and Iſaac came down thither to fetch them thence*; See the Note on *Rom.* ii. 13. declaring even from the Mouth of *Abraham* that no help was by them to be expected from him, when they were in that place.

Ver. 26. Μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα l ἐστήρικται, *Betwixt us and you there is a great Gulf fixed, ſo that none can paſs to us from thence.*] The words ſeem plainly to refute the Opinion of *Origen*, that there would come a time when the Puniſhments of the Wicked would have an end, and they ſhould at laſt live with God, and his Saints.

Ver. 31. Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκού- m σουσιν, &c. *If they hear not Moſes, nor the Prophets, they would not be perſuaded tho' one roſe from the Dead.*] *If they hear not, i. e.* obey not *Moſes and the Prophets*, whom they own to be Perſons ſent from God, and delivering his Meſſage, one riſing from the Dead would not perſuade them to break off their Iniquities; for he could come with no greater Authority than they did, he could deliver no other Meſſage to the Sinner than they had done, that *if they turned not from their evil ways they ſhould die*, and be obnoxious to *eternal Shame and Miſery*, Dan. xii. 2. he could give them no more aſſurance of the Truth of what he ſaid, than did the word of that God who cannot lie; no reaſon therefore could be conceived why they ſhould hearken to one riſen from the Dead, and calling them to Repentance, rather than to thoſe *Prophets* whom they acknowledged to be ſent from God. And of this we have a clear inſtance in the Reſurrection of our Lord from the Dead; for of this they had the Teſtimony of our Lord's Predictions, of their own *Prophets*, of the Guards that kept the Sepulchre, of their own Senſes, of the *Apoſtles* and five hundred Witneſſes, and all this confirmed by the miraculous Effuſions of the Holy Ghoſt on thoſe that believed on him, and a continual Throng of Miracles wrought in his Name, and yet all this was inſufficient to reclaim that wicked Generation from their Infidelity, and to provoke them to Repentance. The practical Obſervations made from this *Parable* are,

1*ſt*, That this rich Man is not accuſed of getting Riches by Injuſtice, but only of faring deliciouſly and luxuriouſly, with the neglect of others oppreſſed with Miſery, and Want, before his Eyes. How then will many Chriſtians eſcape the ſame place of Torments who indulge to the ſame Luxury, and carnal Pleaſures, and are as little touched with an affectionate ſenſe of the Wants and Miſeries of others?

2*dly*, That they who have their good things in this Life, *i. e.* that which they chiefly valued, purſued, and delighted in whilſt they lived here, are to expect no Comfort, nothing but evil, after Death.

CHAP.

(e) De Maccab. p. 1097. 1102. (f) P. 80. B.

CHAP. XVII.

1. THEN ſaid he to his Diſciples, it is impoſſible, *(through the unreſtrained Wickedneſs of Men)* but that Offences will come *(i. e. things will be ſaid, and done, which will hinder ſome from embracing, and cauſe others to fall off from the Faith)* but wo to him through whom they come;

2. It were better for him that a Milſtone were hanged about his Neck, and he caſt into the Sea, than that he ſhould *(thus)* offend one of theſe little ones *(that believe in me.)*

3. Take heed *(therefore)* to yourſelves *(that ye be not guilty of any degree of this Offence; and therefore)* if thy brother treſpaſs againſt thee, rebuke him; and if *(upon his Reproof)* he repent, forgive him;

4. And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent *(of what I have done againſt thee)* thou ſhalt *(as oft)* forgive him.

5. And the Apoſtles ſaid to the Lord,
a [a] Increaſe our Faith, *(that ſo we may be enabled to perform thoſe Duties contrary to Fleſh and Blood, or that we may more ſucceſsfully miniſter to the Welfare of Souls without Offence.)*

6. And the Lord ſaid, If ye had Faith as a Grain of Muſtard Seed, ye might ſay to this Sycamine Tree, be thou plucked up by the Root, and be thou planted in the Sea, and it ſhould obey you; *(i. e. the leaſt ſincere, and active Faith, would enable you to do the moſt difficult things in order to the promotion of the Chriſtian Faith.)*

7. But *(then)* which of you having a Servant plowing, or feeding Cattle, will ſay to him by and by, when he is come from the Field, Go and ſit down to Meat?

8. And will not rather ſay to him, Make ready wherewith I may ſup, and gird thyſelf and ſerve me, till I have eaten and drunken, and afterward thou ſhalt eat and drink.

9. Doth he thank that Servant, becauſe he did the things that were commanded him? I trow not.

10. So likewiſe you, when ye ſhall have
b done [b] all thoſe things, which are commanded you, ſay, we are unprofitable Servants, we have *(only)* done that which was our Duty to do; *(i. e. whereas the performance of the greateſt things, which I your Maſter do require, may ſeem to you a very eminent piece of Service, know, that in obeying all my Precepts, you only do the Office of good and faithful Servants, obeying the Commands of your great Maſter as ye ought to do, and ſo muſt look on the Reward promiſed, not of Debt, but of Grace?)*

11. And it came to paſs, as he went to
c Jeruſalem, that he paſſed through the [c] midſt *(or confines)* of Samaria and Galilee;

12. And as he entred into a certain Village, there met him ten Men that were Lepers, which ſtood afar off;

13. And they lifted up their Voices, and ſaid, Jeſus, Maſter, have Mercy on us, *(and heal us.)*

14. And when he ſaw them, he ſaid to them, [d] Go ſhew yourſelves to the Prieſts, d
(as when a Cure is wrought the Lepers are to do by the Law, Lev. xiv. 2.) and it came to paſs that as they went they were cleanſed;

15. And one of them when he ſaw that he was healed, turned back, and with a loud Voice glorified *(or praiſed)* God;

16. And fell down on his Face at his *(i. e. Chriſt's)* Feet, giving him thanks; and he *(who did this)* was a Samaritan:

17. And Jeſus anſwering, ſaid, Were there not ten cleanſed *(doubtleſs there were)* but where are the *(remaining)* nine *(of them?)*

18. There are not found *(any of them)* that returned to give Glory to God, ſave this Stranger;

19. And he ſaid to him, Ariſe, go thy way, thy Faith hath made thee whole.

20. And when he was demanded of the Phariſees, when the Kingdom of God ſhould come, he anſwered them, and ſaid, The Kingdom of God cometh not with [e] Obſer- e
vation, *i. e. (with outward Pomp and Splendor, viſible in earthly Kingdoms;)*

21. Neither ſhall they *(have need to)* ſay *(of it)* Lo here, or lo there *(it is)* for behold the Kingdom of God is [f] within *(already* f
among) you;

22. And he ſaid to his Diſciples *(or Followers)* the day will come when ye *(of this Nation)* ſhall deſire to ſee [g] one of the days g
of the Son of Man, *(the Meſſiah coming to deliver Iſrael,* chap. iv. 21.) and ye ſhall not ſee *(one of them)* it.

23. And *(when)* they ſhall ſay to you, See here, or ſee there *(for him)* go not after them, nor follow them:

24. [h] For as the Lightning that lightneth h
out of the one part under Heaven, ſhineth to the other part under Heaven ſo *(viſible)* ſhall alſo the *(coming of the)* Son of Man be in his day.

25. But firſt he muſt ſuffer many things, and be rejected of this Generation;

26. And as it was in the Days of Noe, *(a Preacher of Righteouſneſs to the old World)* ſo ſhall it be alſo in the days of *(the coming of)* the Son of Man;

27. They *(then)* did eat, they drank, they married Wives, they were given in Marriage, *(not expecting the threatned Judgments)* until the Day that Noe entred into the Ark, and the Flood came and deſtroyed them all.

28. Likewiſe alſo as it was in the days of Lot, they did eat, they drank, they

bought, they ſold, they planted, they builded.

29. But the ſame day that Lot went out of Sodom, it rained Fire and Brimſtone from Heaven, and deſtroyed them all.

30. Even thus ſhall it be in the day when the Son of Man is revealed; (*a ſudden and unexpected Deſtruction ſhall then fall upon the Men of this Nation.*)

31. In that day, he that ſhall be upon the Houſe top, and his Stuff in the Houſe, let him not come down to take it away; and he that is in the Field, let him likewiſe not return back (*i. e. let him endeavour to eſcape without delay, or ſtaying to cărry his Goods with him.*)

i 32. [i] Remember (*therefore*) Lot's Wife, (*what her delay, and looking back brought upon her.*)

33. Whoſoever ſhall ſeek to ſave his Life, (*by Apoſtacy from the Faith*) ſhall loſe it, and whoſoever ſhall loſe his Life (*for my ſake*) ſhall preſerve it.

34. I tell you, in that Night there ſhall be two Men in one Bed, (*ſo remarkable ſhall be the Providence of God in preſerving his faithful Servants, that*) the one (*of them*) ſhall be taken (*away by Death*) and the other ſhall be left (*ſafe.*)

35. Two Women ſhall be grinding together, the one ſhall be taken, and the other left.

36. Two Men ſhall be in the Field, the one ſhall be taken, and the other left.

37. And they anſwered, and ſaid to him, Where Lord (*ſhall this be?*) And he ſaid to them, [k] Whereſoever the Body is, thither will the Eagles be gathered together; (*i. e. whereſoever the Jews are, there will the Roman Army, whoſe Enſign is the Eagle, come to deſtroy them.*) k

Annotations on Chap. XVII.

a Ver. 5. Πρόσθες ἡμῖν πίστιν, *Increaſe our Faith.*] In the beginning of this Chapter, our Lord requires his *Apoſtles* to be careful, that they do not offend one of his little ones; 2*dly*, To be ſo charitable to their offending Brother, as to rebuke him for his Sins; and, 3*dly*, To pardon their offending Brother, tho' he ſhould daily multiply his Provocations, provided that he only ſay unto them, *I repent*, *ver.* 4. Now theſe three Duties of an inoffenſive Converſation, fraternal Correction, and full Forgiveneſs of a Brother daily multiplying freſh Indignities, and Provocations, being ſo difficult, and contrary to their natural Inclinations, and Faith being the Foundation of all Chriſtian Virtues, the *Apoſtles* in order to the Performance of theſe Duties beg the Increaſe of Faith. Moreover, ſeeing Faith is wrought in the Heart, which God alone can ſearch, and can immediately work upon, by thus repairing to Chriſt to increaſe their Faith, they muſt aſcribe to him, as *Woltzogenius* here confeſſeth, a Divine Virtue, which being proper to the Deity, and incommunicable to a finite Nature, muſt conſequently ſhew that Chriſt had in him a divine Nature.

Ver. 10. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, &c. *So likewiſe you, when you have done all Things that are commanded you, ſay, that we are unprofitable Servants, for we have done that* (only) *which it was our Duty to do.*] Here Chriſt deſtroys two Doctrines of the *Schools*, the Merit of good Works, and Works of Supererogation. For, (1.) we being in reſpect of God *unprofitable Servants*, (*for can a Man be profitable to God, as he that is wiſe may be profitable to himſelf? is it any Advantage to him that we are righteous, or is it Gain to him that we make our ways perfect?* Job xxii. 2, 3. *If thou be righteous, what giveſt thou him, or what receiveth he at thy hands?* Chap. 35. 7. *ſeeing thy Goodneſs reacheth not him*, Pſal. xvi. 2.) ſure we cannot merit from him by doing that, which is unprofitable to him: 2*dly*, Becauſe we only can do that, which is our Duty to perform; for (1.) We are all God's Servants: Now it being the Duty of a Servant to do all his Maſter's Pleaſure, and what he hath declared to be grateful to him, and this being only miniſterium ſervi, *the proper Buſineſs of a Servant*, which he lies under a neceſſity of doing, that he may pleaſe his Lord, even reaſon ſhews he cannot put it to account to his Superiour, or be ſuppoſed to merit by it as (a) *Seneca* grants, and that it may not be ſaid that this is the condition only of Slaves, and not of Servants in the general, which we all are to God and Chriſt, 1 *Cor.* vii. 22. *Rom.* xiv. 4. *Coloſſ.* iii. 24. *Eph.* vi. 9. it is to be obſerved from theſe words, οὕτω καὶ ὑμεῖς, *ſo alſo ye*, that Chriſt ſpeaks this to his Diſciples, who are not to be reckoned as his Slaves, but Servants, whoſe Duty it was to have *their Loins girt, and their Lamps burning*, upon that account, *Luke* xii. 35, 36. who therefore doing all that he required, were ſtill *unprofitable Servants*, in the Senſe forementioned, and did only what they ought. Chriſt therefore here ſeems to ſpeak to them thus, It is the Duty of Servants after they have done their Work in the Field, to miniſter to their Lord as he ſhall require, and when they have done what he requires; they for that Service merit not ſo much as thanks; becauſe they only do their Duty: if then I treat you more liberally, rather as Friends than Servants; if I condeſcend to miniſter to you, *Luke* xii. 37. and place you *over all that I have*, ver. 44. you are not to imagine that I am indebted to you, or owe you ſuch

(a) *Miniſterium eſſe ſervi, quem conditio ſua eo loco poſuit, ut nihil eorum, quæ præſtat, imputet ſuperiori.——Si ſervo, quo minus in nomen meriti perveniat, neceſſitas abeſt.* Sen. de Ben. l. 3. c. 18.

ſuch Favours, but rather are to acknowledge, when you have done all, that you are ſtill unprofitable Servants, and only have performed your Duty. See here *Examen Millii in locum.*

c Ver. 11.—Διὰ μέσου Σαμαρείας καὶ Γαλιλαίας, *As he went to Jeruſalem, he paſſed through the midſt of Samaria and Galilee*] It is well known that *Samaria* lay betwixt *Galilee* and *Judea*, and ſo our Lord taking his Journey to *Jeruſalem*, muſt go firſt through *Galilee*, then through *Samaria*; why therefore is it here ſaid, that he paſſed *through Samaria and Galilee?* To this it may be anſwered, that בתוך in medio, is often the ſame as μεταξὺ, *between*, and ſo is διὰ, as διὰ νήσων, inter inſulas; ſo here the *Arabick* and *Syriack*, *between Samaria and Galilee*, *i. e.* between the Confines of both Countries, *Chriſt*, in this Journey, going to the *Scythopolitan* Bridge, ſaith *Lightfoot*, by which he paſſed into *Peræa*, and ſo on by *Samaria* into *Judea*.

d Ver. 14. Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι, *Go ſhew yourſelves to the Prieſt.*] By ſending them thus to the *Prieſts*, who were to make their Offerings in the Temple, *Chriſt* decides the Cauſe betwixt the *Jews* and the *Samaritans*, ſending the *Samaritan*, not to Mount *Gerizim*, but to *Jeruſalem.*

e Ver. 20. Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, *The Kingdom of God cometh not with Obſervation*;] *i. e.* not with that Royal Splendor, or worldly Pomp and Grandeur, which ſhall render it conſpicuous in the Eyes of the World, as you expect it ſhould; ſo that a Man may be able to ſay from the luſtre of its firſt Appearance, *Lo, it is here, or it is there.*

f Ver. 21. Ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν, *Behold, the Kingdom of God is within you*;] *i. e. amongſt you*; for it is certain that our Lord ſpeaks not of the Power it had gained over the Hearts of the *Jews*, and much leſs of the *Phariſees*, to whom he ſpeaks; but that the Kingdom of the *Meſſiah* began now to appear, and the Goſpel of the Kingdom was now preached among them; ſo that *Chriſt* ſays thus, This Kingdom, which you enquire after, as if it had not yet appeared, becauſe you ſee not that outward Splendor you expect when the *Meſſiah* comes, is even now among you, and is come unto you; ſo ἐντὸς ὑμῶν and ἐν ὑμῖν, are uſed frequently in the *Old Teſtament.* So *Gen.* xxiii. 9. *Give me it for a place of Burial* ἐν ὑμῖν, *among you.* See *ver.* 6. *Chap.* xxxiv. 10. ἐν ἡμῖν κατοικεῖτε, *ye dwell among us*; Exod. xvii. 7. *is the Lord* ἐν ἡμῖν; *among us, or not?* So *Joſh.* iii. 5. — ix. 22. *Mich.* iii. 11. Hence alſo it is evident, that the Kingdom here cannot ſignify *Chriſt*'s coming to deſtroy *Jeruſalem:* for, of that certainly the *Jews* did not think that it *ſhould ſuddenly appear*; of that our Lord could not ſay, *it was now among you*, or that *it came not with Obſervation*, it being attended with ſo many glorious Signs of their approaching Ruin, and the Preſence of the *Roman Army.*

g Ver. 22. Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε, *&c. And the days ſhall come, when you ſhall deſire to ſee one of the days of the Son of Man, and ſhall not ſee them.*] One of the days of the Son of Man ſeems here to ſignify the time of their Viſitation by him, *Chap.* xix. when he came to offer them all the Bleſſings of the Kingdom of God, upon their Faith and Repentance; this Offer, ſaith *Chriſt*, in your Extremity you will be glad to hear, but ſhall not hear it.

h Ver. 24. Ὥσπερ γὰρ ἡ ἀστραπὴ, *&c. For as the Lightning* (or Splendor) *ſhineth from one part of the Heaven to the other part under the Heaven*; *ſo ſhall alſo the* (coming of the) *Son of Man be in his day.*] *Chriſt* had told them, that the Kingdom of God was already come among them, and had appeared in the Purity of his Doctrine; and the Miracles, by which it was confirmed, though not with ſuch an outward Splendor, as might enable them to point it, and ſay, *Lo, it is here, or there*, ver. 20, 21. He tells them in the 25th verſe, that this Son of Man ſhould ſuffer, and be rejected by them, and ſo the Glory of it would be for a while eclipſed: And here, that after his Reſurrection it would ſhine with ſuch a freſh and glorious Brightneſs, by the Effuſion of the Holy Ghoſt on his Diſciples, as would render it equal to the Splendor of the Sun ſhining from one part of Heaven to the other, and cauſe it to be propagated almoſt as quick as Lightning through the World, ſo that there ſhall be no need to attend any Man, ſaying, *It is here, or there*, ſeeing it would be quickly and conſpicuouſly ſet up among all Nations, *Matth.* xxiv. 15. and that then this Son of Man, ſo faſtidiouſly rejected by them, would alſo appear ſuddenly and gloriouſly, to revenge upon them their Infidelity, and the Affronts, which they had offered to him.

i Ver. 32. Μνημονεύετε τῆς γυναικὸς Λώτ, *Remember Lot's Wife*;] what befel her for looking back to *Sodom*, leſt you likewiſe periſh in this Slaughter of the unbelieving *Jews*, by looking back to what you have in your Houſes, or in the Fields, *ver.* 31.

k Ver. 37. Ὅπου τὸ σῶμα, *&c. Where the Carcaſe is, there will the Eagles be gathered together*;] That is, wherever the *Jews* are, there will the Sword of the *Romans*,, whoſe Enſign is the *Eagle*, be ready to devour them, and their Army will aſſemble to deſtroy them.

CHAP. XVIII.

a 1. AND he ſpake a Parable to them, to this end, that Men ought [a] always to pray, and not to faint, (*or ceaſe from the performance of that Duty, becauſe they are not preſently heard*; See 2 *Cor.* iv. 1.)

2. Saying, There was in a City a Judge that

that feared not God, neither regarded Man, (*to do Juſtice, or to ſhew Mercy to him.*)

3. And there was a Widow in that City, and ſhe came to him, ſaying, Avenge me of (*or do me Juſtice againſt*) my Adverſary.

4. And he would not for a while; but afterward he ſaid within himſelf, Though I fear not God, nor regard Man, (*ſo as to be moved by either of thoſe Motives to do this*)

5. Yet becauſe this Widow troubleth me (*with her Importunity*) I will avenge her, (*or do her right*) leſt, by her continual coming, ſhe weary me.

6. And the Lord ſaid, Hear what the unjuſt Judge ſaith, (*on account of the Widow's Importunity*)

b 7. And ſhall not God [b] avenge his own Elect, (*i. e. Chriſtian Sufferers*) which cry day and night to him, though he bear long with them (*who afflict them, and ſo for a ſeaſon ſeemeth not to hear them?*)

8. I tell you, that he will avenge them ſpeedily (*after a little time*, Heb. x. 37. Rev.

c i. 1.) [c] Nevertheleſs, when the Son of Man cometh (*to do this*) ſhall he find Faith on the Earth, (*that he will come to execute this Vengeance on the Jews?*)

9. And he ſpake this Parable to certain, who truſted in themſelves that they were righteous, (*as the Phariſees generally did*;) and deſpiſed others, (*as they did the Publicans, counting them Sinners, unfit to be converſed with.*)

10. Two Men went up into the Temple to pray, the one a Phariſee, and the other a Publican:

d 11 The [d] Phariſee ſtood and prayed thus with (*by*) himſelf: God, I thank thee, that I am not as other Men are, Extortioners, Unjuſt, Adulterers, or even as this Publican, (*perhaps guilty of all theſe Crimes:*

12. *I am ſo far from theſe things, and ſo exact in my Duty, that I do more than is com-*

e *manded*; *for*) [e] I faſt twice in the Week; (*and*) I give Tithes of all I poſſeſs, (*even of Mint and Cummin*, Matth. xxiii. 23.)

f 13. And (*but*) the Publican [f] ſtanding afar off, would not lift up ſo much as his Eyes to Heaven, (*as judging himſelf unworthy ſo to do*) but ſmote upon his Breaſt, ſaying, God be merciful to me a Sinner.

14. I tell you (*that*) this Man went down to his Houſe juſtified, (*i. e. approved of God, and pardoned*) [g] rather than the other; for

g every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

15. And they (*who believed he was a true Prophet*) brought to him alſo Infants, that he would touch, (or *lay his Hands upon*) them (*and pray*, Matth. xix. 13.) but when his Diſciples ſaw it, they rebuked them (*that brought them.*)

16. But Jeſus (*being much diſpleaſed at this Action of his Diſciples*, Mark x. 14.) called them to him, and ſaid, Suffer little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of God.

17. Verily, I ſay to you, Whoſoever ſhall not receive the Kingdom of God (*with Affections, as free from covetous and vain-glorious Deſires*) as (*thoſe of*) a little Child, ſhall in no wiſe enter therein; (*his Love of Honour*, John v. 44. *and of the World*, ver. 24. *being great Obſtructions to it.*)

18. And a certain Ruler (*who had a good Opinion of him, and ſome religious Concern for future Happineſs*) aſked him, ſaying, Good Maſter, what ſhall I do to inherit eternal Life?

19. And Jeſus ſaid to him, Why calleſt thou me good? (*Seeing*) none is good ſave one, that is God; (*doſt thou own me as one commiſſionated by God to teach the way of Life? I will then do it from his Word*;)

20. Thou knoweſt the Commandments; (*viz.*) Do not commit Adultery, Do not kill, Do not ſteal, Do not bear falſe Witneſs, Honour thy Father and thy Mother; (*do this, and thou ſhalt live.*)

21. And he ſaid, all theſe have I kept from my Youth up.

22. Now when Jeſus heard theſe things, he ſaid to him, Yet lackeſt thou one thing, (*viz. an Heart ſo free from the love of Riches, as to be ready to part with them at my Command for heavenly Bleſſings*; *I therefore ſay to thee*) Sell all that thou haſt, and diſtribute (*it*) to the Poor, and thou ſhalt have Treaſure in Heaven, and (*then*) come, (*and*) follow me.

23. And when he heard this, he (*went away, and*) was very ſorrowful; for he was very rich, (*and unwilling to part from his Eſtate.*)

24. And when Jeſus ſaw that he was very ſorrowful, he ſaid, how hardly ſhall they that have Riches, (*and truſt in them*, Mark x. 24.) enter into the Kingdom of God?

25. For it is eaſier for a Camel (*or a Cable*) to go through a Needle's Eye, than for a rich Man (*thus affected to his Riches, that he cannot part with them for Treaſures in Heaven*) to enter into the Kingdom of God.

26. And they that heard (*this Saying*) ſaid, Who then can be ſaved?

27. And he ſaid, The things which are impoſſible with Men are poſſible with God; (*he can take off Mens Hearts from this Love of the World, though the Perſuaſions of Men cannot do it.*)

28. Then Peter ſaid, Lo, we (*thy Apoſtles*) have left all, and followed thee; (*what ſhall we have therefore?* Matth. xix. 27.)

29. And he ſaid unto them, Verily I ſay to you, there is no Man that hath left Houſe, or Parents, or Brethren, or Wife, or Children, for the Kingdom of God's ſake,

30. Who ſhall not receive manifold more in this preſent time, (*from the Joys of a good Conſcience, and of the Holy Ghoſt, the Senſe of God's Favour, and the Hopes of Treaſures in Heaven, and the Affection of good Chriſtians to him*) and in the World to come Life everlaſting.

31. Then he took to him the Twelve, and ſaid to them, Behold, we go up to Jeruſalem, and (*then*) all things that are written by

by the Prophets concerning the Son of Man, ſhall be accompliſhed:

32. For he ſhall be delivered to the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpit on:

33. And they ſhall ſcourge him, and put him to Death, and the third Day he ſhall riſe again.

34. And they underſtood none of theſe things; (*i. e. they knew not how to reconcile them with their apprehenſions of his Temporal Kingdom, and their Traditions, that the Meſſiah ſhould not die*, John xii. 34.) and (*ſo*) this Saying was hid from them, neither knew they the Things which were ſpoken.

35. And it came to paſs, that, as he was come nigh (Gr. *was nigh*) to Jericho, a certain blind Man (*named Bartimæus*) Mark x. 46.) ſat by the way-ſide begging, (*and another with him*, Matth. xx. 30.)

36. And hearing the Multitude paſs by, he aſked what it meant, (*i. e. what was the Reaſon of that Concourſe?*)

37. And they told him, that Jeſus of Nazareth paſſeth by.

38. And (*upon this*) he cried, ſaying, Jeſus, thou Son of David, (*whoſe Office it is to give ſight to the Blind*, Iſai. xxxv. 5.) have mercy on me.

39. And they that went before, rebuked him, (*ſaying*) that he ſhould hold his peace; but he cried ſo much the more, Thou Son of David, have mercy on me.

40. And Jeſus ſtood (*ſtill*) and commanded him to be brought to him: And when he was come near, he aſked him,

41 Saying, What wilt thou that I ſhall do to thee? And he ſaid, Lord, (*I deſire*) that I may receive my Sight.

42. And Jeſus ſaid to him, (*Thou ſhalt*) receive thy Sight, thy Faith hath ſaved thee, (*i. e. hath made thee whole*, Mark x. 52.)

43. And immediately he received his Sight, and followed him, glorifying God (*for his Mercy to him*;) and all the People when they ſaw it, gave praiſe (*alſo*) to God.

Annotations on Chap. XVIII.

a Ver. 1. ΠΡΟΣ τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐγκακεῖν, *That Men ought always to pray, and not to faint.*] Of the Notion of praying always, ſee Note on 1 *Theſſ.* v. 15. Here it ſignifies, not to pray oft every day, but to pray perſeveringly day after day, without giving off our Suit; and then μὴ ἐγκακεῖν will be, not to faint under the Preſſures and Perſecutions they ſuffered, either from the perſecuting *Jews*, or others by their inſtigation; from which they are here ſuppoſed to pray for Deliverance, *ver.* 7. or not to deſpond under them: For ἐγκακεῖν is not ſo properly to be ſlothful, *as malis ſuccumbere, animo concidere, malis cedere*, to faint and deſpond, ſay the *Lexicons*; and this eſpecially when it relates as here, to Tribulations. So *Eph.* iii. 13. μὴ ἐγκακεῖν ἐν θλίψεσι is well rendered, *not to faint under Tribulation*; and 2 *Cor.* iv. 16. οὐκ ἐγκακοῦμεν, *we faint not under thoſe Afflictions*, which make the outward Man periſh, but continue ſtedfaſt in the Faith; *ver*, 1. *We faint not*; though we are troubled on every ſide, and perplexed, we deſpair not of help from God, *ver.* 8. So *Gal.* vi. 9. μὴ ἐγκακεῖν, *not to grow weary of well-doing*, is μὴ ἐκλύειν, *not to faint*; which two things are put together in St. *Paul*'s Injuction to the *Chriſtian* Sufferer, *not to grow weary or faint in his Mind*, Heb. xii. 3. And ſo 2 *Theſſ.* iii. 13. μὴ ἐγκακεῖν, *not to be weary of well-doing*, being an Exhortation to them, who received the Word *with much Affliction*, 1 Theſſ. i. 6. and were in danger by them to *fall from their ſtedfaſtneſs*, chap. iii. 2, 3, 5. may reaſonably be ſuppoſed to have the ſame import.

b Ver. 7. Ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, τῶν βοώντων ἐν αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; *And ſhall not God avenge his Elect that cry unto him day and night, though he bear long with them?*] Here note,

1ſt, That the Elect in general ſignify all *Chriſtians* choſen out of the World through Faith in *Chriſt*, to be the Church and People of God: See Note on 2 *Pet.* ii. 9. When it relates particularly to the *Jews*, it ſignifies thoſe of them, who believed in *Chriſt*, and upon that account are ſtyled *the Election of Grace*, and abſolutely *the Election*, Rom. xi. 5, 7. under which Character St. *Peter* writes unto them, 1 *Pet.* i. 1. See Note on *Matth.* xxiv. 22. and this ſeems to be the import of the word here: For μακροθυμῶν ſome Copies read μακροθυμεῖ, and ſo *Interpreters* read the whole by way of Interrogation, *And will he be ſlack towards them? i. e.* towards his Elect, and this well agrees with the following Words, *I tell you, he will avenge them ſpeedily*; and with the Words ἐπ' αὐτοῖς, which have no other Subſtantive to refer to but the *Elect*; and with the like Paſſage, *Ecclus* xxxv. 17, 18, 19. *The Prayer of the Humble* (or Afflicted) *pierceth the Clouds; and till it come nigh he will not be comforted, and will not depart till the Moſt High ſhall behold to judge righteouſly, and execute Judgment. For the Lord will not be ſlack,* οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς, *neither will the Almighty be patient towards them, till he hath ſmitten aſunder the Loins of the Unmerciful, and repaid* ἐκδίκησιν, *Vengeance to the Heathen*; ver. 19. *till he hath judged the Cauſe of his People, and made them rejoice in his Mercy.*

Yet becauſe the common Reading is μακροθυμῶν, and becauſe Sinners, and eſpecially the unbelieving *Jews*, are reckoned as the Objects of God's Long-ſuffering, and not the *Elect*, as when St. *Paul* ſaith to them, *Deſpiſeſt thou the Riches of his Goodneſs, Patience, and Long-ſuffering?* Rom. ii. 4. and as Perſons, God *endureth with much Long-ſuffering*, chap. ix. 22. and St. *Peter* ſaith, *God was long-ſuffering towards them, not being willing they ſhould periſh, but ſhould all come to Repentance*, 2 Pet. iii. 9. others make the ſenſe

run

run thus, *Shall he who is thus long-ſuffering towards the worſt of Men, and the Perſecutors of his People, be ſlack to avenge the Cauſe of his People whom he loves, and to whoſe Prayers his Ears are always open?*

c Ver. 8. Πλὴν ὁ υἱὸς τ῀ ἀνθρώπ῀ ἐλθὼν ἆρ᾽ εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς, *Nevertheleſs, when the Son of Man comes, ſhall he find Faith upon the Earth?*] *i. e.* When the Son of Man comes to exerciſe this Vengeance on the *Jewiſh* Nation, How few ſhall he find in the *Jewiſh* Nation that will believe it? As for the unbelieving *Jews*, though *Chriſt*, and his Forerunner, had told them ſo frequently and plainly of their approaching Ruin; and tho' they had ſo many Signs of it, recorded in *Joſephus*, he tells us they were ſtill expecting Deliverance from God: And they, among them, who believed and profeſſed the *Chriſtian* Faith, being preſſed with continual Sufferings, began to *grow weary and faint in their Minds*, and to aſk, *Where is the Promiſe of his coming?* Yea, ſome of them began to *forſake the Aſſemblies of the Saints*, Heb. x. 25. and many of them became *Apoſtates*, and fell back to their old *Judaiſm*; ſo that all the Epiſtles directed to them are manifeſtly deſigned to keep them ſtedfaſt in the Faith. See the Preface to thoſe *Epiſtles*, and Note on 2 *Theſſ.* ii. 3.

d Ver. 11. Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν, *The Phariſee ſtanding by him,*] As fearing to be polluted by the Touch of the impure *Publican*, Luke vii. 39. on which account they had their frequent Waſhings when they came from the Markets, *Mark* vii. 4. He ſtanding thus, prays, *God, I thank thee*, (Thankſgiving being reckoned as one part of Prayer, 1 *Cor.* xiv. 15, 16. 1 *Tim.* ii. 1.) *that I am not as other Men are, nor as this Publican.* Here he offends, (1.) That he concludes himſelf good; becauſe he is not ſo bad as other Men: whereas he ſhould have done this only from the Evidence of his own Sincerity in Heart and Actions; it being only from this approving our own Works, that we can have *rejoicing in ourſelves, and not in another*, Gal. vi. 4. (2.) In judging ſo ill of others, many of whom he could have no certain knowledge of, and particularly in his Judgment on this *Publican*; from whoſe ſubmiſſive Geſture, and penitential Actions, he might have charitably concluded, that he came to the Temple with a true penitent Heart.

Ver. 12. Νηστεύω δὶς τ῀ σαββάτ῀, *I faſt twice in the Week.*] The publick and private Faſts of the *Jews* were upon the ſecond and fifth Day of the Week, *i. e. Monday* and *Thurſday*: And therefore the ancient *Chriſtians*, that they might not be out-done by them in any part of Devotion, in lieu of thoſe Days, choſe the fourth and ſixth Day of the Week for their Faſting Days: *Stationibus quartum & ſextum Sabbathi dicamus*, *Tert. de Jejun. c.* 14. *Can. Apoſt.* 61. *Conſt. Apoſt. l.* 5. *c.* 15. *c.* 20. *p.* 263. *l.* 7. *c.* 23. *Epiph. Hær.* 51. *n.* 26. *Expoſ. Fidei, n.* 22. *Philoſtorg. l.* 10. §. 12. *Pſeudo-Ignat. Ep. ad Philip.* §. 13. e

Ibid. *Theophylact* here notes of this *Phariſee*, that, in oppoſition to the Rapine and Injuſtice of others, he declares his Exactneſs in paying Tythes; and, in oppoſition to the Luxury and Adultery of others, his Care to keep under his Body, by faſting twice a Week.

Ver. 13. Ὁ δὲ τελώνης μακρόθεν ἑστὼς, *But the Publican ſtanding afar off.*] He ſtood afar off, perhaps in the Court of the *Gentiles*, looking upon himſelf unworthy to draw nigh to God, or to ſtand in the holy Place: he could *not lift up his Eyes to Heaven*, from the Senſe of the ſame Unworthineſs; he *ſmites upon his Breaſt*, puniſhing himſelf out of a deep Senſe of his Guilt; this being the Sign of a Mind vehemently afflicted, *chap.* xxiii. 48. And *Laſtly*, he humbly confeſſes, that he was a Sinner, and earneſtly begs Mercy; and therefore it is ſaid, f

Ver. 14. Καλέξη οὗτ@ δεδικαιωμέν@ εἰς τὸν οἶκον αὐτ῀, ἢ ἐκεῖν@, *He went down to his Houſe juſtified rather than the other.*] Here ἢ is again put for μᾶλλον ἢ. So *Hoſ.* ii. 7. καλῶς μοι ἦν τότε ἢ νῦν, *it was better with me than now*, Jonah iv. 3. 8. καλὸν τὸ ἀποθανεῖν ἢ ζῆν, *'Tis better for me to die, than live.* See Note on *Chap.* xv. 7. g

CHAP. XIX.

1. AND Jeſus entered (*into*) and paſſed through Jericho.

2. And behold there was a Man named Zaccheus, who was the chief among the Publicans, and he was rich:

3. And he ſought to ſee Jeſus, who (*i. e. what kind of Man*) he was; and could not for the Preſs; becauſe he was little of ſtature.

4. And he (*therefore*) ran before, and climbed up into a Sycamore Tree to ſee him; for he was to paſs that way.

5. And when Jeſus came to the place, he looked up, and ſaw him, and ſaid to him: Zaccheus, make haſte, and come down; for to day I muſt abide at thy Houſe:

6. And he [a] made haſte, and came down, and received him joyfully. a

7. And when they (*the Phariſees*) ſaw it; they all murmured, ſaying, That he was gone to be Gueſt with a Man that is a Sinner; (*thinking that a matter of Defilement and Reproach to him, not conſidering the Deſign on which Chriſt came into the World.*)

8. And Zaccheus ſtood (*up*) and ſaid to the Lord: Behold, Lord, (*not the fifth part only, but*) the [b] half of my Goods I (*now reſolve to*) give to the Poor; and if I have taken any thing from any Man by falſe Accuſation (*or Oppreſſion*, ſee Note on *Luke* iii. 14.) I (*will*) reſtore him four-fold, (*i. e. beyond the rigour of the Law.*) b

9. And

9. And Jeſus ſaid to him, This Day is Salvation come to this Houſe; (*Zaccheus having done like a true Convert*) for as much
c as he alſo is the [c] Son of Abraham, (*i. e. a Jew.*

10. *And this is ſuitable to the deſign of my coming, and juſtifies my eating and converſing with him;*) For the Son of Man is come to ſeek (*after*) and to ſave that, which was loſt.

11. And as they heard theſe things, he added, and ſpake a Parable, becauſe he was nigh to Jeruſalem, (*which ſhortly was to be the Scene of Miſery*, ver. 41, 42.) and becauſe they thought that the Kingdom of God (*or of the Meſſiah*) ſhould immediately appear.

12. He ſaid therefore, (*the Kingdom of*
d *God is like to*) a [d] certain Noble Man, (*who*) went into a far Country to receive for himſelf a Kingdom, and to return; (*and thus ſhall I go to Heaven, and be inſtalled in my mediatory Kingdom, and then return to execute the ſevereſt Judgments on this Nation, for their Non-proficiency.*)

13. And he called his Ten Servants, and delivered to them Ten pounds, and ſaid to them, Occupy till I come (*i. e. improve them till I come and take an account of your Proficiency.*)

14. But his Citizens (*the Jews*) hated him, and ſent a Meſſenger after him, (*diſclaiming and rejecting his Authority, and*) ſaying, We will not have this Man to reign over us.

15. And it came to paſs that, when he was returned, having received the Kingdom, then he commanded theſe Servants to be called to him, to whom he had given the Money; that he might know how much every Man had gained by trading:

16. Then came the firſt, ſaying, Lord, thy Pound hath gained Ten Pounds.

17. And he ſaid to him, Well (*done*) thou good Servant; becauſe thou haſt been faithful in a very little, have thou Authority over ten Cities, (*i. e. be thy Reward proportionable to the increaſe of thy Talent.*)

18. And the ſecond came, ſaying, Lord, thy Pound hath gained Five Pounds:

19. And he ſaid likewiſe to him, Be thou alſo over five Cities; (*i. e. be thy Reward anſwerable to the Improvement of thy Talent.*)

20. And another came, ſaying, Lord, behold here is thy Pound, which I have kept laid up in a Napkin, (*making no uſe of it*;)

21. For I feared thee; becauſe (*I judged*) thou art an auſtere Man; thou takeſt up what thou laidſt not down, and reapeſt that thou didſt not ſow, (*requiring an increaſe far exceeding what thou gaveſt.*)

22. And he ſaith to him, Out of thine own Mouth will I judge (*and condemn*) thee, thou wicked Servant; (*for*) thou (*owneſt that thou*) kneweſt, that I was an auſtere Man, taking up that I laid not down, and reaping what I did not ſow.

23. Wherefore then gaveſt not thou my Money to the Bank, (*i. e. didſt not thou improve my Talent*) that at my coming (*back*) I might have required, (*and received*) my own with Uſury (*or Improvement?*)

24. And he ſaid to them that ſtood by, Take from him the Pound, and give it to him that hath Ten Pounds.

25. And they ſaid to him, Lord, he hath Ten Pounds; (*but he anſwered, Therefore I give him more.*)

26. For I ſay to you, That to every one that (*improveth what he*) hath, ſhall be given (*more*;) and from him that hath not, (*ſo as to improve it*) even that he hath ſhall be taken away from him.

27. But thoſe mine Enemies (*of the Jewiſh Nation*) that would not I ſhould reign over them, bring hither, and ſlay them before me.

28. And when he had thus ſpoken, he went before (*his Diſciples*) aſcending up to Jeruſalem.

29. And it came to paſs, when he was come nigh to Bethphage and Bethany, at the Mount, called the Mount of Olives, he ſent two of his Diſciples,

30. Saying, Go ye into the Village over-againſt you, in which at your Entring, you ſhall find a Colt tied, whereon yet never Man ſat; looſe him, and bring him hither:

31. And if any Man aſk you, Why do ye looſe him? Thus ye ſhall ſay to him, (*We do it*) becauſe the Lord hath need of him.

32. And they that were ſent, went their way, and found (*all things*) even as he ſaid to them.

33. And as they were looſing the Colt, the Owners thereof ſaid to them, Why looſe ye the Colt?

34. And they ſaid, The Lord hath need of him; (*and then they let them go with him.*)

35. And they brought him to Jeſus; and they caſt their Garments on the Colt, and they ſet Jeſus thereon.

36. And as he went, they (*the Multitude*) ſpread their Cloaths in the way, (*as at the triumphant Entrance of a Prince.*)

37. And when he was come nigh (*to Jeruſalem, being*) even at the deſcent of the Mount of Olives, the whole Multitude of the Diſciples began to rejoice, and to praiſe God with a loud Voice, for all the mighty Works, which they had ſeen (*done by Chriſt*)

38. Saying, Bleſſed be he that cometh in the Name of the Lord, (*may*) Peace (*be procured by him to us*) in Heaven, and Glory (*to God who lives*) in the higheſt (*Place.*)

39. And ſome of the Phariſees from among the Multitude, ſaid to him, Maſter, rebuke thy Diſciples (*for theſe Acclamations.*)

40. And he anſwered, and ſaid to them, I tell you, that if theſe (*my Diſciples*) ſhould hold their Peace, the [e] Stones would imme- e
diately cry out; (*i. e. my Kingdom would be proclaimed by far more unlikely means.*)

41. And when he was come near, he beheld the City, and [f] wept over it. f

42. Saying, (*happy had it been for thee*) [g] if thou hadſt known, even thou, at leaſt g
in this thy day (*of Viſitation*, Luke i. 68.) the

things which belong to thy Peace, (*and Welfare*) but now (*through thy Infidelity*) they are hid from thine Eyes.

43. For the days ſhall (*ſhortly*) come upon thee, that thine Enemies ſhall [h] caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide:

44. And ſhall lay thee [i] even with the Ground, and thy Children within thee; and they ſhall not leave in thee one Stone upon another; becauſe thou kneweſt not (*i. e. didſt not improve aright, to Faith, and Repentance*) the time of thy Viſitation;

45. And he went into the Temple, and began to caſt out them that ſold therein, and them that bought.

46. Saying to them, It is written (*Iſa.* lvi. 7.) my Houſe (*ſhall be called, or*) is the Houſe of Prayer, but ye have made it (*by your fraudulent, covetous Dealings, and Extortions*) a Den of Thieves.

47. And he taught daily in the Temple; but the Chief Prieſts, and Scribes, and Chief of the People ſought to deſtroy him;

48. And could not find what they might (*ſafely*) do, (*becauſe of the Multitude*;) for all the People were very attentive to hear him.

Annotations on Chap. XIX.

a Ver. 6. ΚΑῚ σπεύσας καλέθη, ϗ ὑπεδέξατο αὐτὸν χαίρων, *and he made haſte, and came down, and received him joyfully.*] By this Joy, and by his Diligence to ſee him, he ſhewed what an high eſteem he had for that holy *Jeſus*, whom the *Scribes* and *Phariſees* deſpiſed.

b Ver. 8. Ἰδὲ, τὰ ἡμίση τ ὑπαρχόντων μȣ, Κύριε, δίδωμι τοῖς πτωχοῖς, &c. *Behold, Lord, the half of my Goods I give to the Poor, and if I have wronged any Man I reſtore him four fold.*] By two things *Zaccheus* ſhews the Sincerity of his Reformation, and Converſion; (1.) That he is ready to repair any Injury that he had done to any Man by Oppreſſion, or falſe Accuſation; which is the proper import of the word συκοφαντέω, not only by adding a fifth Part, as the Law required in caſe of Theft, when what was purloined was voluntarily reſtored, *Numb.* v. 7. nor by reſtoring double, as the Treſpaſſer was to do by Law, when that, which was taken away, was found in his Hands, *Exod.* xxii. 4. but by reſtoring for Money and Goods, what the Rigour of the Law required only in the caſe of an Ox or Sheep killed after it was ſtolen, *Exod.* xxii. 1. *i. e.* fourfold; doing not only what Juſtice required for Compenſation of the Injury; (for, no Man can be righteous till he, if he be able, hath ſatisfied for the Injury done to his Brother) but inflicting on himſelf this Surpluſage by way of Penalty for his Sin; and as a Teſtimony of his great Diſpleaſure againſt himſelf for committing it. And, (2.) Whereas the Law and Tradition of the *Jews* required only that a fifth Part of their Income ſhould be ſpent in Charity, he bequeaths half his Eſtate to Charitable Uſes.

c Ver. 9. *This day is Salvation come to this Houſe, foraſmuch as he alſo is* υἱὸς Ἀβραάμ, *A Son of Abraham*;] Not only by Faith, of which Sonſhip the *Jews*, to whom Chriſt ſpake, had then no Notion, but by Birth; for, the *Phariſees* do not murmur againſt *Chriſt* that he did eat with one uncircumciſed, but that he did it with a Sinner: it would alſo have been no Indication to the *Jews*, that he was a Son of *Abraham*, that he believed in Chriſt: and laſtly, his reſpect to the Law of *Moſes*, in making Reſtitution, ſhews he was no Stranger to that Law. Moreover, tho' the Phraſe, *Salvation is come unto this Houſe*, doth not neceſſarily argue that his whole Family believed, and the Pronoun *ipſe*, and the Reaſon here aſſigned, ſeem perſonally to reſpect *Zaccheus*, the Maſter of the Houſe, yet it is piouſly obſerved, that Chriſt here promiſeth *Salvation to the Houſe*, becauſe it was the Duty, and uſually the Practice of the Maſter of the Family, to reduce his whole Houſe to the Faith he had embraced; as in the Caſe of the *Centurion*, Acts x. 2. of *Lydia*, Acts xvi. 14, 15. *of the Jaylor*, ver. 33, 34. of *Criſpus the Ruler of a Synagogue*, Acts xviii. 8. and of the *Nobleman*, John iv. 46, 53.

d Ver. 12. Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, ϗ ὑποστρέψαι, *A certain Nobleman went into a far Country to receive a Kingdom, and to return.*] Here obſerve,

1*ſt*, That it is ingeniouſly conjectured by M. *Cl.* that Chriſt took the riſe of this Parable from the Cuſtom of the Kings of *Judea*, *Herod* the Great, and *Archelaus* his Son, who uſually went to *Rome*, to receive the Kingdom of *Judæa* from *Cæſar*, without whoſe Permiſſion, and Appointment, they durſt not take the Government into their Hands; and in the Caſe of *Archelaus*, there is indeed ſome Reſemblance of this; for the *Jews* ſent their Complaints after him, ſhewing their Unwillingneſs that this Nobleman, or εὐγενὴς, the Son of *Herod* the Great, to whom the Kingdom of *Judæa* was aſſigned by his *Father's* Will and Teſtament, ſhould reign over them; and that at his return, ἐθναρχίαν παρελαβὼν, *he receiving the Kingdom*, tyrannized over them for ten Years; but with this ſignal Difference, that upon their ſecond Complaint to *Cæſar*, they prevailed againſt him, and procured his Baniſhment to *Vienna*.

2*dly*, That the Parable here, as it reſpects our Lord Chriſt *going into a far Country to receive a Kingdom, and return*, either reſpects his going to Heaven to ſit down at the right Hand of God in Majeſty and Glory, and ſo take Poſſeſſion of his mediatory Kingdom, and the return to puniſh the unbelieving and obdurate *Jews*; or going by his *Apoſtles* and Diſciples to erect a Kingdom among the *Gentiles*, and then coming as it were back to puniſh the *Jews*, according to theſe words of his

his, *the Goſpel of the Kingdom ſhall be preached throughout all the World for a Teſtimony to all Nations, and then ſhall the End* (of the Jewiſh Polity) *come*, Matth. xxiv. 14. Note,

3dly, That this Parable doth certainly reſpect the *Jewiſh* Nation; as appears, (1.) Becauſe they are here ſaid to reject *Chriſt*'s Kingdom, ſaying, *we will not have this Man to reign over us*; and upon this account are ſtyled his Enemies, and devoted to Deſtruction by him, which agrees ſtill only to the *Jews*, ver. 27. (2.) To them is threatened the Puniſhment of the unprofitable Servants, to wit, *to be caſt out into outer Darkneſs*, &c. *Matth.* viii. 12. — xxii. 13. — xxv. 30. *Luke* xiii. 28. In fine, it is expreſsly ſaid, he *therefore ſpake this Parable to them; becauſe they thought the Kingdom of God ſhould immediately appear*, ver. 11, 12.

4thly, The only Difficulty remaining is, how to apply the Pounds here, and the Talents mentioned, *Matth.* xxv. to any of the *Jews*; but this ſeeming Difficulty is removed by a careful Obſervation of the Words, which ſhew they were diſtributed, not to his *Citizens*, but τοῖς ἰδίοις δούλοις, *to his own proper Servants*, Matth. xxv. 14. to his Servants, *ver.* 13. *i. e.* to his *Apoſtles*, *five*; and to the *Seventy Diſciples*, or thoſe who had received leſſer ſpiritual Gifts, *two Talents*; to the *Jews*, who are alſo ſtyled *his own*, John i. 14. only *one Talent*; (*viz. the Law* and the *Prophets*, promiſing to them the *Meſſiah*, and pointing out his Advent, and his Characters to them) which they might, and ought to have employed, ſo as to have believed, and fitted themſelves to receive, and to improve the Gifts of the Holy Ghoſt, as others did.

5thly, Obſerve, that as the dreadful Deſtruction of the unbelieving *Jews* was an Emblem of the laſt Judgment, ſo *Chriſt*'s reckoning with them, is a Repreſentation of that Reckoning he will make with all Men at the Great Day, for all the Talents they have reſpectively received; and, with reſpect to that, this Lord is ſaid, *Matth.* xxv. 19. to come, μετὰ χρόνον πολλὸν, *after a long time.*

d Ver. 25. Though this Verſe is in St. *Jerome*, *Theophylact*, and in all the Verſions, and confirmed by the words following, λέγουσιν αὐτοῖς, yet ſaith Dr. *Mills*, *Lubens*, *niſi repugnarint omnes codices*, *pro irreptitio habuerim*, Proleg. p. 155.

e Ver. 40. —— Οἱ λίθοι κεκράξονται, *If theſe hold their Peace, the Stones will cry out.*] This is a proverbial Expreſſion, ſignifying that if theſe Followers of Chriſt ſhould hold their Peace, ſome more unlikely way ſhould be found out for the proclaiming the *Meſſiah*, even by thoſe, who are reckoned the moſt ſtupid and inſenſate People, as by you the *Gentiles* are. So lapidi loqueris, *thou ſpeakeſt to one who hath little Senſe to hear, or underſtand*; *lapis* being metaphorically put for a ſtupid and brutiſh Perſon; ſo when (a) *Ariſtippus* was aſked by one, what his Son would be better for Inſtruction, he anſwered, that then ἐν τῷ θεάτρῳ ἐὰν καθήσεται λίθῳ ἐπὶ λίθον, *one Stone*, that is, *one ſtupid Perſon would not ſit above another in the Theatre.* So ληλιθιάζειν καὶ ληλίθιον φθέγγεσθαι, in *Ariſtophanes*, is to be ſtupid, and ſpeak without ſenſe, ἀναίσθητοι γὰρ οἱ λίθοι, *for Stones have no Senſe*, ſo the *Scholiaſt*, p. 352. G.

f Ver. 41. Καὶ — ἔκλαυσεν ἐπ' αὐτῇ, *And he wept over it.*] I hope (b) *Epiphanius* may be miſtaken, when he tells us, theſe words, and the like in *John* xi. 35. were blotted out, as being denied to be in the moſt *correct Copies*; for it is certain, and confeſſed by him, that *they were to be found in* (c) *Irenæus*, *and in* (d) *Origen twice*, who ſaith, our Lord wept, ὡλογῶς, *with good reaſon*, over *Jeruſalem*. For he did it out of a profound Charity, and deep Commiſeration of the Evils coming upon *Jeruſalem*; in both which Virtues he came to be an Example to us; and therefore can do nothing in it unworthy of himſelf.

g Ver. 42. Λέγων, ὅτι εἰ ἔγνως καὶ σὺ, *Saying*, (happy hadſt thou been) *if thou hadſt known in this thy day, the things which belong to thy peace*, &c.] Here the *Criticks* note, that εἰ often ſignifies *utinam*, and ſo the Words will contain an ardent Wiſh, that the People of *Jeruſalem* had been thus wiſe, conceived after this manner, *Oh that thou hadſt known!* but though this be true, ſee Note on *Luke* xii. 40. yet the particle ὅτι, *that*, makes it not applicable to this place; and therefore I think it better to ſupply the deficient ſenſe, by the words contained in the Parentheſis. Here then obſerve, (1.) That *Chriſt* here plainly ſhews, and takes it for granted, that the People of *Jeruſalem*, in this day of their Viſitation by the *Meſſias*, might have ſavingly known the things belonging to their Peace, ſince otherwiſe our Saviour Tears may rather have been looked upon as the Tears of *Crocodiles*, than of Charity, and true Commiſeration; and either his Aſſertion, that they might have been happy, would have been contrary to Truth; or his Wiſh, that they had thus known the things belonging to their Peace, contrary to his Father's Will and Decree; both which are palpably abſurd: And ſeeing the Will of *Chriſt* was always the ſame with that of his Father, it follows alſo, that God the Father had the ſame charitable Affection to them, and ſo had laid no bar againſt their Happineſs by his Decrees, nor been wanting in any thing on his part, neceſſary towards their everlaſting Welfare; See the Note, on *Matth.* xxiii. 37.

(a) Apud Laert. p. 135, 136.

(b) Ἀλλὰ καὶ ἔκλαυσε κεῖται ἐν τῷ καλὰ Λουκᾶν εὐαγγελίῳ ἐν τοῖς ἀδιορθώτοις ἀντιγράφοις, καὶ κέκρηται τῇ μαρτυρίᾳ ὁ ἅγιος Εἰρηναῖος ὀρθόδοξον δὲ ἀφείλατο τὸ ῥητὸν φοβηθέντες. Anchorat. §. 31. pl 36.

(c) Iren. l. 1. c. 17.

(d) Orig. in Matth. Ed. Huet. Tom. 1. p. 441. Tom. 2. p. 168. *Agnoſcunt Theophylactus, & verſiones omnes.*

h Ver. 43. *The days ſhall come upon thee, that thine Enemies ſhall caſt a Trench about thee, and compaſs thee round, and keep thee in on every ſide.*] How exactly this was done, we learn from *Joſephus*, ſaying, that (e) *when Veſpaſian beſieged Jeruſalem, his Army compaſſed the City round about, and kept them in on every ſide, and though it was judged a great, and almoſt impracticable Work to compaſs the whole City with a Wall; yet Titus, animating his Soldiers to attempt it, they in three days built a wall of thirty nine Furlongs, having thirteen Caſtles in it, and ſo cut off all hopes, that any of the Jews within the City ſhould eſcape.*

Ver. 44. *And ſhall lay thee even with the* i *Ground, — and they ſhall not leave in thee one Stone upon another.*] How this alſo was exactly done, *Joſephus* teacheth, by ſaying, that (f) *Titus having commanded his Soldiers to dig up the City; this was ſo fully done, by levelling the whole Compaſs of it except three Towers, that they who came to ſee it, were perſuaded it never would be built again.*

CHAP. XX.

1. AND it came to paſs, that, on one of thoſe Days, as he taught the People in the Temple, and preached the Goſpel, the Chief Prieſts and the Scribes came upon him, *(and roſe up againſt him)* with the Elders;

2. And ſpake to him, ſaying, Tell us, by what Authority doſt thou theſe things, *(which only Prophets, and Perſons allowed and approved by Authority, ſhall do?)* and who is he that gave thee this Authority?

3. And he anſwered, and ſaid to them, I will alſo aſk you one thing; and *(if you)* anſwer me, *(you may thence know by what Authority I do theſe things:)*

4. The Baptiſm of John, was it from *(the God of)* Heaven, or of Men *(only?)*

5. And they reaſoned with themſelves, ſaying, If we ſhall ſay *(it was)* from Heaven, he will ſay, Why then believed ye him not, *(when he teſtified that I was the Chriſt?)*

6. But if we ſay of Men, all the People will *(be ready to)* ſtone us; for they be perſuaded that John was a Prophet.

7. And they anſwered, that they could not tell whence it was.

8. And Jeſus ſaid to them, Neither tell I you by what Authority I do theſe things.

9. Then began he to ſpeak to the People this Parable: A certain Man planted a Vineyard, and let it forth to Huſbandmen, *(the Jewiſh Doctors)* and went into a far Country for a long time; *(i. e. left them a long time to manage, and to make it fruitful.)*

10. And at the Seaſon he ſent a Servant to the Huſbandmen, *(requeſting)* that they ſhould give him of the Fruit of the Vineyard; but the Huſbandmen *(the Guides and Rulers of the Jewiſh Church)* beat him, and ſent him away empty;

11. And again he ſent another Servant, and they beat him alſo, and entreated him ſhamefully, and ſent him away empty;

12. And again he ſent the (*a*) third, and they wounded him alſo, and caſt him out, *(killing God's Prophets, and ſtoning them that were ſent to them,* Chap. xiii. 34. 2 Chron. xxxvi. 15, 16.)

13. Then ſaid the Lord of the Vineyard, what ſhall I do? I will ſend my beloved Son, it may be they will reverence him, when they ſee him.

14. But when the Huſbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the Heir, come let us kill him, that the Inheritance may be ours.

15. So they *(the Jews)* caſt him out of the Vineyard, and killed him, *(Chriſt, the Son of God;)* What therefore ſhall the Lord of the Vineyard do to them?

16. He ſhall come, and deſtroy theſe Huſbandmen, and ſhall give the Vineyard to others. And [a] when they *(the Phariſees)* a heard it, they ſaid, God forbid *(that this ſhould happen to us.)*

17. And he beheld them, and ſaid, *(if this will not be ſo)* What is then *(the Import of)* this that is written, *(Pſal.* cxviii. 22.) The Stone, which the Builders rejected, the ſame is become the Head of the Corner? *(Now you are theſe Builders, and I, whom you reject, am that chief Corner-ſtone.*

18. *And)* Whoſoever ſhall fall upon (*or ſtumble at*) that Stone ſhall be broken, *(i. e. ſhall do it to his Ruin;)* but on whomſoever it ſhall fall, *(as it will moſt ſeverely on you of this Nation)* it will grind him to Powder; *(i. e. ſubject him to the heavieſt Judgments, both here and hereafter; for they who, through Weakneſs, or the Prejudices of their Education, or Reverence to their Guides, ſhall ſtumble at this Stone, and not believe, ſhall be hereafter puniſhed, yet with much fewer Stripes than thoſe Jewiſh Doctors, who obſtinately, and againſt full Conviction, hated and rejected the Meſſiah, and would not he ſhould reign over them,* chap. xiv.)

19. And the Chief Prieſts and the Scribes the ſame Hour ſought to lay Hands on him; and (*but*) they feared the People; for they perceived that he ſpake this Parable againſt them, *(repreſenting them as the Perſons, who would thus treat the Son of God, and ſhould thus ſuffer by him for ſo doing.)*

20. And they watched him, and ſent forth Spies, which ſhould feign themſelves juſt Men, that they might take hold of (*i. e.* *advantage*

(e) Τὰς δὲ ὕπω τὰ Ῥωμαίων φρονεῦνλας εἶργεν ἡ τρατία παντλαχόθεν τὴν πόλιν περιέχυσα. De Bello Jud. l. 5. c. 27. p. 893. B. Τὸ μὲν ὂν τεῖχος ἔνος δέονλος τεσσαράκονλα τταδίων ἦν, τρίσι δ' ᾠκοδομέθη τὸ πᾶν ἡμέραις. Ibid. p. 936, 937. B.

(f) Τὸν δὲ ἄλλον ἅπανλα τῆς πόλεως περίβολον ὕτως ἐξωμάλιζαν οἱ καταλασκάπλονλες ὡς μηδὲ πώποτε οἰκισθῆναι πίστιν ἂν ἔτι παράσχειν τοῖς προσελθοῦσι. L. 7. c. 1. p. 970. B. C.

advantage againſt him from) his Words, that ſo they [b] might deliver him (*up*) to the Power and Authority of the Governour.

21. And they aſked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither acceptеſt thou the Perſon of any, but teacheſt the way of God truly, (*without Favour to, or fear of any, though the greateſt in Power and Dignity; we therefore enquire of thee*)

22. Is it lawful for us (*Jews*) to give Tribute to Cæſar or no?

23. But he perceived their Craftineſs, (*in deſigning from his Anſwer to repreſent him to the Governour, as an Enemy to Cæſar*, chap. xxiii. 2. *or to the People, as an Enemy to their Liberty*) and (*therefore*) ſaid to them, Why tempt ye me?

24. Shew me a (*Roman*) Penny, (*and tell me*) Whoſe Image and Superſcription hath it? They anſwered. and ſaid, (*it is*) Cæſar's (*Image that is ſtampt upon it.*)

25. And he ſaid to them, (*this, by your own Rules, is an Evidence that Cæſar's Government hath obtained among you*) Render therefore to Cæſar the things, which are Cæſar's, (*the Tribute due to him as your Governour under God*) and to God the things that are God's; (*i. e. the Tribute due to his Temple.*)

26. And (*when he had thus ſaid*) they could not take hold of his Words before the People, and they marvelled at (*the Wiſdom of*) his Anſwer, and held their Peace.

27. Then came to him certain of the Sadducees, who deny that there is (*to be*) any Reſurrection (*of the Body;*) and they aſked him,

28. Saying, Maſter, Moſes wrote to us, if any Man's Brother die, having a Wife, and he die without Children, that his Brother ſhould take his Wife, and raiſe up Seed to his Brother:

29. There were therefore (*with us*) ſeven Brethren, and the firſt (*of them*) took a Wife, and died without Children,

30. And the ſecond took her to Wife, he (*alſo*) died childleſs;

31. And the third took her, and in like manner (*the reſidue of*) the ſeven alſo, and they left no Children, and died;

32 Laſt of all the Woman died alſo:

33. Therefore in the Reſurrection (*of the Body from the Dead*, Mark xii. 23.) whoſe Wife of them is ſhe (*to be?*) for ſeven had her to Wife.

34. And Jeſus anſwering, ſaid to them, (*this Queſtion proceeds from a groſs Ignorance of the future ſtate; for*) the Children of this World (*only*) marry, and are given in Marriage;

35. But they, that ſhall be counted worthy to obtain that World, (*which is to come*) and (*attain to*) the Reſurrection from the dead, neither marry, nor are given in Marriage;

36. Neither can they die any more; for they are (*as to duration*) equal to the Angels, and are [c] Children of God, (*who are to live with him for ever*, John viii. 35.) being the Children of the Reſurrection:

37. Now that the Dead are (*to be*) raiſed, even Moſes ſhewed at the Buſh, when he (*i. e. God*) calleth (*to him, ſaying, I am*) the Lord, the God of Abraham, and the God of Iſaac, and the God of Jacob, (*long after they were dead.*)

38 For he is not a God of the Dead (*i. e. of them who are ſo dead, as not to be the Sons of the Reſurrection*) but of the Living (*i. e. of them whoſe Bodies ſhall live again*) [d] for all live unto him.

39. Then certain of the Scribes anſwering, ſaid, Maſter, thou haſt well ſaid, (*in relation to the Sadduces.*)

40. And after that, they durſt not aſk him any Queſtions at all.

41. And he ſaith to them, How ſay they (*of the Scribes*) that Chriſt is David's Son?

42. And (*when*) David himſelf ſaith, in the Book of Pſalms, The Lord ſaid to my Lord, ſit thou on my right Hand,

43. Till I make thine Enemies thy Footſtool, *by ſubduing them, and putting them under thy Feet*, 1 Cor. xv. 25.)

44. David therefore (*in theſe Words*) calleth him Lord; How is he then his Son?

45. Then, in the Audience of all the People, he ſaid to his Diſciples:

46. Beware of the Scribes, which [e] deſire (*affect*) to walk in long Robes, and love Greetings in the Markets, and the higheſt Seats in the Synagogues, and the chief Rooms at Feaſts;

47. Which devour Widows Houſes, and, for a ſhew (*of Devotion*) make long Prayers; the ſame ſhall receive greater Damnation (*for their Hypocriſy.*)

Annotations on Chap. XX.

[a] Ver. 16. Ἀκούσαντες δὲ εἶπον, μὴ γένοιτο, *And when they heard it, they ſaid, God forbid.*] In *Matthew*, chap. xxi. 41. and in Mark xii. 9. *Chriſt* enquires of them what *the Lord of the Vineyard will do to theſe Huſband-men?* And they anſwer, *He will deſtroy them, and let out his Vineyard to other Huſband-men:* Here *Chriſt* himſelf declares, what the Lord of the Vineyard will do to thoſe Huſband-men; and they ſeem to ſay, *God forbid* that he ſhould do ſo. Now this ſeeming Contrariety is by ſome ſolved thus, That the *Phariſees* do not, by theſe Words, deny that the Lord of the Vineyard would deſtroy thoſe Huſbandmen; but knowing, that the Parable was ſpoken againſt them: they ſay, μὴ γένοιτο, *far be it from us, Huſband-men, to do a work ſo worthy of this Puniſhment*; and this Senſe *Chriſt*'s Reply ſeems to require, *viz.* τί οὖν ἐστὶ τὸ γεγραμμένον, *i. e. If the Prieſts and Phariſees will not do this, what means that which is written?* what means that Saying

ing of the *Pſalmiſt?* which even you, *Jews*, interpret of the *Meſſiah*, *The Stone which the Builders refuſed, is become the Head-ſtone of (in) the Corner*, Pſal. cxviii. 22. To ſtrengthen this Interpretation, let it be conſidered, that *our Lord ſpake this Parable againſt them*, Matt. xxi. 45. Mark xii. 12. They therefore deny what they underſtood, that they ſhould deſtroy the Son of the Lord of the Vineyard, *i. e.* the *Meſſiah*, as not believing Chriſt to be the *Meſſiah*, but an Impoſtor; but they deny not that they, who ſhould do this, were worthy of this Puniſhment: Or, (2.) Becauſe St. *Luke* peculiarly notes, *ver.* 9. that this Parable was ſpoken *to the People*, this may be their Anſwer, *Far be it from our Rulers to do ſo vile a Thing* as may bring down this Judgment on us, whilſt the *Rulers* and *Phariſees*, who thought themſelves far from being ſuch Huſband-men as they knew Chriſt ſuggeſted they would be, ſtick not to ſay ſuch Huſband-men deſerve indeed to be deſtroyed, as thinking they ſhould never be concerned in their Ruin.

Either of theſe Solutions I like better than that of Mr. *le Cl.* who will have theſe words in the beginning of this Verſe, (*He will come, and will deſtroy theſe Huſband-men, and let out his Vineyard to others*) to be the Words not of *Chriſt*, but of the *Sanhedrim*; and yet will have the Words immediately following in the ſame Verſe, (ἀκούσαντες δὲ εἶπον, μὴ γένοιτο, *and underſtanding, they ſaid* (within themſelves) *God forbid*) to be alſo the Words of the ſame *Sanhedrim*. For could they, underſtanding that theſe Words were ſpoken againſt them, firſt give this ſevere Sentence againſt themſelves, and then in the ſame Breath contradict themſelves? And, 2*dly*, why muſt εἶπεν be rendered, *they ſaid within themſelves*, and not in the hearing of *Chriſt*, who, when they had ſaid this, looks upon them, and enquires of them, *What then is it which is written?* ver. 17.

d Ver. 20. Εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος, *To deliver him up to the Power and Authority of the Governour:*] And therefore they put to him the Queſtion about paying Tribute to *Cæſar*, hoping that, by denying it to be due to him from the *Jews*, they might accuſe him as an Enemy to *Cæſar*; for they knew that his Deciſion of Queſtions, relating only to their Law and Controverſies, would not offend thoſe *Gallios*.

e Ver. 36. Καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες, *And being Sons of the Reſurrection, are the Sons of God.*] For this υἱοθεσία, *Sonſhip*, imports *the Redemption of the Body from Corruption*, Rom. viii. 23. and they that are Sons, are *Heirs of God, and joint Heirs with Chriſt, and to be glorified with him*, ver. 17. See the Note there; and the Strength of *Chriſt*'s Argument depending on this Notion, Note on *Matth.* xxii. 31, 32. *Jamblichus* very likely from hence makes it the Reward of good Souls going out of the Body, to be converted εἰς Ἀγγέλους καὶ Ἀγγελικὰς ψυχάς, *into Angels and Angelick Souls*, apud Stob. Ecl. Phyſ. p. 144.

Ver. 38. Πάντες γὰρ αὐτῷ ζῶσιν, *For all* f
live to him.] *Woltzogenius* interprets theſe Words thus, *They live in reſpect of God's Power and Decree, that they ſhall live again*; and hence he argues, that the Souls of good Men live not after Death till the Reſurrection; for, ſaith he, *Chriſt* argues thus, if *Abraham*, *Iſaac* and *Jacob* were not to live again, God, who ſtyles himſelf their God, would be the God of the Dead; whereas if their Souls lived, and enjoyed a ſtate of Happineſs, God would not be the God of the Dead, though they never roſe again. To this I anſwer,

Anſw. 1. *Firſt*, That when it is ſaid, *God is not the God of the Dead*, the meaning is, He is not the God of them, who are to *abide in a ſtate of Death*, and never to enjoy the Reſurrection of the Juſt; *i. e.* he owns not them for his, who are not to be *the Sons of the Reſurrection*, ver. 36. and will not be called their God, as having *not prepared for them an heavenly City*, Heb. xi. 16. Hence the *Scriptures* ſay of them, that they are *paſſed from Death unto Life*, John v. 24. and that they ſhall not die; becauſe *Chriſt* will raiſe them up at the laſt Day, *John* vi. 50. And, in the Opinion of the *Jews*, they only ſeem to die in the Eyes of Fools, becauſe *their Hope is full of Immortality*, Wiſd. iii. 2, 3, 4. and they proverbially ſay, *the Juſt live when they are dead*; and, in this Senſe, *Abraham*, and *Iſaac*, and *Jacob* would not live to God, though their Souls lived with him, unleſs their Bodies alſo roſe again.

Anſw. 2. *Secondly*, God here ſtyles himſelf the God of *Abraham*, *Iſaac* and *Jacob*, *i. e.* not of their Souls only, but of their Perſons; in which Senſe the *Jews* always underſtood theſe Words; now thus he would be the God of the Dead, though their Souls lived, unleſs their Bodies alſo roſe again.

Ver. 46. Θελόντων περιπατεῖν ἐν στολαῖς, *Af-* g
fecting to walk in long Garments] down to their Ancles, or to their Feet, that no part of their Bodies might be ſeen; for this, ſays Dr. *Lightfoot*, upon the Place, was the *Talith* that the Diſciples of the Wiſe Men wore. Good here is the Obſervation of Mr. *le Clerc* from Pope *Celeſtine*, touching the Clergy, that *they are to be diſcerned* à plebe vel cæteris, doctrinâ, non veſte; converſatione, non habitu; mentis puritate, non cultu; *not ſo much by their Apparel, as by their Learning; not only by their Habit, but their Converſation; not by the Adornment of their Body, but by Purity of Mind.*

CHAP. XXI.

1. AND he looked up, * and ſaw the rich Men caſting their Gifts into the Treaſury:

2. And he ſaw alſo a certain poor Widow caſting in thither two Mites.

3. And he ſaid, Of a Truth I ſay to you, c
that

that this poor Widow hath caſt in more than they all:

4. For all theſe have, of their Abundance, caſt in unto [a] the Offerings of God, (*i. e. the Treaſure deſigned for the Uſe of his Temple*;) but ſhe, of her Penury, hath caſt in all the Living that ſhe had, (*i. e. all that ſhe had to live upon that Day.*)

5. And as ſome ſpake of the Temple, (*ſhewing*) how it was adorned with goodly Stones, and Gifts, he ſaid;

6. [b] As for theſe things which ye behold, the Days will come, in which there will not he left one Stone upon another, which ſhall not be thrown down (*from its Place.*)

7. And they aſked him, ſaying, Maſter, (*thou ſpeakeſt dreadful things of this place*) but (*tell us*) When ſhall theſe things be? And what Sign will there be (*to inform Men*) when theſe things ſhall come to paſs? (*We hope thou only ſpeakeſt of the Deſolation which ſhall over-turn all things at the end of this World.*)

8. And he ſaid, Take heed that ye (*of this Age*) be not deceived; for (*after my Departure*) many ſhall come in my Name, ſaying, I am Chriſt, and the time (*of your Redemption*) draweth near, (*but muſt be all falſe Chriſts*;) go ye not therefore after them.

9. But (*and*) when ye ſhall hear of Wars and Commotions, be not terrified; for theſe things muſt firſt come to paſs, but the End (*of the Polity and Temple of the Jews*) is not by and by.

10. Then ſaid he to them, Nation ſhall riſe againſt Nation, and Kingdom againſt Kingdom.

11. And great Earthquakes ſhall be in divers Places, and Famines, and Peſtilences, and fearful Sights, and great Signs (*of approaching Judgments*) ſhall there be from Heaven.

12. But before all theſe (*things*) they ſhall lay their Hands on you, and perſecute you, delivering you up to the Synagogues, and (*caſting you*) into Priſons, (*you*) being brought before Kings and Rulers for my Name's ſake.

13. And it ſhall turn to you for a Teſtimony (*of my Preſence with you; they being not able to reſiſt the Wiſdom of your Doctrine*, ver. 15. *or gainſay the Miracles by which you do confirm it.*)

14. Settle it therefore in your Hearts not to meditate before what ye ſhall anſwer (*to their Enquiries and Accuſations*;)

15. For I will give you (*in that Hour*, Mark xiii. 11.) a Mouth (*full of ſuch Power*) and Wiſdom, which all your Adverſaries ſhall not be able to gainſay or reſiſt, (*Acts* vi. 10.)

16. And (*through the Perſecutions, which ſhall then be great; and the Apoſtates, which ſhall then be many*, Matth. xxiv. 10—13) ye ſhall be betrayed both by Parents, and Brethren, and Kinſfolks, and Friends, and ſome of you they ſhall cauſe to be put to Death:

17. And ye ſhall be hated of all (*ſorts of*) Men for my Name's ſake.

18. But (*notwithſtanding, if ye continue faithful to the end*, Matth. xxiv. 13.) there [c] ſhall not [*] one Hair of your Head periſh; (*i. e. you ſhall not periſh in that Deſtruction, which ſhall then come upon the unbelieving Jews.*)

19. In your Patience poſſeſs ye your Souls, (ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, *you ſhall have your Lives preſerved as the reward of your Chriſtian Patience.*)

20. And when ye ſhall ſee Jeruſalem compaſſed with (*the Roman*) Armies, then know that the Deſolation thereof is nigh.

21. (*And*) then let them that are in Judea flee to the Mountains (*of Peræa*) and let them that are in the midſt of it depart out (*of Judæa*;) and let not them that are in the Countries enter thereinto.

22. For theſe be the Days of Vengeance (*upon Judæa*) that all things, which are written may be fulfilled (*upon them.*)

23. But Wo to them that are with Child, and to them that give ſuck in thoſe Days (*and ſo are not in a Condition thus to flee*;) for there ſhall (*then*) be great Diſtreſs in the Land, and Wrath upon this People.

24 And they ſhall (*many of them*) fall by the Edge of the Sword, and (*many of them*) ſhall be led away [d] captive into all Nations, and [e] Jeruſalem ſhall be trodden down of (*or trodden by*) the Gentiles, till the Times of the Gentiles be fulfilled; (*i. e. till the glorious Converſion of the Gentiles at the coming in of the Jews, who ſhall then alſo be gathered to their own City and Country.*)

25. And there ſhall be Signs in the Sun, and in the Moon, and in the Stars, (*i. e. in the Heavens where they move*) and upon the Earth Diſtreſs of Nations, with Perplexity, [f] the Sea and the Waves roaring. (*See the Note.*)

26. Mens Hearts failing them for Fear, and for looking after theſe Things that are coming on the (*habitable*) Earth; for the Powers of Heaven (*the Eccleſiaſtical and Civil Government*) ſhall be ſhaken.

27. And then ſhall they ſee the Son of Man coming in a Cloud (*or as upon a Cloud*) with Power and great Glory.

28. And when theſe things begin to come to paſs, then look up, and lift up your Heads, for your Redemption (*from your Troubles*) draweth nigh.

29. And he ſpake to them a Parable (*to this effect*) Behold the Fig-tree, and all the (*other*) Trees!

30. When they now ſhoot forth (*their Leaves and Branches*) ye ſee, and know of your own ſelves, that Summer is now nigh at hand;

31. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the Kingdom of God (*or the coming of Chriſt, as a King, to execute his Vengeance on his diſobedient Subjects of the Jewiſh Nation*) is (*alſo*) nigh at hand.

32 Verily, I ſay to you (*the Men of*) this Generation ſhall not paſs away till all (*that I have ſpoken*) be fulfilled.

33. Heaven and Earth ſhall paſs away, but my words ſhall not paſs away (*unperformed.*)

34. And [g] take heed to yourſelves leſt, at any time, your Hearts be overcharged with Surfeit-

Surfeiting and Drunkenneſs, and (*with the*) Cares of this Life, (*which will unfit and indiſpoſe you for your Flight, or your Care to avoid theſe things*) and ſo that Day (*will*) come upon you unawares.

35. For as a Snare ſhall it come on all them that dwell on the Face of the whole Earth, *(or Land of Judæa.)*

36. Watch ye therefore, and pray always, that ye may be counted worthy to eſcape all theſe things, which ſhall come to paſs, and to ſtand before the Son of Man, *(thus coming to avenge himſelf on that Nation.)*

37. And in the day-time he was teaching in the Temple, and at night he went out, and abode in the Mount, that is called the Mount of Olives.

38. And all the People came early in the Morning to him (*being*) in the Temple, to hear him.

Annotations on Chap. XXI.

* Ver. 1. HE *looked, and ſaw Men caſting their Gifts into the Treaſury,*] That which was thus caſt into the Treaſury was deſign'd, ſaith *Theophylact*, not only for Relief of the Poor, but for ſacred Uſes, and εἰς κοσμὸν τῦ ναῦ, *for the Ornament of the Temple*; and this might give ground to *Joſephus* to ſay, the Temple was built not only with the Bounty of *Herod*, that not being ſufficient for the Work, but with all that was contained in the holy Treaſury, and with the Tributes ſent from all Parts of the World; and ſo that, which Men thought could never be finiſhed, was, through Patience and length of time, accompliſhed. *De Bello Jud.* l. 6. c. 14. p. 916.

a Ver. 4. Ἔβαλον εἰς τὰ δῶρα τῦ Θεῦ, *Caſt in unto*, i. e. among *the Offerings of God.*] For it ſeems a miſtake to ſay, that δῶρα, *Gifts*, ſignifies the Treaſury itſelf, which, in *Hebrew*, is called *Korban*; for that is δῶρον, not δῶρα in the *Plural*; and, according to this ſenſe, βάλλειν τὰ δῶρα εἰς τὸ γαζοφυλάκιον, muſt be, *to caſt the Treaſury into the Treaſury*, ver. 1.

b Ver. 6. Ταῦτα ἃ θεωρεῖτε, *As for theſe Things which you behold*,] quod ad hæc attinet. So *Plautus*, *Naucratem, quem convenire volui in navi non erat*, Amphitr. Act. 4. Sc. 1. *Hos, quos videtis hìc ſtare captivos duos*, Capt. Prol. & Act. 1. Sc. 2. *iſtos captivos duos — his indito catenas*; *item Terentius*, *Eunuchum, quem dediſti nobis quas turbas dedit?* See like Examples from the *Old Teſtament*, Pſal. xviii. 30. — civ. 17. *Eccl.* ii. 14. *Hoſ.* iii. 11. — xii. 7. *Neh.* i. 3. in the *New*, *Acts* vii. 40. — x. 36. 1 *John* ii. 27. *Apoc.* ii. 26. — vi. 8. where *as for*, or *quod attinet ad*, is underſtood.

b Ver. 18. Καὶ θρὶξ ἐκ τῆ κεφαλῆς ὑμῶν ἡ μὴ ἀπόληται, *And there ſhall not one hair of your Head periſh.*] This, ſaith *Grotius*, is a proverbial Expreſſion uſed 1 *Sam.* xiv. 45. 2 *Sam.* xiv. 11. 1 *Kings* i. 52. *Acts* xxvii. 34. ſignifying that they ſhould ſuſtain no loſs, *i. e.* all Circumſtances conſidered; for, to ſuffer ſome loſs for the preſent, to gain eternal Life, is the greateſt Advantage; whilſt that, which ſeems at preſent to be loſt, is laid up with God, to be reſtored to us with Uſury: and this Limitation ſeems neceſſary, not only from the former Words, *ſome of you they ſhall cauſe to be put to Death*, ver 16. but alſo from the Event; for as moſt of the *Apoſtles* were cut off before the Deſtruction of *Jeruſalem*; ſo the *Protomartyr Stephen* was taken away by the *Jews? James the Leſs*, and other *Chriſtians*, (a) by *Ananus* the *High Prieſt*. But yet I cannot acquieſce in this Interpretation; (1). Becauſe this *Proverb*, in all the Places cited, contains a Promiſe, that the Perſons ſpoken to ſhould not die, or periſh in the Danger they lay under, or, as they apprehended they might do; ſo *no Hair of any Man's Head ſhall periſh*, Acts xxvii. 34. is the ſame as, *there ſhall be no loſs of any Man's Life*, ver. 22. *One Hair of Jonathan's Head ſhall not periſh*, 1 *Sam.* xiv. 45. is in the ſame Verſe, οὐ θανατωθήσεται, *he ſhall not be put to Death: An Hair of thy Son's Head ſhall not fall to the Earth*, 2 Sam. xiv. 11. is, in the ſame Verſe, *they ſhall not deſtroy thy Son: One Hair of Adonijah ſhall not fall to the Earth*, 1 Kings i. 52. is, in the ſame Verſe, *he ſhall not be put to Death.* Chriſt therefore ſeems to promiſe, that, whatever might befal them at other Times; yet, in theſe Days of Vengeance upon the *Jews*, or at the Time of the Deſtruction of the City and the Temple, none of thoſe Chriſtians, which endured to the End, ſhould periſh in that Siege. And this the following Words ſeem to inſinuate, *in patience poſſeſs your Souls*; that is, ſaith *Tertullian*, per tolerantiam ſalvos facietis voſmet ipſos, *by Patience you will preſerve yourſelves*, ver. 19. So *Matth.* xxiv. 13. *He that endureth to the End ſhall be ſaved.* See here, *ver.* 8. Accordingly the *Pſeudo-Clemens*, in his *Recognitions*, ſaith that this was an evident Token of this great Myſtery, that (b) *every one that believed in this Prophet, and was baptized in his Name*, ab excidio belli quod incredulæ Genti imminet ac loco ipſi, ſervaretur illæſus, *ſhould be kept ſafe from the Deſtruction, which ſhould happen to that unbelieving Nation, and to their Temple, by the War.* And (c) *Theodoret* ſaith, there was a Fame, that *when Veſpaſian and Titus came to fight againſt them*, τὰς τῶν χριστιανῶν πόλεις ἐξ ἀποκαλύψεως τῶν πόλιν καταλειπεῖν, *the faithful that were there, by Revelation, left the City, according to our Lord's Admonition*, Luke xxi. 20. *and that of them* Zachary *foretold, the reſt ſhall not periſh.* Add to this what is noted on *Matth.* xxiv. 13.

c Ver. 24. Καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη, *And ſhall be carried captive into all Nations.*] Accordingly *Joſephus* informs us, that

(a) Joſeph. Antiq. l. 20. c. 8. p. 698. (b) Recogn. l. 1. §. 39. p. 409. (c) In Zach. 14. 2.

the Number of those, who were taken captives by the *Romans* during the War, was (d) ἐννέα μυριάδες καὶ ἑπτακισχίλιοι, *ninety and seven thousand*; of which some of the fairest and tallest *Titus* reserved for his Triumph; of the rest, that were about seventeen Years old, he sent some to *Egypt*, to work in the Mines, πλείστας δ' εἰς τὰς ἐπαρχίας διεσωρήσατο, *most of them he dispersed through the Roman Provinces, to be destroyed, in their Theatres, by the Sword and wild Beasts, but they that were under seventeen Years of Age*, ἐπράθησαν, *were sold.*

e Ibid. Καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, *And Jerusalem shall be trodden down of the Gentiles, till the time of the Gentiles be fulfilled.*] That is, say some *Interpreters*, till the full number of the *Gentiles*, which God shall call, be compleated. This, I confess, is a very ancient Interpretation of these Words; but it is contrary to the express Word of the *Apostle Paul*, who declares, That, at the Conversion of the *Jews*, there shall be a greater and more glorious Conversion of the *Gentiles*, than that which happened at the Fall of them; that *their Fulness should be much more the Riches of the Gentiles* than their Fall was, Rom. xi. 12, 13. and that *their coming in should be to the Gentiles as Life from the Dead*, and should so much more *enrich them*, than their casting off, *ver.* 15. I therefore do interpret these Words thus, *Jerusalem shall be inhabited*, not by the *Jews*, but by the *Gentiles* ruling there, till the Season for the full Conversion of the still *Heathen-Gentiles* shall come in, *i. e.* till the time of the Conversion of the *Jews*, and the *flowing in of all Nations to them.* See this Exposition confirmed in the Appendix to the 11th Chapter to the *Romans*, *p.* 76, 77. and Dr. *Hammond*'s Sense of the Words confuted, *p.* 73, 74. See here *Examen Millii.*

Ibid. Ἄχρι πληρωθῶσι καιροὶ ἐθνῶν] These two words are in St. *Jerome*, *Theophylact*, and in all the Versions, and yet rejected by Dr. *Mills*, Proleg. p. 133.

Ver. 25. Ἠχούσης θαλάσσης καὶ σάλου, *The Sea and the Waves roaring.*] To this I would refer those Words of *Josephus*, at that time, ἀμήχανος ἐπῆγε χειμών, *an immense Storm of the Sea brake out, and violent Winds, with most vehement Showers, and terrible Lightnings, and Thunders,* καὶ μυκήματα σεισμοῦς τῆς γῆς ἐξαίσια, *and vast Roarings of the shaken Earth*, De bello Jud. l. 4. c. 17. p. 881. or rather to that violent Storm, called *Malemboreas*, which happened to the *Jews* at *Joppa*, got in Boats to the Sea, in which their Boats perished with a violent Noise, the People howling, and the Waves roaring at the same time; of which *Josephus* gives a very tragical Description, *de Bello Jud. l. 3. c. 29. p. 855.* f

Ver 34, 35, 36. Προσέχετε δὲ ἑαυτοῖς, &c. *But take heed to yourselves, &c.*] Here our Saviour calls upon the believing *Christians*, to take care, and use the greatest Vigilance that they do not miscarry in this dreadful Season, by reason of that Excess and Luxury, which may render them unmindful of it; or those Cares, which may render them unwilling to part with their temporal Concerns, lest they should be involved in that Ruin, which would come on others, as a Snare, suddenly and unexpectedly; and that they should add to this Vigilance, constant Prayer to God, that they might be found worthy to escape these tremendous Judgments, and might stand safely and boldly before the Son of Man, when he comes to execute them on the unbelieving *Jews*. Whence note, g

1*st*, That God's Promise of a Deliverance to the *Christians* then, was only conditional, provided that they took care to avoid those Sins, which might render them obnoxious to these Judgments, and to do those things which might render them worthy to escape them.

2*dly*, That there is to be a Connexion of our Endeavours with the Divine Aid and Providence, for our Preservation; and that we are not to expect Preservation immediately from him, without the Use of those means, which he hath put into our Power to effect it.

CHAP. XXII.

1. NOW the Feast of Unleavened Bread drew nigh, which *(from the beginning of it)* is called the Passover:

2. And the Chief Priests and Scribes a sought [a] how they might *(safely)* kill him; for they feared the People.

b 3. Then [b] entered Satan into Judas, surnamed Iscariot, being of the Number of the Twelve *(which attended him.)*

4 And he went away *(from the Twelve)* and communed with the Chief Priests and Captains, how he might betray him to them.

5. And they were glad *(of the Motion)* and covenanted to give him Money, *(even thirty pieces of Silver*, Matth. xxvi. 15.)

6. And he [c] promised *(to make good his Word)* and he sought opportunity to betray him to them in the Absence of the Multitude, *(as ἄτερ ὄχλου, without Tumult.)* c

7. Then came the Day of Unleavened Bread, when the Passover must *(according to the Law)* be killed.

8. And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat *(of it.)*

9. And they said to him, *(or, for they had said to him*, Matth. xxvi. 17. Mark xiv. 12.) Where wilt thou that we prepare *(it?)*

10. And he said to them, Behold, when ye are entered into the City, there shall a Man

(d) De Bello Jud. l. 7. c. 49. p. 968.

Man meet you bearing a Pitcher of Water, follow him into the Houſe where he entereth in;

11. And ye ſhall ſay to the good Man of the Houſe, The Maſter ſaith unto thee, Where is the Gueſt-Chamber where I ſhall eat the Paſſover with my Diſciples?

12. And he ſhall ſhew you a large upper Room furniſhed; there make ready.

13. And they went and found (*it*) as he had ſaid to them, and they made ready the Paſſover.

14. And when the Hour (*of eating it*) was come, he ſat down, and the Twelve Apoſtles with him;

d 15. And he ſaid to them, with [d] Deſire I have deſired (*i. e. I have earneſtly deſired*) to eat this Paſſover with you before I ſuffer.

16. For I ſay to you, I will not any more eat thereof, until it (*that which was typified by it*) be fulfilled in the Kingdom of God, (*procuring your ſpiritual Redemption by the Oblation of the true Paſchal Lamb.*)

17. And he took the Cup, and gave Thanks, and ſaid, Take this, and divide it among yourſelves;

18. For, I ſay to you, I will not (*any more*) drink of the Fruit of the Vine, until the Kingdom of God ſhall come.

19. And he took Bread, and gave Thanks (*over it*) and brake it, and gave (*it*) to them, ſaying, This (*Bread given*) is (*the Memorial of*) my Body, which is given for

e you, [e] this do (*break Bread henceforth thus*) in Remembrance of me, (*giving my Body to be broken for you*, 1 Cor. xi. 24.)

f 20. [f] Likewiſe alſo (*he took*) the Cup, after (*the End of the Paſchal*) Supper, ſaying, (*the Wine contained in*) this Cup is (*the Memorial of*) the New Teſtament (*or Covenant ratified*) in my Blood, which is ſhed for you, (*for the Remiſſion of your Sins*, Matth. xxvi. 28.)

21. But behold, the Hand of him that betrayeth (*or delivers*) me (*up to the Chief Prieſts*) is with me on the Table.

22. And truly the Son of Man goeth, as

g it was [g] determined, (*by that God, who, by his Prophets, hath foretold my Sufferings*) but (*yet*) Wo to that Man by whom he is betrayed.

23. And they began to enquire among themſelves, which of them it was that ſhould do this thing.

h 24. And there was alſo a [h] Strife among them, which of them ſhould be accounted the greateſt (*in Chriſt's Kingdom*;)

25. And (*to remove the Cauſes of that Strife*) he ſaid to them, The Kings of the Gentiles exerciſe Lordſhip over them (*at pleaſure*) and they that exerciſe Authority over them are called Benefactors (*or they who are called Benefactors, or Princes, exerciſe Authority upon them as their Subjects*; *See* Matth. xx. 25. Mark x. 42.)

26. But ye ſhall not be (*or do*) ſo, (*i. e. ye ſhall not exerciſe ſuch Dominion over others in my Kingdom*) but he that is greateſt among you, let him be (*ſubject*) as the younger (*are to the elder*, 1 Pet. v. 5.) and he that is chief, (*let him be*) as he that doth ſerve;

27. For whether is greater he that ſitteth at Meat, or he that ſerveth? Is not he that ſitteth at Meat? but I (*the Head of this Kingdom*) am among you as he that ſerveth (*and ſo ſhall you be among others.*)

28. Ye are they that have continued with me in my Temptation, (*i. e. my low and afflicted State on Earth.*)

29. And (*though I permit you no Dominion over others at pleaſure, but a Miniſtry only for their good, yet*) I appoint you to a [i] Kingdom, as my Father hath appointed to me; (*giving you Power in my Name to preſide over my Church, making Laws, as I have done in his Name, by which they ſhall be governed*;) i

30 That ye may eat and drink at my Table (*and ſo have the Honour of Grandees*) in my Kingdom, and (*may*) ſit on Thrones, judging the twelve Tribes of Iſrael, (*and ſo may have the higheſt Power in it.*)

31. And the Lord ſaid, Simon, Simon, behold, Satan hath [k] deſired to have you k that he may ſift (*i. e. toſs and ſhake*) you (*by Temptations*) as Wheat (*is toſſed and ſhaken in a Sieve.*)

32. But I have prayed for thee, (*who wilt ſuffer moſt by his Temptations*) that thy Faith fail not (*utterly*;) and when thou art converted, (*i. e. returned from thy Fall*) ſtrengthen thy Brethren, (*ſubject to the like Temptations.*)

33. And he ſaid to him, Lord, I am ready to go with thee, both into Priſon, and to Death.

34. And he ſaid, I tell thee, Peter, the Cock ſhall not crow this Day, (*in the Morning*) before that thou ſhalt thrice deny that thou knoweſt me.

35. And he ſaid to them, when I ſent you without Purſe, and Scrip, and Shoes, lacked ye any thing? and they ſaid, (*we lacked*) nothing.

36. Then ſaid he to them, But now he that hath a Purſe, let him take it (*with him*) and likewiſe his Scrip; and he that hath no Sword, [l] let him ſell his Garment, and buy l one; (*i. e. now the Times will be ſo perillous, that I have need to warn you to arm yourſelves, as much as may be, by Faith and Patience againſt the danger of them.*)

37. For I ſay to you, this that is written (*of me*) muſt yet be accompliſhed in (*upon*) me (*viz.*) And he was reckoned among the Tranſgreſſors, (*Iſai.* liii. 12.) for the things (*written*) concerning me (*will*) have an end, (*or accompliſhment.*)

38. And they ſaid, Lord, behold here are two Swords, and he ſaid to them, It is enough (*to anſwer my deſign, for I intended only, by this monition, to warn you of the Diſtreſſes that were now approaching, that you may be prepared for them.*)

39. And he came out, and went, as he was wont, to the Mount of Olives, and his Diſciples alſo followed him:

40. And when he was at the place, he ſaid to them, Pray, that ye enter not into Temptation; (*i. e. that you be not overcome by it.*)

41. And he was withdrawn from them about a ſtone's caſt, and kneeled down, and prayed,

42. Saying,

42. Saying, Father, if thou be willing, let
m this [m] Cup paſs from me; nevertheleſs, not my Will, but thine be done.
n 43. And *(upon this Prayer)* there [n] appeared to him an Angel from Heaven, ſtrengthning him, *(by letting him know he ſhould be heard in that he feared*, Heb. v. 7.)

44. And, being in an Agony, he prayed more earneſtly, and his Sweat was as it were
o [o] great Drops of Blood falling down to the Ground.

45. And when he roſe up from Prayer, and was come to his Diſciples, he found them ſleeping; for *(their great)* Sorrow, *(had diſpirited them, and ſo rendered them ſleepy.)*

46. And *(he)* ſaid to them, Why ſleep ye? riſe, and pray, leſt ye enter into Temptation.

47. And while he yet ſpake, behold *(there came to apprehend him)* a Multitude, and *(with them)* he that was called Judas, one of the Twelve, *(who)* went before them, and he drew near to Jeſus to kiſs him; *(this being the Sign given, by which they that were with him ſhould know Jeſus:)*

48. But Jeſus ſaid to him, Judas, betrayeſt thou the Son of Man with a Kiſs? *(Art thou guilty of ſuch vile Hypocriſy as to make this the Signal of thy Treachery?)*

49. When they which were about him ſaw what would follow, they *(not rightly apprehending the Meaning of his Words*, ver. 46.) ſaid to him, Lord, ſhall we ſmite with the Sword?

50. And one of them *(not ſtaying for an Anſwer)* ſmote the *(a)* Servant of the High Prieſt, and cut off his right Ear:

51. And Jeſus anſwered, *(i. e. ſpake with*
p *relation to that Action)* and ſaid, [p] Suffer ye *(me)* thus far *(to be at Liberty as to reſtore the Man to his Ear;)* and he touched his Ear, and healed him.

52. Then Jeſus ſaid to the Chief Prieſts
q and [q] Captains of the Temple, and the Elders, which were come to him: Be ye come out as againſt a Thief with Swords and Staves?

53. When I was daily with you in the Temple, ye ſtretched forth no Hands againſt
r me; but [r] this is your Hour, and *(the Hour of)* the Power of Darkneſs; *(i. e. the Devil and you, his Inſtruments, are now permitted to compaſs my Death.)*

54 Then they took him, and led him, and brought him into the High Prieſt's Houſe; and Peter followed afar off.

55. And when they *(the Servants)* had kindled a Fire in the midſt of the Hall, and were ſet down together, Peter ſat down amongſt them.

56. But a certain Maid beheld him, as he ſat by the Fire, and earneſtly looked upon him, and ſaid, This Man was alſo with him.

57. And he denied him, ſaying, Woman, I know him not.

58. And after a little while another ſaw him, and ſaid *(as he had heard from another Maid)* Thou art alſo of them; and Peter ſaid, Man, I am not.

59. And about the ſpace of an hour after, another confidently affirmed, ſaying, Of a Truth this Fellow alſo was with him; for he is a Galilean.

60. And Peter ſaid, Man, I know not *(any thing of)* what thou ſayeſt; and immediately, while he yet ſpake, the Cock crew;

61 And *(then)* the Lord turned, and looked upon Peter, and Peter remembered the Word of the Lord, how he had ſaid to him, Before the Cock crow thou ſhalt deny me thrice.

62. And *(upon this)* Peter went out, and wept bitterly.

63. And the Men that held Jeſus, mocked him, and ſmote him;

64. And when they had blindfolded him, they ſtruck him on the Face, and aſked him, ſaying, *(thou, who calleſt thyſelf a Prophet)* propheſy *(or tell us)* Who is it that ſmote thee?

65. And many other things blaſphemouſly ſpake they againſt him.

66. And aſſoon as it was Day, the Elders of the People, and the Chief Prieſts, and the Scribes came together, and led him into their Council, ſaying,

67. Art thou the Chriſt? tell us, *(whether it be ſo or not)* And he ſaid to them, If I tell you, ye will not believe *(me.)*

68. And if I alſo aſk you *(Queſtions, to convince you that I am ſo, as formerly I have done*, Chap. xx. 3.) ye will not anſwer me, nor let me go;

69. *(Yet this I do aſſure you, that)* hereafter (ἀπὸ τῦ νῦν, *from this time of my Death*) ſhall the Son of Man *(ſoon)* ſit on the right Hand of the Power of God.

70. Then ſaid they all, Art thou then the
f [f] Son of God? and he ſaid to them, Ye ſay that *(which)* I am:

71. And they ſaid, What need we any farther Witneſs; for we ourſelves have heard *(out)* of his Mouth, *(that he ſtyles himſelf the Son of God, and ſo blaſphemes, by making himſelf equal with God*, John v. 18.—x. 33.)

Annotations on Chap. XXII.

a Ver. 2. ΠΩΣ ἀνέλωσιν αὐτὸν, *How they might take him away*;] *i. e.* without a Tumult of the People, *Mark* xiv. 2.

b Ver 3. Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν, *Then entered Satan into Judas*,] That is, two days before the Paſſover; for, 1*ſt*, As for that Supper in which our Saviour gave him the Sop, at which *Satan* entered, the Scripture doth expreſsly tell us, that it was held πρὸ τῆς ἑορτῆς τῦ πάσχα, *before the Feaſt of the Paſſover*, John xiii. 1. And when our Saviour, having given him the Sop, ſaid, *What thou doeſt, do quickly*, ſome of our Lord's Diſciples thought that *Chriſt* had bid him *buy thoſe things*

things which were needful for the Paſchal Feaſt, ver. 29. whence it is evident that Feaſt was not yet celebrated by them; and here St. *Luke* ſaith, *Satan* entered into *Judas*, and he conſulted with the *High Prieſts*, and with the Soldiers, *how he might deliver him up unto them*; and then it follows, *ver.* 7, 8. *then came the Days of Unleavened Bread*, and *Chriſt* ſaid to his Diſciples, *prepare the Paſſover for us, that we may eat*; ſo that *Satan* muſt have entered into *Judas* before the Paſſover was prepared. The *Apoſtle* declares, that *Satan* ἐνεργεῖ, inwardly *worketh in the Children of Diſobedience*, Eph. ii. 2. and *leads them captive at his Will*, 2 Tim. ii. 26. When therefore *Judas* had, through the Temptation of his Covetouſneſs, robbed even the Poor of the Charity deſigned for them, *John* xii. 6. *Satan* ſuggeſts unto him another way to ſatisfy his Avarice, even the betraying of his *Maſter* for a Sum of Money; and when this Suggeſtion prevailed with him to go to the *High Prieſts* with that Queſtion, *What will you give me to betray him?* Matth. xxvi. 15. then *Satan* fully entered into him, and carried him on, without Remorſe, to the performance of that horrid Enterprize.

c Ver. 6. Ἐξωμολόγησε, *And he promiſed*;] *i. e. conſented to do the thing:* For that this word doth not only ſignify to confeſs, and to give thanks; but alſo to conſent and engage, is evident, not only from the Inſtitutions of *Theophilus*, where we read thus, προμίτλεις, προμίτλω, τῦτ' ἔσι, ὁμολογεῖς, ὁμολογῶ, that is, ὁμολογεῖν is *to promiſe*; but from *Phavorinus*, who renders ὁμολογῶ, σωλίθεμαι, σύμφημι, *I promiſe, I conſent*, of which import of the Word we find many Inſtances from *Plato*, *Xenophon*, *Demoſthenes* in *Conſtantine*; ſo that ἐξωμολόγησε is here well rendered, *he promiſed*, or conſented to the Price; nor is it to be wondered that St. *Luke*, born at *Antioch*, where there was an *Academy*, and ſtudying in the Univerſities of *Greece*, ſhould uſe this word, not as the *Septuagint*, but as thoſe *Græcians* did.

d Ver. 15. Ἐπιθυμίᾳ ἐπεθύμησα, *&c. With deſire I have deſired to eat this Paſſover with you before I ſuffer.*] I cannot here ſee what *Grotius*, and others, affirm, that *Chriſt* gives here a Reaſon why he would anticipate the Paſchal Supper, our Lord himſelf giving a reaſon of theſe words in the following Supper, *viz.* that *he would eat no more of it, till that which was typified by this Paſchal Lamb, was fulfilled in the Kingdom of Heaven*; that is, 'till he, who is ſtyled our *Paſchal Lamb*, was offered, and, by his Death, had procured to Men a Liberty from that Death, by the Fear of which they were formerly kept in Bondage, *Heb.* ii. 15. and, in perpetual Memory of his Oblation, and the Benefits purchaſed by it, had inſtituted a new Paſchal Supper, in which his Diſciples ſhould eat at his Table with him. That our Lord did not antedate the Paſchal Supper, ſee in the Diſcourſe on that Subject.

Ver. 19. Τῦτο ποιεῖτε, *Do this in Remembrance of me.*] That is, ſay the *Papiſts*, ſacrifice this, very abſurdly; for who ever read in any *Greek* Author, that ζῶμα ποιεῖν ſignified to *ſacrifice a Body?* nor do the *Latins* ſay, *facere victimam*, but *facere victima*, underſtanding *ſacra*. Moreover, it is ſaid alſo of the Cup τῦτο ποιεῖτε, *do this*, 1 Cor. xi. 25. and yet it is not the Cup by which the new Covenant is ſacrificed, but by which it is eſtabliſhed; nor do the *Papiſts* ſay this Cup is ſacrificed, but only that it is conſecrated by thoſe Words.

Ver. 20. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, *&c. Likewiſe alſo the Cup, after Supper, ſaying, This Cup is the New Teſtament in my Blood.*] Here is a double Metonymy; (1.) That of the Cup for the Wine contained in it; (2.) That of the Sign for the thing ſignified by it, the Wine being the Symbol of that Blood, in which that new Covenant was eſtabliſhed. And this, ſaith the *Evangeliſt*, was ſaid after the Paſchal Supper, to ſignify that this Cup pertained not to the Solemnity of the *Paſſover*. e

Ver. 22. Καὶ ὁ μὲν υἱὸς τῦ ἀνθρώπε πορεύεται, καθὰ τὸ ὡρισμένον, *And the Son of Man goeth as it was determined* (of him) *but* (yet) *wo to that Man by whom the Son of Man is betrayed.*] Καθὰ τὸ ὡρισμένον, *i. e.* according to the *Prophecies* concerning the Death of Chriſt, made by Counſel and Appointment of God. From the Wo, denounced upon him that ſhould betray the *Meſſias*, we learn, that he was highly criminal in ſo doing, and therefore could not be under an abſolute neceſſity of doing ſo: therefore, who, from theſe words, gather that *Judas* was, from the beginning of this Action to the End, under an abſolute Neceſſity of doing as he did, by virtue of the Decree of God impelling him to this Action, render *Judas* free from Guilt; and to them, ſaith *Grotius*, we may ſay as *Irenæus* (a) did to *Florinus*, maintaining that ſome Souls were not by choice, but by nature, good; and others were, by nature, evil: theſe Doctrines are not ſound, nor conſonant to the Sentiments of the Church; nay, they induce the greateſt Impiety; theſe things, neither the *Ancients*, which were before us, and which were the Diſciples of the *Apoſtles*, delivered, nor durſt our *Hereticks* aſſert. Since God is good, ſaith (b) *Plato*, *we muſt by no means allow any body to ſay, he is the cauſe of the evil done by any*; *but muſt by all means refel and reject ſuch Opinions*: and indeed all the Ancients unanimouſly held, that neither *Prophecies*, nor the Preſcience, nor the Decrees of God laid any Neceſſity upon the Will f

(a) Ταῦτα τὰ δόγματα ἵνα, περισσότερον εἶπω, ὐκ ἔχει ὑγίας γνώμης, ταῦτα τὰ δόγματα ἀσύμφωνά ἐστι τῇ ἐκκλησίᾳ καὶ τὴν μεγίστην ἀσέβειαν περιβάλλουσι τὸς πεισθέντας αὐτοῖς —— ταῦτα τὰ δόγματα οἱ πρὸ ἡμῶν πρεσβύτεροι, οἱ καὶ τῶν ἀποστόλων συμβιωτήσαντες ὐ παρέδοκάν σοι. p. 510.

(b) Κακῶν δὲ αἴτιον φάναι Θεὸν ἀγαθὸν ὄντα διαμαχετέον παντὶ τρόπῳ, &c. L. 2. de. Republic. p. 606. A.

Will of Man; for they who aſſert this, ſaith (c) *Origen, abſolve Sinners from all guilt, and lay the charge of all the Evils, which they do, upon God, as by his Decree, Preſcience or Prediction, laying upon them that Neceſſity, which will not ſuffer them to do otherwiſe. They alſo,* ſaith he, *take away* τὸ ἐφ' ἡμῖν, *the freedom of our Will, and with that all Praiſe and Diſpraiſe, or all Difference betwixt things worthy of Praiſe or Reprehenſion:* (d) *This Doctrine alſo cuts off all that is ſaid of the Equity of the Divine Judgment, and of the Threats made againſt, or the Puniſhments inflicted on the Wicked, and of the Promiſes of a better Life, and the Reward of them that do well. For,* ſaith (e) *Clemens of Alexandria, there is no difference betwixt Faith and Infidelity, nor is either of them worthy of Praiſe or Diſpraiſe, if they have* προηγεμονίαν τὴν ἐκ τῶν τὰ πάντα δυναστῶν φυσικὴν ἀνάγκην, *an antecedent phyſical Neceſſity from God: Nor are Praiſes or Reprehenſions, Rewards or Puniſhments juſt,* (f) μὴ τῆς ψυχῆς ἐχούσης τὴν ἐξουσίαν τῆς ὁρμῆς καὶ ἀφορμῆς, *if the Soul hath not a freedom of deſiring, or abſtaining from things, but is carried on to them by an unwilling Neceſſity: God,* ſaith (g) *Irenæus, hath always preſerved to Man his Freedom and Power over his own Actions,* ut juſtè damnentur, qui non obediunt ei, *that they may juſtly be condemned, who do not obey him: For Man,* ſaith (h) *Juſtin Martyr, would neither be worthy of Praiſe or Reward,* οὐκ ἀφ' ἑαυτῆς ἑλόμενος τὸ ἀγαθὸν, *did he not of himſelf chuſe what is good, but was ſo by Nature; nor, being evil, could he be juſtly puniſhed, if he were not ſo of himſelf;* (i) ἀλλ' οὐδὲν δυνάμενον εἶναι ἕτερον παρ' ὃ ἐγεγόνει, *but could be no other than what he was made; for we are crowned or puniſhed* διὰ τὸ ἐφ' ἡμῖν, *for that which it is in our power to do.* And this they eſpecially apply to this Fact of *Judas. For,* ſaith *Chryſoſtom, neither is Preſcience the cauſe of Wickedneſs, nor does it induce a neceſſity of doing it; for* Judas *was not a Traytor, becauſe God foreſaw it; but he foreſaw it, becauſe* Judas *would be ſo.* See the Notes on *Acts* ii. 23. — iv. 28.

g Ver. 24. Ἐγένετο δὲ καὶ φιλονεικία, *&c. There was alſo Contention, which of them ſhould be accounted the greateſt;*] *i. e.* which of them ſhould be ſo; for that δοκέω is oftentimes an Expletive, ſee 1 *Cor.* vii. 40. I ſee not any reaſon why Interpreters ſhould here ſay, this account of their Contention is miſplaced, ſince in the other Evangeliſts it is mentioned after Chriſt's Admonition concerning his Paſſion, *viz. Matth.* xx. 25. *Mark* x. 42. here *Chriſt* ſaith more than he did there.

Ver. 29. Κἀγὼ διατίθεμαι ὑμῖν, *&c. And I appoint to you a Kingdom, as my Father hath appointed to me:)* Chriſt ſpeaks not here of the heavenly Kingdom common to all the Faithful, but of a Kingdom proper to his *Apoſtles, viz.* that as his *Father* had given him power to make Laws, by which all his Subjects ſhould be governed, and to which they ſhould be ſubject, ſo did he give to his Apoſtles power to deliver to *Chriſtians* thoſe Evangelical Laws, which they ſhould all be obliged to obey. Now hence it follows, that the Goſpels and Epiſtles of the *Apoſtles* muſt be owned as the Laws of *Chriſt*; and whereas the Nobility in a Kingdom uſe to be known by two things, the Honour and the Power imparted to them, their Honour in eating at the *King*'s Table, their Power in having a Share in the Government under the King; therefore our Saviour repreſents the Honour of his *Apoſtles* by eating and drinking with him at his Table, and their Power by judging the Twelve Tribes of *Iſrael.*

h Ver. 31, 32. Ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, *&c. Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as Wheat,* ver. 32. *but I have prayed for thee, that thy Faith fail not.*] Here note,

1*ſt*, For the conſolation of good Men, that *Satan* cannot afflict or tempt them without Divine Permiſſion, *Job* i. 12.

2*dly*, That *Satan* is ſaid σινιάσαι, to ſift thoſe whom he tempts and afflicts; becauſe Afflictions toſs and ſhake them, as Wheat is toſſed and ſhaken in a Sieve.

3*dly*, That *Chriſt* prayed, that the Faith of *Peter* might not fail, not becauſe he was conſtituted by him the Head of the Church, but becauſe he was ſo infirm in Faith as to deny his Maſter thrice; whence he deſerved to make Shipwreck of his Faith by the ſubtraction of Divine Grace; and had actually done ſo, had not his ſudden Converſion obtained the Pardon of his Sin.

Note, *Laſtly*, That 'tis the Duty of thoſe, who truly have repented of their Faults, to commiſerate the Fall of others, and be ſollicitous for their confirmation in the Faith.

i Ver. 36. Καὶ ὁ μὴ ἔχων, *&c. And he that hath no Sword, let him ſell his Garment, and buy one.)* This is not a command to buy a Sword, or to uſe one to repel Force with Force, as is apparent, partly becauſe *Chriſt* ſaith here, *Two Swords are enough,* ver. 38. which ſure they could not be for the repelling thoſe that were to come againſt them; and partly becauſe he reprehends *Peter* for uſing one in this manner, *Matt.* xxvi. 52. 'Tis therefore only a Monition, that the Times were now to be ſo perilous, that, if things were to be acted by human Power, there would be more need of Swords and Purſes than ever: And by ſaying that two Swords were

---

(c) Τὰς ἁμαρτωλὰς ἀπολύοντες πανὸς ἐγκλήματος τῷ Θεῷ προσγράφουσι πάντων τῶν κακῶν —— τὴν αἰτίαν, Tom. 3. in Gen. Ed. Huet. Tom. 1. p. 38. C. E.

(d) Τὰ τῆς κεκηρυγμένης τῷ Θεῷ κρίσεως δίκαι, καὶ ἀπειλαὶ πρὸς τὰς ἡμαρτηκότας ὡς κολασθησομένους τιμαί τι αὖ πρὸς τὰς τοῖς κρείττοσιν ἑαυτὰς ἐπιδεδωκότας. Ibid.

(e) Strom. l. 2. p. 363. C. (f) Strom. 1. p. 311. A. B. C. (g) L. 4. c. 9. & 29.

(h) Apol 2. p. 81. B. (i) Q. & Reſp. 9. p. 397.

were enough, ſome good Interpreters think, he deſigned they ſhould underſtand, he ſpake not this to bid them provide Swords, but rather to acquaint them by Symbols after the Oriental Manner, with the approaching Danger, that they by Faith and Patience might be the better armed againſt it. According to the Deſcant of *Theophylact*, ἕτω προνοεῖσθε ἑαυτῶν ὡς κινδύνοις καὶ πολέμοις προσκρούσοντες. So provide for yourſelves as Perſons that may expect to meet with Perils and Wars.

m Ver. 42. Εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ, *Father, if thou be willing to remove this Cup from me.*] He, by the *Jewiſh* Phraſe of a Cup, expreſſeth his Death. So *R. Caijah* comforts *R. Lakis* upon the Death of his Son, by ſaying, *This is the Path which hath been trod ſince the beginning of the Creation; many have drunk, and many ſhall drink of this Cup.*

n Ver. 43. Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν, *And there appeared to him an Angel from Heaven ſtrengthening him.*] In St. (k) *Jerom*'s time, theſe Words ſeem to be wanting both in ſome *Latin* and *Greek* Copies, as is inſinuated in theſe words cited in the *Margin:* Nor hath *Ambroſe* any thing of this *Angel* in his Commentary on this *Chapter.* But (l) *Epiphanius* anſwering an Objection of the *Arians*, contending Chriſt could not be God, ὅτι ἐπεδέετο καὶ ἰσχύος ἀγγέλων, *becauſe he wanted the help of Angels*, acknowledged, that this was written in the Goſpel of St. *Luke*, making no mention of any variation of the Copies; whence it may be conjectured, this Variation happened after the Conflict with the *Arians.* But whereas, *Woltzogenius* ſaith after them, That this Anxiety and Conſternation of our Lord, which required, that he ſhould be ſtrengthned by an Angel, proves, he was not God; he might as well have hence concluded, that he was not *filled with the Spirit above meaſure*; and before he made this Concluſion, he ſhould have confuted *Grotius*, ſaying here, *That the Divinity dwelling in him had ſubſtracted his Influence; whence Chriſt, being left to his human Nature, needed the comfort of an Angel*; for otherwiſe, he who with a word made the whole Band of Soldiers fall to the Earth, *John* xviii. 6. and healed the Ear of *Malchus* with a touch, ver. 51. of this Chapter, ſure gave ſufficient indications of the Divinity reſiding in him.

o Ver. 44. Ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος, *And his Sweat was as it were great drops of Blood.*] I own, that theſe words do not certainly ſignify, that the matter of this Sweat was Blood, but only that it was thick and viſcous, like to Blood falling from the Noſe in a ſmall Clot, at the end of Bleeding; but I ſee nothing why this might not be ſo great an Agony, as to force Blood out of his *Capillary Veins* to mix with it; this being no unuſual thing: For (m) *Ariſtotle* ſays, ἤδη τινὲς ἱδρῶσαν αἱματώδη ἱδρῶτα, *Some have ſweat a bloody Sweat*; and again, (n) ἤδη τισὶν ἱδρῶσαι σωίεν αἱματώδει περιτώματι διὰ κακεξίαν, *Some thro' an ill habit of Body, have ſweat a bloody Excrement.* And (o) *Diodorus Siculus* ſaith of the *Indian Serpents, That if any one be bitten by them, he is tormented with exceſſive Pains,* καὶ ῥύσις ἱδρῶτος αἱματοειδὴς καλεῖται, *and ſeized with a bloody Sweat.*

Ver. 51. Εἶτε ἕως τούτου, *Suffer ye thus far.*] p I do not think that Chriſt ſpake this to his Diſciples, bidding them to permit his Enemies to deal thus with him, and not to do any thing for his Reſcue, but rather that he ſpake thus to the *Soldiers*, Permit this Injury, or Aſſault, offered by one of my *Apoſtles*, which I will preſently repair; for it follows, *and he healed him*; and this he ſaid, and did, partly to ſhew, that he who had ſuch a Power to heal, and throw down his Enemies, was taken willingly, and not for want of Power to preſerve himſelf, and partly to preſerve his *Apoſtles* from their Aſſaults.

Ver. 52. Καὶ στρατηγοὺς τοῦ Ἱεροῦ, *And Captains of the Temple.*] q It is paſt doubt with me, ſaith Dr. *Lightfoot*, that theſe Captains of the *Temple* were not the *Roman* Soldiers placed in the Tower of *Antonia*, of whoſe conſpiring againſt the Life of Chriſt we read not; but the Captains of the ſeveral Watches of the *Temple.* For, ſay the *Jews*, the Prieſts kept watch in three places of the *Temple*, and the Levites in twenty one; and to every one of theſe Watches, there was a Chief, they conſiſting of many, and to them all one, who was eminently ἀρχηγὸς, *the Captain*, or chief Ruler of the Temple. But theſe, ſay ſome, could not be *Jews*, becauſe they kept Watch at the Paſſover, and on the Sabbath. To this I anſwer, That the *Jews* did not think their Feaſts or Sabbaths were prophaned by Service done in, and for the *Temple* on that day. See the Notes on *Matth.* xii. 5. That the *Jews* had then ſuch Watches, we learn from thoſe words of *Pilate*, Matth. xxvii. 65. ἔχετε κουστωδίαν, *Ye have a Watch:* That the Office of the Prieſts and Levites was called a Warfare, See Note on 1 *Cor.* ix. 7. That theſe *Captains* were not *Romans*, may probably be argued even from their Name, *Captains of the Temple*; which Name is never given by *Joſephus* to the *Governors* of the *Soldiers* in the Tower of *Antonia*; they being by him called (p) φρούραρχοι, the Governours of the Caſtle; whereas the Officer is ſtill called ὁ στρατηγὸς, the Ruler of the Temple, both by the Scripture, *Acts* iv. 1.—v. 24, 26. and by (q) *Joſephus:* And by Dr. *Lightfoot*, he is ſuppoſed to be the ſame with the Man of the Mount, ſo often mentioned

(k) *In quibuſdam exemplaribus, tam Græcis quam Latinis, invenitur, ſcribente Luca, Apparuit illi angelus de Cœlo confortans eum.* Adv. Pelag. l. 2. f. 103. F.
(l) Hær. 69. §. 66.
(m) Hiſt. Animal. l. 3. c. 19.
(n) De Part. An. l. 3. c. 15.
(o) L. 17, p. 560.
(p) Antiq. l. 18. c. 6. p. 624. F.
(q) Τὸν δὲ περὶ Ἀνανίαν τὸν ἀρχιερέα καὶ τὸν στρατηγὸν Ἄνανον δήσας εἰς Ῥώμην ἀπέπεμψε. Antiq. l. 20. c. 5.

mentioned in the *Jewiſh* Writers, or the Ruler of the Mountain of the Houſe. And by what we read of him both in *Joſephus* and the Scripture, he ſeems to be an Officer of the *High Prieſts*, appointed to bring them, who offended in the Temple, (as the Apoſtles were thought to have done, by preaching in it *Jeſus*) to the *High Prieſt* and *Sanhedrim*, to be puniſhed.

r Ver. 53. Αὕτη ὑμῶν ἐϛιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους, *This is your Hour, and the Power of Darkneſs:*] *i. e.* This is the time in which it is permitted to you to exerciſe your Malice, and execute your bloody Deſigns againſt me, and in which *Satan* is permitted to ruſh upon me with his moſt furious Temptations.

s Ver. 70. Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; *Art thou then the Son of God?—I am*, ver. 71. *what need we any farther Witneſſes?* Matth. xxvi. 63, 65. *Behold ye have heard his Blaſphemy.*] They conclude Chriſt guilty of Blaſphemy, and conſequently of Death, becauſe he ſtyled himſelf the Son of God, not in their ſenſe, in which they allowed that of the *Pſalmiſt* to belong to him, *Thou art my Son*, Pſal. xxvii. 12. but in his own; *i. e.* becauſe being a Man he made himſelf God, *John* x. 33. Whence it is manifeſt, (1.) That in the ſenſe of the *Jews*, *to own himſelf the Son of God, and to make himſelf God*, was the ſame thing. (2.) Hence alſo it is certain, that the *Jews* of that Age did not think the *Meſſias* was to be God, but only a Man, who could not challenge to himſelf Divinity, ſeeing they never conclude him a Blaſphemer, becauſe he ſaid he was the *Chriſt*, but only becauſe he ſaid he was the *Son of God*; by that, making himſelf *equal with God*, John v. 18. and becauſe he declared, he ſhortly *was to ſit at the right Hand of Power*, Matth. xxvi. 64.

CHAP. XXIII.

1. AND the whole Multitude of them *(of the Sanhedrim)* aroſe, and led him to Pilate.

2. And they began to accuſe him, ſaying, We found this Fellow perverting the Nation, a and [a] forbidding to give Tribute to Cæſar, *(See Chap.* xx. 25. *by)* ſaying, That he himſelf is Chriſt, a King.

3. And Pilate aſked him, ſaying, Art thou the King of the Jews? He anſwered and ſaid, Thou ſayeſt it; *(i. e. it is as thou haſt ſaid.)*

4. Then ſaid Pilate to the Chief Prieſts, and to the People, I find no fault in this Man.

5. And they were the more fierce *(upon theſe words of Pilate)* ſaying, He ſtirreth up (*all*) the People, teaching throughout all Jury, beginning from Galilee to this place.

6. When Pilate heard of Galilee, he aſked them, Whether the Man was a Galilean?

7. And as ſoon as he knew that he belonged to Herod's Juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time.

8. And when Herod ſaw Jeſus, he was exceeding glad; for he was deſirous to ſee him of a long ſeaſon; becauſe he had heard many things of him, and he hoped to have ſeen ſome Miracle done by him.

9. Then he queſtioned with him in many words, but he anſwered him (*to*) nothing.

10. And the chief Prieſts and Scribes ſtood (*before Herod*) and vehemently accuſed him.

11. And Herod with his Men of War ſet him at nought, and mocked him, and arrayed him in a gorgeous Robe, (*as a Mock-King*) and ſent him again to Pilate.

12. And the ſame day Pilate and Herod were made Friends together; for before, they were at enmity between themſelves.

13. And Pilate, when he had called together the chief Prieſts, and Rulers, and the People,

14. Said to them, Ye have brought this Man to me, as one that perverteth the People; and behold, I having examined him before you, have found no fault in this Man, touching thoſe things whereof ye accuſe him.

15. No, nor yet Herod; for I ſent you to him *(to whoſe Juriſdiction he belongs)* and lo, nothing *(as to one)* worthy of Death is done to him *(by Herod.)*

16. I will therefore [b] chaſtiſe him, *(as if he were to die)* and *(then I will)* releaſe him *(as the fitteſt Perſon to be releaſed at this Feaſt.)* b

17. *(This he ſaid)* For (*becauſe*) of neceſſity, he muſt releaſe one to them at the Feaſt *(of the Paſſover.)*

18. And (*but*) they cried out all at once, ſaying, Away with this Man, and releaſe to us Barabbas:

19. Who for a certain Sedition made in the City, and for Murther, was caſt into Priſon.

20. Pilate therefore (*being*) willing to releaſe Jeſus, ſpake again to them *(of releaſing him:)*

21. But they cried, ſaying, Crucifie him, crucifie him.

22. And he ſaid to them the third time, Why *(are ye ſo deſirous of his Death?)* what Evil hath he done? *(For my part)* I have found no cauſe of Death in him; I will therefore chaſtiſe him, and *(then)* let him go, *(as the fitteſt Perſon to be releaſed at this Feaſt.)*

23. And they were inſtant with loud Voices, requiring that he might be crucified; and the Voices of them, and of the chief Prieſts, prevailed *(at laſt with Pilate, to conſent to his Crucifixion.)*

24. And *(ſo)* Pilate gave Sentence, that it ſhould be as they required.

25. And

25. And he releaſed to them him that for Sedition and Murther was caſt into Priſon, (*viz. Barabbas*) whom they had deſired; but he delivered (*up*) Jeſus to (*be dealt with according to*) their Will.

26. And as they led him away (*bearing his Croſs*, John xix. 17. *finding him weak, and not well able to ſuſtain it*) they laid hold on one Simon, a Cyrenian, coming out of the Country; and on him they laid the Croſs, that he might bear it after Jeſus.

27. And there followed him a great company of People, and of Women, which alſo bewailed and lamented him:

28. But Jeſus turning to them, ſaid, Ye Daughters of Jeruſalem, (*ye have cauſe to*) weep not for me, but for yourſelves, and for your Children.

b 29. For behold, the Days are [c] coming in which they ſhall (*find cauſe to*) ſay, Bleſſed are the Barren, and the Wombs that never bare, and the Paps that never gave ſuck.

30. Then ſhall they begin (*to feel ſuch Calamities, as will cauſe them*) to [d] ſay to
d the Mountains, Fall on us, and to the Hills, Cover us (*from the Wrath of God*, Rev. vi. 16.)

e 31. For if they do theſe things in a [e] green Tree, (*i.e. to me a righteous Perſon*, Ezek. xx. 47.—xxi. 2, 3.) what ſhall be done in the dry? (*i.e. to thoſe wicked Perſons, who like the dry Tree, are fit to be burned in the Fire.*)

32. And there were alſo two other Malefactors led with him, to be put to Death.

33. And when they were come to the Place, which is called Calvary, there they crucified him, and the Malefactors, one on the right hand, and the other on the left (*hand of Jeſus.*)

34. Then ſaid Jeſus, Father, forgive them, for they know not what they do, (*i.e. who it is they crucify*, Acts xiii. 27.) And they (*viz. the Soldiers*) parted his Raiment, and caſt Lots (*for his upper Garment*, John xix. 23, 24.)

35. And the People ſtood beholding (*him*) and the Rulers alſo with them, derided him, ſaying, He ſaved others, let him (*now*) ſave himſelf, if he be the Chriſt, the choſen of God.

36. And the Soldiers alſo mocked him,
f coming to him, and offering him [f] Vinegar;

37. And ſaying, If thou be (*indeed*) the King of the Jews, ſave thyſelf.

38. And a Superſcription alſo was written over him, in Letters of Greek, and Latin, and Hebrew (*viz.*) THIS (*MAN*) IS THE KING OF THE JEWS.

39. And one of the Malefactors which were hanged, railed on him, ſaying, If thou be (*the*) Chriſt, ſave thyſelf, and us (*alſo.*)

g 40. But the [g] other anſwering, rebuked him, ſaying, Doſt thou not fear God, ſeeing thou art in the ſame Condemnation? (*i.e. Doſt thou not fear him, now that thou art under the Sentence of Death?*)

41. And we indeed (*are ſentenced to die*) juſtly: for we receive (*only*) the due Reward of our Deeds; but this Man hath done nothing amiſs, (*whereby to deſerve this Sentence.*)

42. And he ſaid to Jeſus, Lord, remember me when thou comeſt into thy Kingdom, (*to be the Judge of all Men, and exerciſe all Power in Heaven and Earth.*)

43. And Jeſus ſaid to him, [h] Verily, I ſay h
to thee, To day ſhalt thou be with me in Paradiſe, (*and there enjoy the greateſt Bleſſing which belongeth to the Members of my Kingdom.*)

44. And it was about the ſixth hour (*when he was crucified*) and there was Darkneſs over all the Earth (*or Land of Paleſtine*) until the ninth hour:

45. And the Sun was darkned, and the Veil of the Temple (*which parted the inward Temple from the Sanctuary*) was rent in the midſt.

46. And when Jeſus had cried with a loud Voice, he ſaid, Father, into thy Hands I commend my Spirit; and having ſaid thus, he gave up the Ghoſt.

47. Now when the Centurion ſaw what was done, he [i] glorified God, (*by*) ſaying, i
Certainly, this was a righteous Man.

48. And all the People that came together to that Sight, beholding the things that were done, ſmote their Breaſts, and returned (*to their Houſes full of trouble for it.*)

49. And all his Acquaintance, and the Women that followed him from Galilee, ſtood afar off, beholding theſe things, (*and were ſad.*)

50. And behold there was a Man named Joſeph, a Counſellor, and he was a good Man and a juſt;

51. The ſame had not conſented to the Counſel, and Deed of them, (*who condemned Jeſus.*) He was of Arimathea, a City of the Jews, (*and he was one*) who alſo himſelf waited for the Kingdom of God; (*i.e. expecting it ſhould ſuddenly appear.*)

52. This Man went to Pilate, and begged the Body of Jeſus;

53. And (*by his Permiſſion*) he took it down, and wrapped it in Linen, and laid it in a Sepulchre which was hewn in Stone, wherein never Man before was laid; (*taking this care, that our Lord's Body might not be caſt into the common-place aſſigned for Malefactors.*)

54. And that day was the Preparation, (*i.e. Friday*) and the Sabbath drew on.

55. And the Women alſo which came with them from Gallilee, followed after, and beheld the Sepulchre, and how his Body was laid.

56. And they returned, and prepared Spices and Ointments (*to embalm him*) and reſted (*from doing this*) on the Sabbath day, according to the Commandment.

Annotations on Chap. XXIII.

a Ver. 2. Καὶ κωλύοντα Καίσαρι φόρους διδόναι, *And forbidding to give Tribute to Cæsar.*] That here they lie against their own Conscience, is evident from *Matth.* xxii. 21. But yet this Lie was covered under two specious Pretences; 1*st*, That he professed himself *King of the Jews*, which these Hypocrites here abuse, to render him odious to the *Romans*, tho' they themselves still gave this Title to the *Messiah*: 2*dly*, That he was a *Galilean*, and so likely to embrace the Opinion of *Judas Gaulonites*, who held it was not lawful to pay Tribute to *Cæsar*. See *v.* 6.

a Ver. 5. Ἀπὸ Γαλιλαίας, *from Galilee.*] They seem here to mention *Galilee*, to incite *Pilate* against him, as a seditious Person. See the Note on *Chap.* xiii. 1. and to confirm their Suggestion that Christ was so; and also to insinuate, that he was an Enemy to *Cæsar*, forbidding to pay Tribute to him. They of *Galilee* being prone to Sedition, and rebellious upon that account, whence some of them were slain by *Pilate*.

b Ver. 16. Παιδεύσας οὖν αὐτὸν ἀπολύσω, *I will therefore chastise him, and let him go.*] Note, that this Chastisement was not in order to his Crucifixion, and therefore not that Punishment the *Romans* used to inflict upon Malefactors, as a preparative to their Crucifixion; of which see *Lipsius de Cruce*, *l.* 2. *c.* 2. for *Pilate* intended it in order to his Release; he therefore seems willing to inflict upon him the Punishment so common among the *Jews* towards those, who did perversly against their Law, and their Traditions, that he might exempt him from that Death they did so studiously endeavour to expose him to.

c Ver. 29. *The Days will come in which ye shall say,* μακάριαι αἱ στεῖραι, *blessed are the barren.*] This they undoubtedly had occasion to say at the Siege of *Jerusalem*, and during the War against the *Romans*, not only on the account of the loss of their Children, and the sale of them, who were under 17 Years for Bond-slaves; but chiefly on the account of that Famine in *Jerusalem*, which forced *Mary*, the Daughter of *Eleazer*, to eat her own sucking Child; upon which, (saith (a) *Josephus*, *there was a vehement desire of the famished Persons to die,* καὶ μακαρισμὸς τῶν φθασάντων πρὶν ἀκοῦσαι καὶ θεάσασθαι κακὰ τηλικαῦτα, *and he counted himself blessed that he could die before he saw, or heard such evil things.*

d Ver. 30. Τότε ἄρξονται λέγειν τοῖς ὄρεσι, πέσετε ἐφ' ἡμᾶς, *Then shall they begin to say to the Mountains, Fall on us.*] That this is a proverbial Expression, used *Hos.* x. 8. not to be fulfilled by what the *Jews* should then say, but by what they should afterwards suffer, is evident in itself, and confessed by the *Jews*; for the *Targum* upon *Hosea* speaks thus, *He will bring such Judgments upon them, which will render their condition as miserable, as if the Mountains should cover them, and the Hills fall upon them*; See the like Words, *Rev.* vi. 15, 16.

e Ver. 31. Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; *For if these things be done in the green Tree, what shall be done in the dry?*] The good, and just Man, is by the *Prophets* and *Jews*, represented under the Metaphor of a *green Tree*, or a Tree, whose Leaves do not wither, *Psal.* i. 3. of a *green Olive-tree*, Psal. lii. 8. of *a green Fir-Tree*, Hos. xiv. 8. of a *Tree whose Leaves are ever green*, Jer. xvii. 8. Whereas of the Wicked it is said, *his Branch shall not be green*, Job xv. 32. Thus God by *Ezekiel* threatens, that he will *cut off every green Tree, and every dry Tree in Jerusalem*, Ezek. xx. 47. that is, as it is interpreted, *Chap.* xxi. 3. that he will *cut off the righteous and the wicked*; and 'tis proverbial among the *Jews*, *that two dry Sticks will burn a green one*; *i. e.* that *the Company of two wicked Men will corrupt, and bring Judgments upon a good Man.*

f Ver. 36. Ὄξος προσφέροντες αὐτῷ, *The Soldiers offered him Vinegar.*] Dr. *Lightfoot* shews from *Ælius Spartianus*, *Capitolinus*, and *Trebellius Pollux*, that Vinegar was the usual Drink of the Soldiers: Two Cups were therefore offered to *Christ*, one of *Wine mixed with Myrrh*, before he was nailed to the Cross, *Mark* xv. 23. and this was offered by the *Jews*, as the Custom was to do towards Men condemned to capital Punishments; the other of *Vinegar* by the *Soldiers*, in a scoffing manner, after he was nailed to the Cross.

g Ver. 40. Ἀποκριθεὶς δὲ ἕτερος, ἐπετίμα αὐτῷ, &c. *But the other answering, rebuked him*, &c.] Almost all Interpreters that I have read, here say, that this Thief began his Repentance upon the Cross; and hence others are apt to conceive, that tho' they repent only at the last Gasp, they may enter into Paradise, as he did; but this is but a precarious Supposition at the best, and like to prove a broken Reed to the Christian that depends upon it. For,

1*st*, It is not certain that this Thief only then began to act the Penitent; for any thing we know to the contrary, he might have begun that Work in Prison long before, and so the whole Foundation of their Hopes, who depend upon this Instance, is built upon a great Uncertainty.

Object. And whereas in favour of this Opinion it is said, that *both the Thieves upbraided him*, and therefore this Thief must do so at the first, and after that repent.

Answ. I answer, That St. *Luke* here expressly says, that *one of them* only did it, and that the other did rebuke him for it; and therefore, to reconcile him with St. *Matthew*, let it be observed, that it is usual in the *Evangelists* to ascribe that to many, which agrees only to one of them. See the Note on *Matth.* xxvii. 38. So that is said to be written in the *Prophets*, which is only written in one of them,

(a) De Bello Jud. l. 7. c. 21. p. 955. d.

as will be evident from comparing *Mark* i. 2.—*Mal.* iii. 1. *John* vi. 45.—*Iſa.* liv. 13. *Acts* xiii. 40.—*Hab.* i. 5. See *Glaſſius l.* 3. *tr.* 1. *de nomine Can.* 27.

2*dly*, This probably was the firſt Time that this Thief had the Knowledge of Chriſt, or was acquainted with him; he therefore haply had no Call, no Day of Grace before this Hour, and ſo he brake no Vows or Covenants, abuſed no Grace vouchſafed, ſinned againſt no ſuch Light and ſtrong Convictions, reſiſted no ſuch Strivings of the Spirit, as they who live under the Goſpel-Diſpenſation muſt have often done. What Comfort therefore can this Example give to them, who having once been waſhed in the Laver of Regeneration ſtill wallow in the Mire; who having often heard the joyful Sound, have ſlighted all the Promiſes, deſpiſed all the Threats, been deaf to all the Callings of the Word, abuſed all the Means of Grace, and reſiſted all the Motions of the Spirit? and to whom Chriſt may ſay as to the *Jews*, *how oft would I have gathered you under my Wings, and ye would not?*

3*dly*, Obſerve, that this Thief improved his Time at laſt in that extraordinary manner, as perhaps no Man ever did before, or will hereafter; he then believed Chriſt to be the Saviour of the World, when one of his Diſciples had betrayed, another had denied him, and all of them had forſook him; to be the Son of God, the Lord of Life, when he was hanging on the Croſs, ſuffering the Pangs of Death, and ſeemingly deſerted by his Father; he proclaims him the Lord of Paradiſe, when all the *Jews* condemned him, the *Gentiles* crucified him as an Impoſtor and a Malefactor; he feared God, acknowledged the Juſtice of his Puniſhment, and did with Patience ſubmit unto it; he condemned himſelf, and juſtified the holy *Jeſus*, declaring that he had *done nothing amiſs*; he was ſollicitous, not for the Preſervation of his Body, but the Salvation of his Soul; not only for his own, but the Salvation of his Brother Thief, whom he ſo charitably reprehends, ſo earneſtly requeſteth not to proceed in his blaſphemous Language, ſo lovingly inviteth to the Fear of God. So that the Glory which he did to Chriſt by his Faith and Piety upon the Croſs, ſeems ſuch as the whole Series of a pious Life in other Men can hardly parallel.

Ver. 43. Ἀμὴν λέγω σοὶ, σήμερον μετ' ἐμοῦ h ἔσῃ ἐν τῷ παραδείσῳ, *Verily I ſay unto thee, to day thou ſhalt be with me in Paradiſe.*] That the Word σήμερον, *to Day*, is not to be connected with *I ſay*, as if the Senſe were this, *I ſay to thee to Day*; but with the Words following, ſo as to contain a Promiſe, *that the Thief ſhould even that Day be in Paradiſe*, as to his better Part, appears from the familiar Phraſe of the *Jews*, who ſay of the juſt Man dying, תיום ישב *to day he ſhall ſit in the Boſom of Abraham.* 2*dly*, To be ſure Chriſt ſpake in that Senſe in which the Thief could, and in which he knew he would underſtand him; now he being a *Jew*, would ſurely underſtand him according to the received Opinion of his Nation concerning Paradiſe; now they plainly held it to be the Place into which pious Souls, ſeparated from the Body, were immediately received. Hence ſprung that Oracle of the (b) *Chaldees*, *Seek Paradiſe, the glorious Country of the Soul.* Hence their kind Wiſh for the dying or dead Perſon, *Let his Soul be in Paradiſe.* Now hence it follows, (1*ſt*,) That the Souls of Men die not with their Bodies, but remain in a ſtate of Senſibility. Chriſt here commends his into the Hands of God, *ver.* 46. where the Souls of the Juſt are, *Wiſd.* iii. 1. *in Peace*, ver. 3. and *in hope*, ver. 4. (2*dly*,) That the Souls of good Men after Death are in an happy ſtate, a ſtate of Joy and Felicity; for *Paradiſe*, ſaith (c) *Philo*, is σύμβολον ψυχῆς ὑπὸ πλήθους καὶ μεγέθους χαρᾶς ἀνασκιρτώσης, *the Repreſentation of a Soul leaping for fulneſs and greatneſs of Joy*; and 'tis according to (d) *Tertullian*, *a place of divine Delights.* So that, as the Thief could only be there that Day by the Preſence of his Soul, ſo could not his Soul be there without the greateſt Joy and Felicity. See *Examen Millii bis in locum.*

Ver. 47. Ἐδόξασε τὸν Θεὸν, &c. *he glorified* i *God, ſaying, certainly this was a righteous Man.*] For whoſoever doth confeſs that Jeſus is the Chriſt, doth it *to the Glory of the Father*, Philip. ii. 11. by giving him the Glory of his Truth in giving Teſtimony to him.

CHAP. XXIV.

NOW upon the firſt day of the week, very early in the morning, they (*i. e. the Women, mentioned* Chap. xxiii. 55.) came to the Sepulchre, bringing the Spices which
a they had prepared, [a] and certain other (*Women came*) with them.

2. And (*being come*) they found the Stone rolled away from (*the Mouth of*) the Sepulchre;

3. And they entred in (*to the outward Sepulchre*) and (*ſtooping down to look into the inward, they*) found not the Body of the Lord Jeſus (*there.*)

4. And it came to paſs, as they were much perplexed thereabout, behold, two Men ſtood by them in ſhining Garments:

5. And as they were afraid, and bowed down their Faces to the Earth, they ſaid to them, Why ſeek ye the living among (*i. e. in the place of*) the Dead?

6. He (*whom ye ſeek*) is not here, but is riſen; remember how he ſpake to you when he

(b) Aruc. F. 11. 3. (c) De Plant. Noæ, p. 171. (d) Apol. c. 47.

he was yet in Galilee, (*that he would riſe the third day*, Matth. xvii. 23.)

7. Saying, the Son of Man muſt be delivered into the Hands of ſinful Men, and be crucified, and the third day riſe again.

8. And they remembred his Words;

9. And returned from the Sepulchre, and told all theſe things to the Eleven, and to all the reſt.

10. (*And*) It was Mary Magdalene, and Joanna, and Mary the Mother of James, and other Women that were with them, which told theſe things to the Apoſtles;

11. And their words ſeemed to them as idle Tales, and they believed them not.

12. Then aroſe Peter, and ran to the Sepulchre, and ſtooping down, he beheld the linen Clothes laid by themſelves, and depart-
b ed, wondring [b] in himſelf at that which was come to paſs.

c 13. And behold two [c] of them (*who belonged to Jeſus*) went the ſame day to a Village called Emmaus, which was from Jeruſalem about threeſcore Furlongs:

14. And they talked together of all theſe things which had happened;

15. And it came to paſs, that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them:

d 16. But their Eyes were [d] held, (*either miraculouſly, or by his appearance in another form*, Mark xvi. 12.) that they ſhould not know him.

e 17. And he ſaid to them, [e] What manner of Communications are theſe that ye have one to another, as ye walk, and are ſad?

18. And one of them, whoſe Name was Cleophas, anſwering, ſaid to him, Art thou
f only a [f] Stranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days?

19. And he ſaid to them, What things? And they ſaid to him, (*the things*) concerning Jeſus of Nazareth, which was a Prophet mighty in Deed and Word (*in Miracles and Doctrine*) before God, and all the People;

20. And how the chief Prieſts, and our
g Rulers delivered him (*up*) to be [g] condemned to death (*by Pontius Pilate*) and (*thereupon*) have crucified him;

21. But we truſted that it had been he which ſhould have redeemed Iſrael, and beſide all this, to day is the third day ſince theſe things were done; (*i. e. the very day in which he promiſed to riſe again:*)

22. Yea, and certain Women alſo of our Company made us aſtoniſhed, which were early at the Sepulchre (*of Jeſus*;)

23. And when they found not his Body, they came (*to us*) ſaying, that they had alſo ſeen a Viſion of Angels, which ſaid that he was alive.

24. And certain of them that were with us, (*viz. Peter and John*) went to the Sepulchre, and found it even ſo as the Women had ſaid, but him they ſaw not.

h 25. Then he ſaid to them, [h] O Fools, and ſlow of Heart to believe all that (*which*) the Prophets have ſpoken!

26. Ought not Chriſt (*according to the Scriptures*) to have ſuffered theſe things, and (*then*) to enter into his Glory?

27. And beginning at [i] Moſes, and (*going* i
through) all the Prophets, he expounded to them in all the Scriptures the things concerning himſelf.

28. And they drew nigh to the Village whither they went, and he (*kept on walking, and ſo*) [k] made as tho' he would have gone k
farther;

29. But they (*by their Intreaties*) [l] conſtrained him, ſaying, Abide with us, for it is towards Evening, and the day is far ſpent. And he went in to tarry with them.

30. And it came to paſs, as he ſat at Meat with them, [m] he took Bread, and bleſ- m
ſed it, and brake (*it*) and gave (*of it*) to them.

31. And their Eyes were opened, (*that which obſtructed the diſcerning of him being removed*) and they [n] knew him, and he va- n
niſhed (*or conveyed himſelf ſecretly*) out of their ſight.

32. And they ſaid one to another, Did not our Hearts burn within us, (*i. e. was there not in us a great warmth of Affection*) while he talked with us by the Way, and while he opened to us the Scriptures?

33. And they roſe up the ſame hour, and returned to Jeruſalem, and found the Eleven gathered together, and them that were with them,

34. (*And heard them*) [o] Saying, The Lord o
is riſen indeed, and hath appeared to Simon.

35. And they told (*them*) what things were done in the Way (*to Emmaus*) and how he (*the Lord*) was known of them in breaking of Bread.

36. And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaid to them, Peace be to you;

37. But they were terrified, and affrighted, and ſuppoſed that they had [p] ſeen a Spi- p
rit, (*rather than a real Body, becauſe they knew not how he came in to them.*)

38. And he ſaid to them, Why are ye troubled, and why do (*ſuch*) Thoughts ariſe in your Hearts?

39. Behold my (*pierced*) Hands, and Feet, (*and ſee*) that it is I myſelf, (*that ſpeak to you*) [q] handle me and ſee, for a Spi- q
rit hath not Fleſh and Bones as ye ſee me have.

40. And when he had thus ſpoken, he ſhewed them his Hands, and his Feet.

41. And while they yet (*firmly*) believed not for Joy, and wondred (*how this could be, thinking it was too good to be true, and rather might be a pleaſant Dream*; Pſal. cxxvi. 1.) he ſaid to them, have ye here any Meat?

42. And they gave him a piece of a broiled Fiſh, and of an Honey-Comb;

43. And he took it, and did [r] eat it be- r
fore them (*for farther Confirmation to them, that he had a real Body.*)

44. And he ſaid to them, Theſe (*things*) are (*done according to*) the Words which I

ſpake to you, while I was yet with you, that all things muſt be fulfilled which were
s written [s] in the Law of Moſes, and in the Prophets, and in the Pſalms concerning me.

45. Then (*by the ſpecial Operation of the*
t *Holy Ghoſt*) [t] opened he their Underſtandings, that they might underſtand the Scriptures (*concerning his Death, and Reſurrection, which as yet they knew not*, John xx. 9.)

46. And ſaid to them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the Dead the third day.

47. And that Repentance, and Remiſſion of Sins ſhould be preached in his Name among all Nations, beginning at Jeruſalem; (*i. e. that all Men ſhould be called to repent*, Acts xvii. 30. *and to believe in him, for the remiſſion of their Sins*;)

u 48. And ye are (*to be*) [u] Witneſſes of theſe things.

49. And behold (*in purſuance of that end*) I (*ſhall ſhortly*) ſend the Promiſe of my Father (*i. e. the Holy Ghoſt promiſed by him*, Joel ii. 28.) upon you; but tarry ye in the City of Jeruſalem, until ye be endued with (*this*) Power from on High. (*Iſa.* xxxii. 15.)

50. And he led them out as far as to Bethany, and he lift up his Hands, and bleſſed them.

51. And it came to paſs, while he bleſſed them, (*that*) he was parted from them, and (*was*) carried up into Heaven.

52. And they worſhipped him, and returned to Jeruſalem with great Joy.

53. And (*they*) were [x] continually in the x
Temple (*at the hours of Prayer*) praiſing, and bleſſing God. Amen.

Annotations on Chap. XXIV.

Ver. 1. Καὶ τινες σὺν αὐταῖς. *And ſome other Women of Jeruſalem with them*] Viz. *Joanna and* Μαρία τῆ Ἰακώβε, *Mary the Mother of James*, as we read *Mark* xv. 40. So in *Herodotus* Ἄδρηστος ὁ Γορδιέως τῆ Μιδίου, *Adraſtus the Nephew of Gordius and Father of Midas:* In (a) *Ælian*, Ὀλυμπιὰς ἡ Αλεξάνδρε, *Olympias the Mother of Alexander*; and in (b) *Stephanus*; ἡ ἐξ πόλιν ἀπὸ Δαιδάλε τῆ Ἰκάρε ἡ ἐν Λυκίᾳ, *a City in Lycia, built by Dædalus the Father of Icarus.* So *Acts* vii. 16. παρὰ τῶν υἱῶν Ἐμμὸρ τῆ Σύχεμ, *of the Sons of Emmor, the Father of Sychem*, for ſo he was.

Ver. 12. Πρὸς ἑαυτὸν θαυμάζων, *Wondring in himſelf.*] So *Luke* xviii. 11. πρὸς ἑαυτὸν προσηύχετο, *He prayed by himſelf.*

Ver. 13. Δύο ἐξ αὐτῶν, *two of them.*] Not of the *Apoſtles*, for theſe two returning told what paſſed betwixt Chriſt and them, to the *Eleven Apoſtles*, ver. 33, 35. but two of the reſt that were with them, ver. 9. 33. The Village *Emmaus*, to which they were going, was not that *Emmaus* near *Tiberias*, ſo called from the hot Baths there, for that was in *Galilee*, but a Village in the Tribe of *Juda*, ſixty Furlongs from *Jeruſalem*, ſay St. *Luke* and (c) *Joſephus*; thirty, ſaith his Tranſlator.

Ver. 16. Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατήθησαν, *But their Eyes were held.*] That they knew him not, might be, not becauſe their Eyes were held by a Miracle, but becauſe he appeared to them, ἐν ἑτέρᾳ μορφῇ, *in another Form or Shape*, than that which formerly he had when he converſed with them, *Mark* xvi. 12. and which when they knew him, might be changed; for that their Eyes did not perceive him, through Grief, as Mr. *le Cl.* conjectures, is not very likely, for tho' they were ſad, *ver.* 17. we read not that they wept; and ſeeing it elſewhere ſaid, that the Lord opened the Eyes of *Balaam to ſee the Angel*, Numb. xxii. 31. and the *Lord opened the Eyes of the young Man to ſee Chariots of Fire*, 2 Kings vi. 17. and the *Lord opened the Eyes of the Hoſt of the King of Syria*, ver. 20. which was with-held from ſeeing, or ſtruck blind, ver. 18. I ſay, ſeeing in all theſe caſes doubtleſs an extraordinary Power was exerted, I believe rather according to the plain import of the words, that God with-held the Eyes of *Hagar* from ſeeing the Well, and then *opened her Eyes*, Gen. xxi. 19. by taking away that Impediment, and that here *Chriſt* ſome way with-held their Eyes from perceiving him, and then removing that Impediment opened their Eyes that they knew him.

Ver. 17. Τίνες οἱ λόγοι οὗτοι; *What manner* c
of Commuuications are theſe?] Chriſt aſks, ſaith *Woltzogenius*, not becauſe he knew not what they ſaid; for What could he be ignorant of, who knew Mens Hearts and Reins? but to give them an occaſion to begin the Diſcourſe.

Ver. 18. Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ; f
Art thou only a Stranger in Jeruſalem?] Παροικεῖν here may ſignify to be *Extra patriam, One of another Country*, and as ſo, a Stranger to the Affairs of *Judæa* and *Jeruſalem.* So the Seed of *Abraham* was πάροικον ἐν γῇ ἀλλοτρίᾳ, *Strangers in another Country*, Acts vii. 6. *Moſes* was πάροικος, *a Stranger in the Land of* Midian, *ver.* 29. The Gentiles, not yet called to be Fellow-Citizens with the Saints, are ξένοι καὶ πάροικοι, *Strangers and Aliens*, Eph. ii. 19. And according to this Metaphor, the Patriarchs are ſaid παροικεῖν, *to ſojourn in the Land of Promiſe, as in a ſtrange Country*, Heb. xi. 9. The Chriſtians to live in this World, ὡς πάροικους, *as Strangers and Pilgrims*, 1 Pet. ii. 11. the time they ſpend here, is the time παροικίας αὐτῶν, *of their ſojourning*, 1 Pet. i. 17. So alſo the (d) Philoſophers held, that Heaven was their own

(a) Var. Hiſt. l. 13. c. 30. (b) Voce Δαίδαλα.
(c) Ἀμμαοῦς ἀπέχειν τῶν Ἱερουσολυμῶν σταδίους ἑξήκοντα, De bello Jud. l. 7. c. 27. p. 983.
(d) Annot. l. 3. §. 11.

own Country, that they were τ῀ πόλεως τῆς ἀνωτάτης πολῖ῀, *Citizens of the City above, and Strangers* in this World. Hence any one, who is ignorant of what is done in any place, is ſtyled a *Stranger* in it. So (e) *Antoninus* ſaith, they are ξένοι κόσμῳ, *Strangers in the World, who knew not what is done in it.* And (f) *Cicero* ſpeaks thus to *Atticus*, *I deſire thee*, ne illuc hoſpes veniam, *that I may not come thither as a Stranger*; that is, as ignorant of things done there. And again, *'tis ſomething for him that comes to* Rome, non eſſe Hoſpitem & Peregrinum, *not to be ignorant of what is done there*; and, in his familiar Epiſtles, he writes for Inſtructions in what is done in the Common-wealth, (g) Ne Hoſpes planè veniam, *that he might not come thither as a Stranger:* So here, *Art thou a Stranger? i. e.* Art thou ignorant of things well known to all that dwell at *Jeruſalem?*

g Ver 20. Εἰς κρίμα θανάτου, *To the Sentence of Death.*] So 1 *Kings* xiii. 28. All *Iſrael* heard τὸ κρίμα τοῦτο, *this judicial Sentence of King* Solomon: τὸ κρίμα τοῦ Μωὰβ, *is God's Sentence againſt Moab*, Jer. xlviii. 46. and τὸ κρίμα Βαβυλῶνος, *his Sentence againſt* Babylon, *ch.* li. 9. *Let my Sentence* τὸ κρίμα μου, *come forth from thy Preſence*, ſaith the Pſalmiſt, *Pſal.* xvii. 3. See the Note on *Rom.* iii. 4.

h Ver. 25. *Oh Fools!*] Hence note, that the Command, *Matth.* v. 22. is not always tranſgreſſed by this Expreſſion; but only the when it is uſed without Cauſe, from an und commotion of Spirit, or a Mind evilly fected towards our Brother.

i Ver. 27. Καὶ ἀρξάμενος ἀπὸ Μωσέως, *&c. And beginning from* Moſes, *he expounded the things concerning himſelf.*] If the Things concerning him, relate to his Sufferings and future Glory, mentioned in the preceeding Verſe, we may hence learn, that the *Moſaical Sacrifices*, and eſpecially the ſolemn anniverſary Expiation, typified the Sufferings of *Chriſt*; as alſo did the Oblation of *Iſaac*, and the lifting up of the *Brazen Serpent.*

k Ver. 28. Προσεποιεῖτο πορρώτερον πορεύεσθαι, *He made as if he would have gone farther.*] Yea, perhaps he would have done ſo, had they not been urgent with him to abide with them, *ver.* 29. Or he ſeemed to them by continuing on his Courſe, to be willing ſo to do: So *Mark* vi. 48. ἤθελε παρελθεῖν αὐτούς, *he would have paſſed by them:* Not that *Chriſt* intended this, but that he ſeemed to them by continuing his Courſe on the Sea, to be willing ſo to do: Here therefore was no Diſſimulation in *Chriſt*; but only in the *Diſciples* and *Apoſtles* a miſtaken Conjecture from his walking. Now, though Words ought to be the certain Interpreters of our Minds; and therefore ought not to be uſed ſo as that we may be deceived by them, yet walking hath no certain Signification, nor was inſtituted to be a certain indication of the Mind; and ſo there ſeems here to be no juſt occaſion for the long Diſcourſes, which ſome hence make of *Lying*, *Simulation*, or *Diſſimulation*; here being no Inſtance of that kind.

l Ver. 29. Καὶ παρεβιάζοντο αὐτὸν, *And they conſtrained him, ſaying*;] They laid this conſtraint upon him only by their earneſt deſire: So *Lot*, παρεβιάζετο, *conſtrained the Angels* to lodge with him, *Gen.* xix. 3. So *Jacob* conſtrained *Eſau* to accept his Preſents, *Gen.* xxxiii. 11. So *Judg.* xix. 7. 2 *Kings* ii. 17. — v. 16. *Matth.* xi. 12. *Luke* xvi. 16. *Acts* xvi. 5. See Note on *Gal.* ii. 14.

m Ver. 30. Λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς, *He took Bread, and bleſſed it, and brake, and gave it to them.*] This he did, ſay the *Papiſts*, when he celebrated the Sacrament, *Luke* xxii. 19. Therefore here alſo he celebrated the Sacrament, though in Bread only. This he did, ſay I, when he fed the four and five thouſand; for then ἄρτους εὐλόγησε καὶ κλάσας ἔδωκε, *he bleſſed the Bread, and breaking it, gave it to his Diſciples* to give to the Multitude, *Matth.* xiv. 19. *Mark* vi. 41. — viii. 6. And will they ſay, that then alſo he celebrated the Sacrament before the Inſtitution of it. 2*dly*, To make of Bread a Sacrament, 'tis abſolutely neceſſary according to them, that *Chriſt* ſhould ſay, *This is my Body*, which here he ſaid not; if they rejoin that this is to be underſtood, I ſay with as much Reaſon, that *Wine*, the uſual Concomitant of a Supper, is to be underſtood; and ſo here will be no Example of *Communicating in one Kind.* 3*dly*, If *Chriſt* here celebrated a Sacrament without Wine, he alſo conſecrated without Wine; which yet the *Papiſts* ſay is never to be done.

n Ver. 31. Καὶ ἐπέγνωσαν αὐτὸν, *And they knew him.*] Chriſt having now removed the Obſtruction from their Eyes; for he would conceal himſelf from them for a ſeaſon, that he might more freely diſcourſe with them; when he had done that ſufficiently, he would be known to them, for the Confirmation of their Faith. And, when they had obtained the certain knowledge of him, ἄφαντος ἐγένετο, *he withdrew himſelf again out of their ſight*, either by a ſudden change of Place, or by a Cloud caſt over his Body: Whence we can no more argue, that he had only an airy Body, than that he had the like when ἐκρύβη, *he hid himſelf, paſſing thro' the Jews, when they were about to ſtone him*, John viii. 59. Where this word is uſed of *Pelops* in (h) *Pindar*, it ſignifies one that was loſt, and no where to be found, tho' much ſought after by the Men his Mother ſent to look after him; and I grant to Mr. *Cl.* that a Man may be loſt, and not found by them that ſeek after him without a Miracle, but ἄφαντος ἀπ' αὐτῶν ἐγένετο, *he became inviſible to them*, or diſappeared from them, ſeems to carry the Matter higher, though it may be otherwiſe.

Ver. 34.

(e) Anton. lib. 4. §. 29.
(f) Ad Atticum l. 4. n. 13. l. 6. n. 33. *See* Orat. 38. n. 24.
(g) L. 2. n. 21.
(h) Olymp. 1. 72.

o Ver. 34. Λέγονλας, *ſaying*;] They found the Eleven, ſaying at their very Entrance, *The Lord is riſen*, or thoſe that were with them, *ver.* 33. thus greeting them before they could ſpeak.

p Ver. 37. Ἐδόκεν πνεῦμα θεωρεῖν, *They ſuppoſed they ſaw a Spirit*;] *i. e.* a Phantaſm, or a Spirit aſſuming the Shape of Chriſt, and appearing to them in it, *viz.* becauſe they heard no Noiſe of any Doors opening, or of Feet moving towards them; and ſo, tho' they doubted not of *Chriſt*'s Reſurrection, *ver.* 34. yet might they, for theſe Reaſons, doubt of this Appearance of him in the midſt of them without knocking at the Door for Entrance, or giving any Indications of his Coming to them.

q Ver. 39. *See my Hands and Feet*, ψηλαφήσατέ με, *handle me.*] Chriſt proves, that he had a true Body from the Evidence of their Sight and Touch: And the *Apoſtles* teſtify to the Truth of the Reſurrection of his Body, as being that which *their Eyes had ſeen, and their Hands had handled*, 1 John i. 2. Therefore thoſe Senſes muſt be ſufficient to teſtify the truth of any Body, and much more the truth of the Subſtance of Bread remaining after the Sacrament, confirmed alſo by the *Taſte* and *Smell*; and the Denial of this muſt render the Argument of *Chriſt* here, and the Teſtimonies of the *Apoſtles*, infirm: Our Saviour goes on in confirmation of the ſame thing, by ſaying, *A Spirit hath not Fleſh and Bones, as ye ſee me have.* Now certain it is, that our Lord's Argument muſt be firm; it therefore muſt be certain, that evil Spirits cannot aſſume ſuch a Body as will not yield unto the Touch, but only a meer Phantom, or an aerial Appearance of a Body, which cannot cheat the Touch and Eyes of Men. And, 2*dly*, that good Spirits, if they can aſſume a more ſolid Body, yet cannot put Illuſions upon Men in things belonging to their Faith, or be ſent by God for ſuch Ends.

r Ver. 43. *He did eat before them.*] Not to ſatisfy any Hunger his Body could have after his Reſurrection, but to prove to them that his Body was truly raiſed: and ſeeing it cannot be ſuppoſed, that Chriſt in this Action deſigned any Illuſion, it follows from his truly eating, that his Body had thoſe Parts by which Meat is chewed, and a Stomach to receive it.

s Ver. 44. *All things muſt be fulfilled which are written* ἐν τῷ νόμῳ Μωσέως, καὶ Προφήταις, καὶ Ψαλμοῖς περὶ ἐμοῦ, *in the Law of Moſes, and in the Prophets, and the Pſalms concerning me.*] This Diviſion of the Books of the Old Teſtament obtained in our *Saviour*'s Time, as (i) *Joſephus* witneſſeth, who ſaith, *We have only twenty two Divine Books; of which five are the Books of* Moſes, *thirteen the Writings of the Prophets, four contain Hymns to God, and Documents of Life*; of which Hymns the *Pſalms* obtained the firſt Place.

Ver. 45. Τότε διήνοιξεν αὐτῶν τὸν νοῦν, &c. t *Then he opened their Minds, that they might underſtand the Scriptures.*] It is one thing to open τὰς γραφὰς, the *Scriptures* themſelves, or to explain them; and another, to open their Underſtandings to perceive them: Chriſt did the latter, probably by giving them now ſome firſt Fruits of that Spirit of *Prophecy*, which fell more plentifully on them at the Day of *Penteceſt*.

Ver. 48. Ὑμεῖς δέ ἐστε μάρτυρες τούτων, *And* u *ye are Witneſſes of theſe Things.*] Chriſt's Reſurrection being a Matter of Fact, muſt be proved by the Teſtimony of Eye-witneſſes, who, if they be honeſt Men, and ſuch as ſuffer the greateſt Prejudices in Fortune, Reputation, and Life, for this Teſtimony, we have the greater Reaſon to believe it; for their Honeſty muſt render them unwilling to teſtify a Falſhood; their Intereſt and Prudence would not ſuffer them, without any Neceſſity laid upon them, to teſtify a Lie; much more to teſtify the groſſeſt Falſhood to their utmoſt Damage, and without any proſpect of Advantage: But farther, if they confirm this Teſtimony by all kinds of Signs, Miracles, and wondrous Powers, exerciſed by themſelves and others, who embraced their Teſtimony; if this was done in all Places on all kinds of Perſons, for a whole Age or Ages, this renders it impoſſible they ſhould thus atteſt a Lie; and therefore Chriſt bids them ſtay at Jeruſalem till they were thus empowered by virtue from on High, to confirm this Teſtimony, *Acts* i. 8.

Ver. 52. Προσκυνήσαντες αὐτὸν.] Theſe words are rejected by Dr. *Mills*, tho' they are owned by *Jerome*, *Theophylact*, and all the Verſions, and wanting only in his imaginary *old Vulgar*.

Ver. 53. Καὶ ἦσαν διὰπαντὸς ἐν τῷ ἱερῷ, *And* x *they were continually in the Temple.*] Some, from theſe Words conceive they dwelt in ſome ὑπερῶον, *upper Room*, or Apartment of the *Temple*, belonging to ſome Prieſt or Levite, ſuch as are mentioned 2 *Kings* xi. 2, 3. 2 *Chron.* xxii. 11, 12. But it is not eaſy to conceive, the *Sanhedrim* and *Rulers* of the people would have permitted this; and yet notwithſtanding all their Hatred of, and Oppoſition to them, we never read they thus diſlodged them. They therefore may be ſaid to have continued *always in the Temple*, as conſtantly reſorting thither at the Hours of Prayer, as the Sacrifices offered Morning and Evening are ſtyled ὁλοκαυτώματα διαπαντὸς, *continual Sacrifices*, 1 Chron. xvi. 40. 2 Chron. ii. 4. See Note on 1 *Theſſ.* v. 17. and *Acts* ii. 46.

(i) Δύο δὲ μόνα περὶ τοῖς εἴκοσι βιβλία, —— καὶ τούτων πέντε μέν ἐστι Μωσέως. Προφῆται τὰ κατ' αὐτοὺς συνέγραψαν ἐν τρίσι καὶ δέκα βιβλίοις, αἱ δὲ λοιπαὶ τέσσαρες ὑμνοὺς εἰς τὸν Θεὸν καὶ τοῖς ἀνθρώποις ὑποθήκας τοῦ βίου περιέχουσιν. Lib. 1. contra Apion. p. 1036. F. G.

THE PREFACE TO THE Goſpel of St. John.

BY way of Preface to this Goſpel, I ſhall endeavour to ſhew,

1*ſt*, Againſt ſome ancient Hereticks, and modern Socinians, that not *Cerinthus*, but St. *John* the Evangeliſt was the true Writer of this Goſpel.

2*dly*, At what time he writ it, and upon what occaſion. And,

3*dly*, Why Chriſt ſtill ſpeaketh in this Goſpel, as one that did, and could do nothing of himſelf, but acted all things by Commiſſion from, and by the Authority and Power of God the *Father*. And,

§. 1. That not *Cerinthus*, but St. *John* the Evangeliſt was the true Writer of this Goſpel may be concluded,

1*ſt*, From theſe Words, Chap. 21, 22, 23. *Then went this Saying abroad among the Brethren, that that Diſciple ſhould not die*; 24. *This is that Diſciple, which teſtifies of theſe things, and wrote theſe things.* For, (1*ſt*) Hence it is evident, that he who wrote that Goſpel, was a Diſciple of our Lord, which *Cerinthus* never was. (2*dly*,) That he was that Diſciple *whom Jeſus loved, and who leaned on his Breaſt at Supper, and who ſaid, Lord, who is it that betrayeth thee?* ver. 20. Now this is the conſtant Periphraſis of St. *John* the Evangeliſt throughout this Goſpel, *viz. John* xiii. 23. — xix. 26. — xxi. 7. the whole Chriſtian World having ſtill applied theſe Sayings to St. *John*; who, being in this Goſpel ſtill mentioned by this Periphraſis, and never by his proper Name as he is in the other Evangeliſts, no better Reaſon can be given of this, than that he was the Writer of this Goſpel, and therefore named not himſelf. And (3*dly*) it was that Diſciple of whom the Fame went abroad among the Brethren, *that he ſhould not die:* Now this was ſo conſtantly applied to St. *John* the Evangeliſt, that ſome of the Ancients declare he died not at all, but was tranſlated; and others, that he only lay ſleeping in his Grave. See Dr. *Cave* in the Life of St. *John*, Sect. 8, 9. And it was he alone of the Twelve Apoſtles, who tarried till our Lord came to the Deſtruction of *Jeruſalem*, which he outlived many Years. See Note on Chap. xxi. ver. 22.

2*dly*, For this we have the Teſtimony of all the ancient Fathers in the Church, they all concurring in this, as an unqueſtionable Truth, that this Goſpel was written by St. *John*, the Apoſtle of our Lord. This follows from what hath been already proved in the General Preface, *viz.* That the Four Goſpels were generally received by the Univerſal Church of God, as Goſpels written by thoſe Authors, whoſe Names they bear. Add to this, that the Goſpel of St. *John* was, ſaith (a) *Euſebius*, always reckoned among τὰς ἀναντιῤῥήτως γεγραφὰς, *the Books not controverted among Chriſtians.* And again, that the Goſpel of *John* muſt be received as being *known to all the Churches of the World*; and a third time, that this Goſpel, with his firſt Epiſtle, was, without Controverſy, admitted both by the Ancients, and by thoſe of his Time, (b) *Irenæus* informs us, that Ἰωάννης ὁ μαθητὴς τοῦ Κυρίου, *John the Diſciple of our Lord*, who leaned upon his Breaſt, writ

(a) Τὸ κατ' αὐτὸν εὐαγγέλιον ταῖς ὑπὸ τὸν οὐρανὸν διεγνωσμένον ἐκκλησίαις πρῶτον ἀναμολογεῖσθαι — τῶν δὲ Ἰωάννου συγγραμμάτων πρὸς τῷ εὐαγγελίῳ, καὶ ἡ προτέρα τῶν ἐπιστολῶν παρά τε τοῖς νῦν καὶ τοῖς ἐπ' ἀρχαίοις ἀναμφίλεκτος ὡμολόγηται. H. Eccl. l. 3. c. 24. p. 94, 96.

(b) L. 3. c. 1.

writ his Goſpel at *Epheſus* (c) *Clemens* of *Alexandria* ſaith, Ἰωάννῃ πνεύματι θεοφορηθέντα, *that St.* John *being moved by an Afflatus of the Spirit, writ* this *ſpiritual Goſpel.* (d) *Origen* reckons the Goſpel of St. *John* among τὰ ἀναντίῤῥητα, *the Goſpels received without Diſpute by every* Church *under Heaven.* And *Tertullian*, among the *Apoſtles* which inſtruct us in the Faith, reckons St. *Matthew* and St. *John*, among the Apoſtolical Men that do it, *Mark* and *Luke*, *Contr. Marcion. l.* 4. *cap.* 2.

3*dly*, They, who aſcribed this Goſpel to *Cerinthus*, were guilty of a great Abſurdity, as (e) *Epiphanius* obſerves; for how could thoſe things be wrote by *Cerinthus*, which do, in direct Terms, contradict his Doctrine? He aſſerted, as (f) *Tertullian* and others of the *Ancients* teſtify, the Doctrine of the *Ebionites*, that Chriſt *was born as other Men, and was a mere Man without the Divinity*; Whereas the Author of this Goſpel declares him to be the Word, which, *in the beginning, was with God, and was God*; and that *all things were made by him*, and not by a *Virtue far ſeparate and diſtant from God*, as, ſaith (g) *Irenæus*, *Cerinthus* held. *Cerinthus* therefore could not be the Author of this Goſpel, unleſs we will ſuppoſe that he forged a Goſpel under the Name of an *Apoſtle*, on purpoſe to condemn his own Opinions. And this Conſideration is ſtrengthened by the Tradition of many of the *Primitive Fathers*, and others, who ſay expreſsly, this Goſpel was written by St. *John* the Diſciple of our Lord, to (h) *remove that Error which* Cerinthus *had diſperſed among Men*; or that he writ it *againſt the Doctrine of the* Ebionites.

And, *Laſtly*, whereas ſome *Unitarians* have the Confidence to conclude this Goſpel was written by *Cerinthus*, becauſe he, and his Followers, did uſe this Goſpel, it appears from (i) *Irenæus* and *Epiphanius*, that they did conſtantly reject it, and uſe only the Goſpel of St. *Matthew*, and not that entirely.

§. 2. The other Objections of the ſame Perſons againſt this Goſpel are the Fruits of Ignorance. For whereas,

1*ſt*, They ſay, that "the other *Evangeliſts* "agree, that immediately after his Baptiſm "our Lord was led into the Wilderneſs to "be tempted forty Days; this Forger of "St. *John*'s Goſpel ſaith, the next day after "(his Baptiſm) our Saviour ſpake with *An*"*drew* and *Peter*, and the day after went to "*Galilee*.

Anſw. This is a miſerable Miſtake, of the next day after the *Baptiſt* returned his Anſwer to the *Phariſees* enquiring who he was, and why he baptized, *John* i. 29, for the next day after Chriſt's Baptiſm. The Series of the Story lieth thus; Chriſt being newly baptized, goes into the Wilderneſs, and leaveth *John* at *Jordan* on *Judea* ſide. In the time of our Lord's Temptation, *John* having finiſhed his work at *Jordan*, goes over into the Country beyond *Jordan*, out of the Precincts of *Judea*, and into the *Scythopolitan* Region, and baptized at *Bethabara*, at a Water diſtinct from *Jordan*, and ſomewhat above it; thither ſome *Phariſees* are ſent to him, by Commiſſion from the *Sanhedrim*, to enquire of the Authority by which he baptized; the next day after they had made this Enquiry, Chriſt cometh in ſight, and *John* bears Record to him; and the next day after that he renews his Record, ſaying in the preſence of *Andrew*, *Behold the Lamb of God*, ver. 29.—37. and he, following Chriſt, finds out *Simon*, and bringeth him to Chriſt.

Object. 2. "The other three *Evangeliſts* "ſuppoſe all along that our Saviour preach"ed but one Year, and therefore they reck"on but one Paſſover, but (the pretended) "St. *John* counts three Years, and three Paſ"ſovers before his Death, which ſeems to "be an unaccountable Contradiction.

Anſw. But here again we find nothing but Miſtakes; for none of the three *Evangeliſts* ſuppoſe that our *Saviour* preached but one Year. This, at the firſt, was the Opinion of the (k) *Valentinians*, and other *Gnoſticks*, not of the *Apoſtles* or *Evangeliſts*, and it is confuted by *Irenæus* from the Paſſovers of St. *John*; though ſome of the *Fathers* fell into the ſame Error, not on the account of theſe *Evangeliſts*, but of the *Prophet Iſaiah*, ſaying, he was ſent *to preach the acceptable Year of the Lord*, Iſai. lxi. 2. that is, the Year of Jubilee. See Note on *Luke* iv. 19.

2*dly*, Though the other *Evangeliſts* mention expreſsly but one Paſſover at the cloſe of Chriſt's Life, of which they ſpeak to ſhew he was the true Paſchal Lamb; yet are they ſo far from contradicting, that they confirm St. *John*'s account of more Paſſovers during the time of our Lord's Preaching. For, (1.) St. *Matthew*, Chap. xii. 1. St. *Mark*, Chap. ii. 23. St. *Luke* Chap. vi. 1. ſpeak of our Lord's Diſciples *plucking Ears of Corn on the Sabbath-day, and rubbing them in their Hands, and eating the Corn*; whereas 'till after the Paſſover was over, and the Firſt-fruits

---

(c) Apud Euſeb. H. Eccl. l. 6. c. 14. (d) Ibid. l. 6. c. 25, p. 226.

(e) Hær. 51. §. 4.

(f) *Cerinthus Chriſtum hominem tantummodo ſine Divinitate contendit.* lib. de præſcript. C. Hieron. in Catal. Script. verbo Johannes.

(g) Lib. 1. cap. 25.

(h) *Volens per Evangelii annuntiationem auferre eum qui à Cerintho inſeminatus erat hominibus errorem.* Iren. l. 3. c. 11. p. 257. *Adverſus Cerinthum alioſque Hæreticos & maxime tunc Ebionitarum dogma conſurgens.* Hieron. Catal. Script. Catal. Procem. in Matth.

(i) Χρῶνται γὰρ τῷ κατὰ Ματθαῖον εὐαγγελίῳ ἀπὸ μέρους, καὶ οὐχὶ ὅλῳ. Epiph. Hær. 30. §. 5. *Idem de Ebionæis dicit Irenæus*; *de Cerinthianis quod Marcum præferunt*, l. 3. c. 11. p. 258.

(k) Καὶ ὅτι τῷ δωδεκάτῳ μηνὶ ἔπαθον ἐνιαυτῷ ἑνὶ βιβλοῦσι αὐτὸν μετὰ τὸ βάπτισμα αὐτοῦ κεκηρυχέναι. l. 1. c. 1. p. 16. *Uno enim anno volunt eum poſt baptiſum prædicaſſe.* l. 2. c. 36. *vide* c. 39.

fruit's Sheaf offered, which was always done the ſecond day after the Paſſover, it was not lawful to eat either *parched Corn, or green Ears*, Levit. xxiii. 14. this therefore is a ſufficient Indication of one Paſſover then paſt. And this is ſtill clearer from the Words of St. *Luke*, who ſays they did this ἐν σαββάτῳ δευτεροπρώτῳ, *on the firſt Sabbath after the ſecond day of the Paſſover*, or after the Oblation of the Firſt-fruit's Sheaf. See the Note there. So that (l) *Epiphanius* ſaith truly ἵνα δείξῃ ἐντεῦθεν, *hence it is proved*, that not St. *John* only, but St. *Luke*, and the other *Evangeliſts*, mention more than one Paſſover. St. *John* mentions another Paſſover, Chap. vi. 4. in theſe Words, *and the Feaſt of the Paſſover was near*, and then immediately follows the mention of the feeding five thouſand People with five Loaves, and two little Fiſhes; now this Miracle is recorded, *Matth.* xiv. 15. *Mark* vi. 35. *Luke* ix. 12. And ſo they all ſuppoſe our Lord was alſo preaching at this other Paſſover.

§. 3. As for the ſecond Enquiry, at what time, and upon what occaſion this Goſpel was written by St. *John*, *Irenæus* ſaith only in the general, that *he writ his Goſpel during his ſtay at* Epheſus *in* Aſia; but whether he writ it there before his Baniſhment from thence by *Domitian*, or after his Return from it, or in the *Iſle of Patmos*, to which he was exil'd, he ſaith not. The (m) *Fathers* of the fourth and fifth Centuries do all agree, that he writ it either (n) in that Iſle, or after his Return from it, when he was *ninety Years old*, ſaith (o) *Epiphanius*; when he was an hundred, ſaith (p) *Chryſoſtom.* So that according to the Account of all theſe *Eccleſiaſtical* Writers, St. *John* muſt have writ this Goſpel a conſiderable time after the Deſtruction of *Jeruſalem.*

And yet the latter Writers and Commentators upon this Goſpel have almoſt generally gone off from this Opinion, aſſerting that St. *John* writ this Goſpel *in the* (q) *Thirty ſecond or Thirty third Year after our Lord's Aſcenſion.* And,

§. 4. Touching the occaſion of the Writing of it, (r) St. *Jerom* having told us that St. *John* writ this Goſpel, Rogatus ab Aſiæ Epiſcopis adverſus Cerinthum, alioſque Hæreticos, *At the Deſire of the Biſhops of* Aſia *againſt* Cerinthus, *and the Hereſy of the* Ebionites, *who held that our Lord was a mere Man*, unde & compulſus eſt divinam ejus Nativitatem edicere, *and ſo he was compelled to ſpeak of His Divine Original*, in which Opinion moſt of the latter Writers agree with him; he adds another Cauſe of writing this Goſpel, current before, and in his Time, *viz.* That (ſ) *Having peruſed and approved the other* Three Goſpels, *he ſupplied what was wanting in them, eſpecially as to what our Saviour did before* John *was caſt into Priſon.* Accordingly *Clemens* of *Alexandria* and *Euſebius* ſay, that St. *John* obſerving that the other *Evangeliſts* had written τὰ σωματικὰ, that is, the Series of our Lord's Generation according to the Fleſh, he writ a Spiritual Goſpel beginning from the Divinity of Chriſt, this being reſerved for him, as the moſt excellent Perſon, by the Holy Ghoſt. See and compare *Euſeb. Hiſt. Eccl. lib.* 3. *c.* 24. with *lib.* 6. *c.* 14. And that he did this to ſupply thoſe excellent Diſcourſes, and thoſe ſignal Miracles which the other *Evangeliſts* had omitted, ſeems manifeſt from the whole Tenor of this Goſpel.

§. 5. I proceed to the third Enquiry, why Chriſt ſtill ſpeaketh in this Goſpel, as one who did, and could do nothing of himſelf, but acted all things by Commiſſion from, and by the Power and Authority of God the Father.

This is a matter of very great importance; for it is obſervable, that whereas *Crellius* in his Book *De uno Deo Patre, Sect.* 2. reckons up thirty ſix Arguments againſt the Divinity of Chriſt; and *Woltzogenius* in his *Præparatio ad utilem lectionem librorum Novi Teſtamenti*, reckoneth up ſixty againſt it, one half of them are taken from ſome Paſſages of this Goſpel. And the ſame Author, in his *Prolegomena* to this Goſpel, ſaith, that *in no Writing of the Evangeliſts, or Apoſtles, are there more Arguments againſt the Divinity of Chriſt, than in this Goſpel.* Nor have I yet been ſo happy as to ſee one Author, who hath given ſufficient, clear, and ſatisfactory Anſwer to the Arguments produced from this Goſpel againſt that neceſſary Article: I could heartily wiſh that Men ſo ſkilled in the Controverſies betwixt us and the *Socinians*, as Dr. *Edwards* of *Jeſus College* is, would rather give us a clear Anſwer to the Arguments of *Crellius de uno Deo Patre*, againſt the Divinity of Chriſt, which is too much wanted, than furniſh us with *Antidotes againſt Socinianiſm*, by producing Arguments againſt it, whilſt that, and ſuch like Books unanſwered, ſeem to be *Antidotes againſt Antidotes.*

I have endeavoured in my Annotations on this Goſpel to do this, by aſſerting that our Bleſſed Lord did execute his *Prophetick Office* by virtue of that Unction of the *Holy Ghoſt*, which he received at his Baptiſm; and

(l) Hær. 51. Sect. 31.

(m) Μιᾷ τὴν αὐτῆ ἀπὸ τῆς Πάτμω ἐπάνοδον, Epiph. Hær. 51. §. 12. p. 434. *Martyrium Timothei apud Photium.* p. 1403. Athanaſ. Synopſ. Scrip. Suidas in voce Johannes. *Præfatio ad Joannem apud Auguſtinum.*

(n) *In Patmos, Dorotheus in vita Apoſtol.*

(o) Hær. 51. ubi ſupra. *See Note on* Heb. iv. 3.

(p) Serm, de Sancto Johanne Ap. Tom. 6. p. 505.

(q) Iſidore l. de Sanctis N. Teſtamenti. Beda, Euthymius, Theophylact, Nicephorus.

(r) Verbo Johan.

(ſ) *Sed & aliam cauſam hujus Scripturæ ferunt, quod cum legiſſet Matthæi, Marci, & Lucæ volumina, probaverit quidem textum Hiſtoriæ, & vera eos dixiſſe firmaverit, ſed unius tantum anni in quo & paſſus eſt, poſt carcerem Joannis, Hiſtoriam texuiſſe——Superioris temporis antequam Johannes clauderetur in carcerem geſta narravit.*

that all the things, which the *Socinians* urge from this Goſpel as Arguments againſt his Divine Nature, were ſpoken by him as acting in that Office here on Earth; not by an immediate Efflux, or Exertion of his Divinity, but by vertue of the *Holy Ghoſt* conferred upon him without meaſure. And that I may not ſeem ſingular in this Aſſertion, I ſhall ſtrengthen it with the Suffrage of ſome of our moſt able, and judicious Divines, and then confirm it from the plain Teſtimonies of *Scripture*, and our Lord's own Words. Now of thoſe able, and judicious Divines, who concur with me in this Notion, the firſt is Dr. *Barrow*, who in his Sermon on theſe words, *Acts* ii. 38. *Ye ſhall receive the Gift of the Holy Ghoſt*, ſaith thus, (t) 'The 'Holy Spirit not only conducted God our 'Saviour into his fleſhly Tabernacle, and 'with unmeaſurable Communications of 'himſelf, did continually reſide within him, 'but alſo did attend him in the conſpicuous 'Performance of innumerable miraculous 'Works of Power and Goodneſs, exceeding 'not only any natural, but all created Power: 'Such as were by mere Word, and Will, 'healing the Sick, and reſtoring the Maim-'ed, ejecting evil Spirits, diſcerning the ſe-'cret Thoughts of Men, foretelling con-'tingent Events, reviving the Dead, raiſing 'himſelf from the Grave; which Works, 'ſome expreſly, others by parity of Reaſon, 'are aſcribed to the Holy Spirit; *for if*, ſaith 'our Lord, *I by the Spirit of God caſt out De-'vils*, Matth. xii. 28. and *God*, ſaith St. *Pe-'ter, anointed him with the Holy Ghoſt, and 'with Power*, Acts x. 38.

The ſecond is the judicious (u) Dr. *Scott*, who ſpeaks thus, 'When Chriſt came down 'into the World, to tranſact perſonally with 'Men, he generally acted by the Holy Spi-'rit; for at his Baptiſm we are told, *that 'the Holy Ghoſt deſcended on him in a bodily 'Shape*, Luke iii. 22. upon which it is ſaid, 'that he went away *full of the Holy Ghoſt*, 'Luke iv. 1. After which, it is plain that 'it was by the Holy Ghoſt in him that he 'propheſied, and wrought his Miracles, 'for ſo *Iſa.* lxi. 1. the *Prophet* attributes the 'whole *Prophecy of Chriſt* to the Spirit 'of the Lord, which was upon him; and 'in *Matth.* xii. 28. our Saviour himſelf af-'firms, that *he caſt out Devils by the Spirit 'of God*; and therefore he ſaith that the '*Jews*, by attributing his miraculous Works 'to the Devil, *blaſphemed againſt the Holy 'Ghoſt*, Matth. xii. 31. becauſe it was by 'the Power of the Holy Ghoſt that he 'wrought them.

The laſt is Dr. *Lightfoot*, who in his Note on *Mark* xiii. 32. ſaith, 'We muſt diſtin-'guiſh between the Excellencies, and Per-'fections of Chriſt, which flowed from the '*Hypoſtatical* Union of the two Natures, 'and thoſe which flowed from the Dona-'tion, and Anointing of the Holy Spirit. 'From the *Hypoſtatical* Union of the Na-'tures flowed the infinite Dignity of his 'Perſon, his Impeccability, his Self-ſuffi-'ciency to obſerve the Law, and to ſatisfy 'the Divine Juſtice; from the anointing of 'the Spirit, flowed his Power of Miracles, 'his Fore-knowledge of things to come, 'and all kind of Knowledge of Evangelick 'Myſteries; *Thoſe* rendred him a fit and 'perfect Redeemer; *theſe* a fit and perfect 'Miniſter of the Goſpel.

To illuſtrate, and confirm this Aſſertion, let it be conſidered,

1*ſt*, That *Jeſus Chriſt*, while he was on Earth, delivered all his Doctrines and Precepts in his *Father's* Name, or as one ſent from him, and authorized to ſpeak what he delivered in his Name, according to thoſe Words of his Fore-runner, *He whom God hath ſent, ſpeaketh the Words of God*, John iii. 34.

He himſelf often declares in expreſs Words, that he was come *in his Father's Name*, John v. 43. that *the Father had ſent him*, John viii. 29. that *he came not of himſelf, but he ſent him*, ver. 42. that *he came not to do his own Will, but the Will of him that ſent him*, Chap. vi. 38, 39, 40, 57. that *the Works which he did, bare witneſs of him, that the Father had ſent him*, John v. 36, 37. that *he ſpake thoſe things which he had heard of, and ſeen with his Father*, Chap. viii. 26, 38. And that the *Jews* were guilty of a great Sin in that they *believed not in him whom the Father had ſent*, John v. 38. Of his Doctrine he ſaith, *my Doctrine is not mine, but his that ſent me; and if any Man will do his Will, he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of myſelf*, Chap. vii. 16, 17. See the Note there. That he ſpake *not from himſelf, but from him that ſent him*, ver. 18. that *as his Father had taught him, ſo he ſpake theſe Things*, Chap. viii. 28. that he had told the *Jews* that *Truth which he had heard of God*, ver. 40. that *the Word which they heard was not his, but the Fathers that ſent him*, Chap. xiv. 24. that *he had not ſpoken of himſelf, but the Father which ſent him gave him Commandment what he ſhould ſay, and what he ſhould ſpeak; whatſoever he ſpake therefore, even as the Father ſaid to him, ſo he ſpake*, Chap. xii. 49, 50. And of his *Diſciples* he ſpeaks thus to his Father, *I have given to them the Words which thou gaveſt me, and they have received them, and have known ſurely that I came out from thee, and they have believed that thou haſt ſent me*, Chap. xvii. 8. From all which Sayings he concludes, that *he that heareth me, heareth him that ſent me*; and *he that believeth in me, believeth in him that ſent me*, Chap. xii. 44.—xiii. 20. Conſider,

2*dly*, That he preached his Doctrines, and delivered his Sayings to the World, by virtue of that Spirit with which he was anointed; ſo we learn plainly from thoſe Words of *John* the *Baptiſt*, Chap. iii. 24. *He whom God hath ſent, ſpeaketh the Words of God, for God giveth not the Spirit by Meaſure to him.* See

(t) Vol. III. Serm. 45. p. 524.

(u) Vol. II. part II. chap. 7. p. 60, 61.

See the Note there. So alſo he himſelf declares in his firſt Sermon preached at *Nazareth* after his Temptations; for having read thoſe Words of *Iſaiah*, Chap. lxi. 1. *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor, he hath ſent me to heal the Broken-hearted, to preach Deliverance to the Captives—to preach the acceptable Year of the Lord; he began to ſay to them, This Day is this Scripture fulfilled in your Ears*, Luke iv. 18, 19, 21.

Moreover, it ſeems eſſential to a *Prophet* to act as he is moved, aſſiſted, and incited by the Holy Ghoſt; for a *Prophet*, ſaith (x) *Philo*, ἴδιον μὲν οὐδὲν ἀποφθέγγεσθαι, *ſpeaks nothing from himſelf, but all things from another*; no *Prophecy* being, ſaith St. *Peter*, ἰδίας ἐπιλύσεως, *of the proper Motion, or Incitation of the Prophets*, they ſpeaking ſtill as *they were moved by the Holy Ghoſt*, 2 Pet. i. 20, 21. And it is eſſential to a *Prophet* ſent from God, and ſpeaking in his *Father's* Name, to ſpeak that only which he had received from him, even as other *Prophets* did, that is, by Inſpiration of the Holy Ghoſt; whence by this Spirit our great *Prophet* is ſaid to be ſanctified, or conſecrated to his Office, and ſent into the World, *Chap.* x. 36.

3*dly*, The Miracles he did on Earth in Confirmation of this Miſſion, and his Doctrine, were alſo done by the Aſſiſtance of the Holy Ghoſt. So we learn plainly from theſe words of the *Apoſtle Peter*, Acts x. 37, 38. *Ye know how God anointed Jeſus of Nazareth with the Holy Ghoſt, and with Power*, (or with the Power of the Holy Ghoſt) *who* (thereupon) *went about doing good; and healing all that were oppreſſed with the Devil: for God was with him.* And *Chriſt* himſelf affirms in one Place, that he did *caſt out Devils by the Finger* (*i. e.* the Power) *of God*, Luke xi. 20. and in another, that he did caſt them out *by the Holy Ghoſt*, Matth. xii. 28. from the Collation of which two Places we may rationally conclude, that what he elſewhere ſaith, he did by the Power of God, was done by the Spirit of God abiding in him: Thus when our Lord came from the Wilderneſs, where he was tempted of the Devil, he goes throughout all *Galilee*, *healing every Diſeaſe, and every Malady in the People, and the Fame of him goes out through all Syria, and they brought to him all ſick People, and all that were taken with divers Diſeaſes and Torments, and thoſe that were poſſeſſed with Devils, and thoſe that were Lunatick, and thoſe that had the Palſy, and he healed them*, Matt. iv. 23, 24. Now by what Power he healed all theſe Diſeaſes, and Maladies, which raiſed this Fame of him in *Galilee*, St. *Luke* inſinuates, by ſaying, *He returned in the Power of the Holy Ghoſt into Galilee, and the Fame of him was ſpread throughout all that Region*, Luke iv. 14.

Moreover, our Lord declares he did his Miracles by *the Father abiding in him*, bidding the *Jews* believe his Works, *that they might know, and believe that the Father was in him, and he was in the Father*, John x. 37, 38. and Chap. xiv. he proves, that *he is in the Father, and the Father in him*; *becauſe*, ſaith he, *the Father that dwelleth in me, he doth the Works*, *v.* 10. And *v.* 11. he adds, *Believe me that I am in the Father, and the Father in me, or elſe believe me for the Works ſake.* Now theſe Works being done, as hath been proved, by the Holy Ghoſt, it follows that he muſt be here ſaid *to be in the Father, and the Father in him*, becauſe the Spirit of the *Father*, ſtyled *the Power of the moſt High*, Luke i. 35. reſided in him without meaſure. And having promiſed to ſend the Holy Ghoſt upon them, and ſaid they ſhould *do greater Works than he had done, becauſe he went to the Father*, to ſend this Promiſe of the Father, *ver.* 12, 17. he adds, *ver.* 20. *In that day ye ſhall know, that I am in the Father, and you in me, and I in you.* Now it is certain, that *Chriſt* was in his *Apoſtles* by his Spirit abiding with them, *ver.* 16. and that they were in him by the ſame Spirit uniting them to their Head *Chriſt*, Eph. ii. 22.—iii. 16, 17.—iv. 16. and therefore *Chriſt* muſt be here ſaid to be *in the Father* by the Spirit of his *Father*; See the Note there, and ſee more Proofs of this, Note on *John* xvii. 19, 20, 22. ſo that from theſe things I conclude, That *Jeſus Chriſt* being then in the State of Humiliation, and emptied of the Form of God, acted, in things relating immediately to his *Prophetick* Office, not as God, but only as a *Prophet* ſent from God; not by the Power of his Divine Nature, but of that *Spirit* by which he was anointed, and ſanctified to that Office: Tho' being alſo God of the ſame Eſſence derived from the Father, he might do many other Things by virtue of his Divinity; by that diſcerning what was in the Hearts of all Men; by that walking on the Sea, and ſtilling the ſtormy Winds with a Word, which he did only in the Preſence of his *Diſciples*; and by that doing many other things of a like Nature.

Moreover, his Divinity being part of that Doctrine which he was to publiſh, he might upon occaſion aſſert it, by ſaying, God was *properly his Father*, and he was properly his Son; and that *he and his Father was one*, and *that all Men were to worſhip the Son even as they worſhipped the Father*; with other things of a like Nature, relating to his Divinity.

The Objection of the *Socinians* againſt this *Hypotheſis*, is fully anſwered, Note on *Matth.* iii. 16.

(x) Quis Rer. div. Hæreſ. p. 404.

A

POSTSCRIPT.

I Come now to the chief Controverſy betwixt me and Mr. *Whiſton*, which is concerning the Time of Chriſt's Preaching, and his Baptiſm.

He ſaith, *Prop.* the 8th, "That *the Beginning of our Saviour's Miniſtry, both as to his Preaching, and Miracles, commenced ſoon after that of* John the Baptiſt, *towards the Beginning of the famous fifteenth Year of* Tiberius, *long before his own Baptiſm*," *i. e.* according to his Computation, near two Years before it.

Now to this Propoſition, I oppoſe the contradictory Aſſertion of (a) *Cyril* of *Jeruſalem*, *viz.* That *Jeſus Chriſt preached not before his Baptiſm, but then only began to preach when the Holy Ghoſt bodily deſcended on him in the ſhape of a Dove:* And this probably he might know from the Tradition of the *Jewiſh Converts*, who might be baptized with him. Agreeable to this Aſſertion is that of (b) *Euſebius* of *Paleſtine*, That *our Lord beginning to be thirty, came to John's Baptiſm,* καὶ ἀρχὴν τε ποιεῖ τριακοντούτης τοῦ καὶ τὸ εὐαγγέλιον κηρύσσων, *and from thence he began to preach the Goſpel.* (c) *Epiphanius*, who was born in *Paleſtine*, of *Jewiſh* Parents, ſaith, That *our Lord came to the Baptiſm of St.* John the Baptiſt *in the 30th Year of his Incarnation,* καὶ ἀπ' ἐνιαυτοῦ, *and from that time preached the acceptable Year of the Lord.* And laſtly, (d) *Irenæus* ſaith, That *he neither could have Diſciples, nor could teach before he began to be thirty,* Magiſtri ætatem non habens; but *then he came to his Baptiſm,* triginta quidem annorum exiſtens cum veniret ad Baptiſmum, deinde Magiſtri ætatem perfectam habens, *being then of perfect Age to be a Teacher.* And hence aroſe that (e) *Canon* of the *Church*, to ordain a Preſbyter τριάκοντα ὄντα ἐτῶν, *when he was thirty Years old.* This being by all the *Fathers* (one alone excepted) gathered, and thought certain from St. *Luke*, that Chriſt came to his Baptiſm when he was in his 30th Year; ſee the Note on *Luke* iii. 33. where this is proved, and the ſenſe of the Words of St. *Luke* is fully conſidered: And ſaith (f) *Langius*, That *which hath this full conſent of Antiquity, and is agreeable to Scripture, is certainly the truth.*

2*dly*, It is the expreſs Aſſertion of St. *Luke*, That the Baptiſt began his Miniſtry in the fifteenth Year of *Tiberius*; for then, ſaith he, *the Word of the Lord came to him, and he came forth preaching the Baptiſm of Repentance*, Luke iii. 2, 3. and it is the general Aſſertion of all Antiquity, that Chriſt was baptized in the ſame Year; it is therefore impoſſible that either *John* ſhould ſo long begin to preach, or that Chriſt ſhould preach ſo long, as he ſaith he did, before his Baptiſm. And,

3*dly*, That which Mr. *Whiſton* offers from (g) *Euſebius* in favour of his Opinion, is a perfect demonſtration againſt it; for he ſaith, St. *John* writ his Goſpel to ſupply the Defects of the other Evangeliſts, who had omitted τὰ περὶ τῶν ἐν πρώτοις καὶ κατ' ἀρχὴν τοῦ κηρύσσειν ὑπὸ τοῦ Χριστοῦ πεπραγμένων διήγησιν, *the Narrative of the things done by Chriſt at the beginning of his Preaching:* Now, ſaith the ſame *Euſebius*, in the ſame Book, Chriſt beginning to be thirty Years old, came to *John*'s Baptiſm, καὶ ἀρχὴν τε ποιεῖ τριακοντούτης, &c. *and from thence he began to preach the Goſpel*; moreover, he makes the defect of the other *Evangeliſts* to conſiſt in this; that *they ſaid nothing of the time of the beginning of Chriſt's Preaching*, (which, ſaith he, was from his Baptiſm by *John* in *Jordan*) till after *John*'s *Impriſonment*; whereas the *Evangeliſt* St. *John* begins there (*i. e.* at the beginning of Chriſt's Preaching after his Baptiſm) ſaying, *This beginning of Miracles did Jeſus*; and goes on through all the time of *John*'s baptizing afterward, till his Impriſonment, as he ſhews by ſaying, *John* was baptizing *in* Ænon, *near* Salem, *for* John *was not yet caſt into Priſon*, John iii. 23. Who ſees not now that *Euſebius* places all the time of Chriſt's Preaching

---

(a) Οὐ πρὸ τοῦ βαπτίσματος εὐηγγελίσατο——ἀλλὰ τότε ἤρξατο Ἰησοῦς κηρύσσειν ὅτε καὶ ἦλθεν τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡσεὶ περιστερᾶς. Catech. 3. p. 21. B.

(b) Hiſt. Eccl. l. 1. c. 10.

(c) Hær. 51. n. 24.

(d) L. 2. c. 39.

(e) Phot. Nomoc. p. 758.

(f) *Quod tanto omnium conſenſu approbatum, tanta antiquitate nititur, id, ſine omni dubio, longe veriſſimum eſt, præſertim ſi non modo à Scripturarum veritate nihil plane diſſentiat, ſed etiam apprime cum illa conveniat.*

(g) Hiſt. Eccl. l. 3. c. 24.

ing mentioned by St. *John* from the ſecond to the fifth Chapter, betwixt Chriſt's Baptiſm, and St. *John* Baptiſt's being caſt into Priſon: Now this being the Way that *Jerom*, *Euſebius*, and all the Ancients, who undertook to anſwer the Cavils of *Porphyry*, and others, who queſtioned the Truth of the Goſpels, took to reconcile the *Evangeliſts* in this Matter, demonſtrates that they knew, and believed nothing of this new Revelation, that our *Saviour* preached above two Years before his Baptiſm.

To proceed now to the Arguments from Scripture concurring with the Suffrage of Antiquity, I aſſert,

1*ſt*, That *John the Baptiſt* did ſee the Holy Spirit deſcending from Heaven, and abiding upon Chriſt at his Baptiſm. This is evident (1*ſt*,) from the Nature of the thing, it being almoſt inconceivable that there ſhould be ſuch a glorious opening of the Heavens, and ſuch a viſible Deſcent of the Holy Ghoſt in a bodily Shape, and that he who ſtood by all the while, and ſaw Chriſt come out of the Water, ſhould not diſcern what was more viſible, as being a more glorious Appearance.

2*dly*, This ſeemed farther evident from the Words following, καὶ ἰδοὺ *and behold a Voice from Heaven, ſaying,* οὗτος, *this is my beloved Son*; for as in the like caſe, καὶ ἰδοὺ, *and behold a Voice out of the Cloud, ſaying,* οὗτος, *this is my beloved Son, hear him*, Matth. xvii. 5. was an Advertiſement to the Diſciples preſent there, that God from Heaven gave them this Teſtimony concerning him who was transfigured before them; ſo the καὶ ἰδοὺ οὗτος, *And behold this, &c.* Matth. iii. 17. muſt be an Advertiſement to the *Baptiſt*, that he on whom the Holy Ghoſt thus deſcended, was the Son of God. And hence *John*'s Teſtimony is thus related, *Chap.* i. 32, 33, 34. *He that ſent me to baptize, ſaid, On whomſoever thou* (baptizing) *ſeeſt the Spirit deſcending, and abiding on him, he it is that baptizeth with the Holy Ghoſt*; *and I ſaw* (this) *and* (hearing alſo at the ſame time the Voice from Heaven ſaying, This is my beloved Son) *I teſtified, that this is the Son of God.*

Nor is it any Objection to the contrary, that St. *Mark*, Chap. i. 11. and St. *Luke*, Chap. iii. 22. give the words of the Voice from Heaven thus, *Thou art my beloved Son*; for as neither of them hath the Advertiſement to behold, which St. *Matthew* hath, ſo he that ſaith to another of Chriſt in his Audience, *This is my beloved Son*, ſaith in effect to him, *Thou art ſo.*

Hence I infer, That the *Baptiſt* ſaw not the Holy Ghoſt deſcending upon Chriſt as a Dove before Chriſt's Baptiſm, and conſequently, that his Teſtimony of this Matter, *John* i. 32. muſt relate to what he had ſeen at his Baptiſm, ſince otherwiſe the *Baptiſt* muſt have ſeen him twice deſcending thus upon Chriſt, in the very ſame ſhape, and after the ſame manner; whereas if, by the firſt Viſion, the Sign of the *Meſſiah* promiſed to him was ſo fully given him, that he declares that he had ſeen it, and by it was enabled to teſtify Chriſt was the Son of God, what need was there of a ſecond Viſion, or to what end was it deſign'd?

2*dly*, There is no Reaſon to ſay, that the *Holy Ghoſt* deſcended twice in the ſame ſhape, and with the ſame Circumſtances from Heaven upon Chriſt, as this Opinion doth ſuppoſe, ſince by the firſt Deſcent upon him he muſt be ſufficiently ſanctified, and conſecrated to his Office. Moreover, he ſpeaks of himſelf, *John* iii. 17. as of one ſent into the World by the *Father*, and therefore ſanctified already, *John* x. 36. And the *Baptiſt* ſpeaks of him not only as one, who teſtified *what he had ſeen and heard* (at his Baptiſm) but alſo as one *ſent from God*, and filled with his Spirit above meaſure, and who had all things put into his hands, complaining that *no Man received his Teſtimony*, though God the Father had *ſet his Seal* upon it, *ver* 31. — 34. Now is it reaſonable to conceive, as Mr. *Whiſton*'s Opinion forces us to do, that all this ſhould be ſaid by Chriſt, and by the *Baptiſt*, before that Baptiſm in which alone the *Father* had declared him to be his beloved Son.

Object. It is objected, That when Chriſt came to be baptized of *John*, he not only knew him, but ſpeaks thus to him, *I have need to be baptized of thee, and comeſt thou to me?* Which words imply not only his Knowledge who he was, but alſo that he baptized as well as himſelf; yet after his Baptiſm was over, and not before, *Jeſus went up out of the Water, and the Heavens were opened, &c.* ſince then the *Baptiſt* ſaid, *I knew him not*, but had this Signal given me whereby to know him, *viz.* the Deſcent and Abode of the *Holy Ghoſt*, how comes he to be ſo well acquainted with him before his Baptiſm, as the words above mentioned do imply?

Anſw. 1. To this I anſwer, (1*ſt*,) That as theſe Words, *He it is that baptizeth with the Holy Ghoſt, and with Fire*, do not intimate that Chriſt did then, or whilſt he was on Earth, do this, but only that he was to do it after his Reſurrection and Aſcenſion, *John* vii. 39. *Acts* i. 5, 11, 16. So the words of the Baptiſt, *I have need to be baptized of thee*, do not intimate the Baptiſt's Knowledge, that Jeſus then baptized, (partly becauſe it is not true, ſince Jeſus baptized not whilſt *John* was at *Jordan*, but only when he was baptizing at *Ænon*, John iii. 23. partly becauſe Jeſus himſelf baptized not, but his Diſciples only, *John* iv. 2. and ſurely *John*, who had Commiſſion from God, to uſe this Baptiſm, and probably had baptized theſe Diſciples, could not need their Water-Baptiſm;) they therefore only ſignify, that Chriſt was the Perſon, who ſhould afterwards baptize with the Holy Ghoſt and Fire, and that *John* needed that Baptiſm, which

which would enable him to work Miracles, and to ſpeak with unknown Tongues.

Anſw. 2. 2*dly*, I anſwer, that *John the Baptiſt*, being filled with the Holy Ghoſt *from his Mother's Womb*, Luke i. 15. knew by the Afflatus of that Spirit, that he who then came to him was the very Perſon on whom the Holy Ghoſt ſhould deſcend ſo glorioufly, and on whom he ſhould abide, that he might impart him to others, ſuch Matters being frequently imparted to holy *Prophets* by an immediate intimation of the Holy Ghoſt. So *Simeon* being told, *he ſhould not die 'till he had ſeen the Lord's Chriſt*, Luke ii. 26. had alſo an Afflatus declaring to him, that our Lord was the Chriſt, *ver.* 27, 32. So *Samuel* being told by God, that on the *Morrow a Man ſhould come to him to be Captain over his People* Iſrael, 1 *Sam.* ix. 15. when *Saul* appears, had another Afflatus, reſembling that of the *Baptiſt*'s here, *viz. Behold the Man of whom I ſpake to thee*, ver. 17. In a word, the *Baptiſt* being moved to ſay, when he baptized with Water, that *another was coming after him, who ſhould baptize them with the Holy Ghoſt*, God tells him, that of this he ſhould ſee an Evidence by the viſible Deſcent of the Holy Ghoſt upon that Perſon, who, from his Fulneſs, was to impart of this Spirit to all Believers; and, when our Lord came to be baptized, tells him again, *this was that very Perſon.*

Anſw. 3. 3*dly*, It is not ſaid, *I knew him not*, but οὐκ ἤδειν αὐτὸν, *I had not known him*, John i. 31, 33. and this is ſo ſaid as to give us juſt Reaſon to believe, that this was ſaid after our Saviour's Baptiſm; for the Words of the *Baptiſt* bear properly this Senſe, *And I had not known him, but that I came for this cauſe to baptize with Water, that he might be made manifeſt to* Iſrael, (by me) then follow the Words of the *Evangeliſt*, ver. 32. *And John bare record, ſaying, I ſaw*, (Gr. have ſeen) *the Spirit deſcending from Heaven like a Dove, and it abode upon him*, (which, as I have proved, the *Baptiſt* ſaw at his Baptiſm) and no Man can prove, that he ſaw this before. Then follow again the Words of the *Baptiſt*, ver. 33. *And I had not known him*, (*viz.* by this Sign of the Spirit's deſcending on him, *but* (that) *he who ſent me to baptize with Water, the ſame* (had) *ſaid to me, upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he who baptizeth with the Holy Ghoſt.* Now why is the *Baptiſt* ſo particular in ſaying twice, that *he had not known him, except he who ſent him to baptize had given him this Sign?* if this Sign had not been given him at his baptizing of Chriſt, but long before, why doth he ſay, he came to baptize, *that he might be made manifeſt to* Iſrael? (*viz.* by him baptizing) if he were not to be made manifeſt to him by his baptizing him, but long before. Why, *Laſtly*, ſhould a thing of ſo great Moment to the Confirmation of Chriſt's Miſſion, and the *Baptiſt*'s Teſtimony of him, at this Deſcent of the Holy Ghoſt upon Chriſt in this manner, ſo long before his Baptiſm, be never hinted in the leaſt in any place of the *New Teſtament*, the *Scripture* being as ſilent in it as in the Aſcent of Chriſt into Heaven after his Baptiſm, which the *Socinians* have imagined. To make this farther evident, conſider that the *Baptiſt* only ſaith in the other *Evangeliſts*, ἔρχεται, *one cometh*; or is coming *after me, who ſhall baptize you with the Holy Ghoſt*; but the *Evangeliſt* St. *John* begins his Teſtimony thus, *John bare record, and cryed, ſaying, This is he of whom I ſaid, he that cometh after me is preferred before me*, Chap. i. ver. 15. Plainly, according to the Obſervation of the *Ancients*, beginning his Teſtimony after Chriſt's Baptiſm, whither the other *Evangeliſts* had only brought him; for when St. *Matthew* had introduced *John*, ſaying, *One cometh after me, &c. whoſe Fan is in his Hand, &c.* he immediately adds, τότε, *then cometh Jeſus to be baptized of John in Jordan*; the Words then, *this is he of whom I ſaid this*, muſt intimate, that this was ſpoken after Chriſt's Baptiſm, and not almoſt two Years before it. Moreover, when the *Prieſts* and *Levites* ſent from *Jeruſalem* to *Bethabara* beyond *Jordan*, where *John* was baptizing, aſked him, Why he baptized? the *Baptiſt* anſwers, *I baptize with Water*; *but there ſtandeth* Gr. ἔστηκεν (hath ſtood) *one among you, whom ye know not, he it is, who, coming after me, is preferred before me:* Now, (1*ſt*,) when had Chriſt ſtood in the midſt of them, but when he came from *Galilee* to *Jordan, to be baptized of John*, ſeeing we find not in all the *Evangeliſts*, that Jeſus ever went any whither but to a Feaſt at *Jeruſalem*, when he was twelve Years old, till he went *from Nazareth to Galilee, to be baptized of John in Jordan?* Mark i. 9. Matth. iii. 13. Whereas the *Evangeliſt* St. *John* repreſents him firſt at *Cana*, then going thence to *Capernaum*, as to his Abode, then to the Paſſover, then to *Samaria*, which ſhews, that this was done after his Baptiſm. 2*dly*, Theſe Words, *whom ye know not*, fairly intimate, that the *Baptiſt* then knew him, as alſo doth the demonſtrative Pronoun ὅτος, *that is he, who, coming after me, &c.* and the Words ſpoken the next Day, *This is he of whom I ſaid, He that cometh after me is preferred before me*; which, as I have ſhewed, were then ſaid, when Chriſt came to be baptized of *John*; whereas the *Baptiſt* ſaith, *I had not known him, had not God given me this Sign of the Deſcent of the Holy Ghoſt upon him*, to know he was that very Perſon. And therefore when Chriſt came to his Baptiſm, God ſaith firſt to *John* by an Afflatus, This is the very Perſon on whom thou ſhalt ſee this Sign, and then inſtantly, upon his Baptiſm, affords it to him. Moreover, the *Evangeliſt* adds, *theſe things were done at Bethabara, where John was baptizing*; they therefore muſt be ſpoken before the Baptiſt left that Place to go to *Ænon*, and there-

therefore after Chriſt's Baptiſm; for that the *Baptiſt* ever returned afterwards to *Jordan*, where Chriſt was baptized, we read not.

Object. 1. Chriſt was then only baptized *when all the People had been ſo*, Luke iii. 21.

Anſw. To this I anſwer, That *Chriſt was baptized of John in Jordan*, Mark i. 7. whereas *John* continued afterwards at *Ænon, and the People came, and were baptized of him there*, John iii. 33. ſo that when St. *Luke* ſaith, *When all the People were baptized, Jeſus was baptized alſo*; 'tis evident, he meaneth only all the People then preſent, or baptized at *Jordan* by him, *Matth.* iii. 5, 6. And hence the *Scripture* makes an exact diſtinction betwixt *John*'s baptizing at *Jordan*, and afterwards at *Ænon*, and perhaps at other Places, by ſaying, *John* x. 40. that *Chriſt went again beyond Jordan, to the Place*, ὅπου Ἰωάννης ἦν τὸ πρῶτον βαπτίζων, *where John was firſt baptizing*, making it evident, that *John* ſtill followed his Office after he had baptized Chriſt, baptizing ſtill in other places; falſe therefore is the Inference from St. *Luke*'s mentioning the Impriſonment of *John*, before he ſpeaks of Chriſt's Baptiſm, that our Saviour was baptized at *Jordan* at the concluſion of *John*'s Miniſtry, that being only the place of *John*'s firſt Baptiſm; after which he comes to *Ænon*, in the half Tribe of *Manaſſeh*, within the Precincts of *Samaria*, and baptizeth, and the People come to him there, and were baptized; *for John was not yet caſt into Priſon*, John iii. 23, 24. St. *Luke* therefore ſpeaks of *John*'s Impriſonment by a long Anticipation, that he might put all he had to ſay of the *Baptiſt* together; which perhaps St. *John* intended to intimate, by ſaying the Baptiſt *was not yet caſt into Priſon.*

Object. 2. All the other *Evangeliſts*, after Chriſt's Baptiſm, ſay nothing of him more, but that he was tempted in the Wilderneſs; and then when *John* was caſt into Priſon, ὑπέστρεψεν, he returned into *Galilee*, came to *Nazareth*, and ſo to *Capernaum*, Matth. iv. 12, 13. Mark i. 14. Luke iv. 14. Whence it ſeems to follow, that Chriſt was baptized but a little before *John* was caſt into Priſon.

Anſw. 1*ſt*, But how much more natural is the Obſervation of the *Ancients*, that the *Evangeliſt* St. *John* obſerving this, begins where they had ended, *viz.* at the firſt Appearance of our *Bleſſed Lord* after his Baptiſm, *John* i. 29. and gave the Teſtimony of him recorded, *ver.* 15, and *ver.* 26, 27. a little before that.

Anſw. 2*dly*, All the other *Evangeliſts* ſpeak only of the *Baptiſt* as the *Fore-runner* of Chriſt, or as one ſent before him *to prepare his Way*, and to preach the Baptiſm of Repentance to the People, πρὸ τῆς εἰσόδου αὐτοῦ, *before the Entrance of Chriſt upon his Office*, Acts xiii. 24. which, all theſe three *Evangeliſts* having told us what he did, and by what Arguments he enforced his Repentance on them, they all immediately ſubjoin our Lord's coming to *Jordan* to be baptized of him, and the Hiſtory of his enſuing Baptiſm; the *Baptiſt* being therefore only his *Fore-runner* till Chriſt by his Baptiſm was anointed with the *Holy Ghoſt*, and conſecrated, by this Unction, to his Office, they had no more to ſay of the *Baptiſt* afterwards; and ſo they only ſpeak of what Chriſt began to ſay after that *John* was caſt into Priſon, *viz. The Time is fulfilled, &c.* Mark i. 14, 15. But the Evangeliſt St. *John* ſpeaks of the Baptiſt, not as the Fore-runner of, but as one ſent to be a *Witneſs to Chriſt*, chap. i. 6. which he was enabled to be only by what he ſaw and heard of Chriſt's Baptiſm, *ver.* 31, 33. before which Time he only ſpake indefinitely of *one coming after him*; but when he had baptized him, he ſaith demonſtratively, *This is he of whom I ſpake*; and therefore he had Reaſon to ſpeak of him as long as he bore Witneſs of him, as he afterwards amply did at *Ænon*, and of our Lord's Performances before *John* was caſt into Priſon; they being alſo Teſtimonies of Chriſt's Miſſion, and that he was the Son of God, and yet entirely omitted by the former Evangeliſts. And whereas,

3*dly*, It is ſaid by the other Evangeliſts, that *Chriſt returned again into Galilee*; this well agrees with St. *John*, ſaying, After he had ended his whole Hiſtory of the Baptiſt, that Chriſt, ἀπῆλθε πάλιν, *went again*, or receded into *Galilee*, to avoid the Fury of the *Phariſees*, Chap. iv. 3. And it ſeems worthy of Obſervation, that, after Chriſt was baptized, he came to *Capernaum*, ſaith St. *Matthew*, that what *was ſpoken by the Prophet of the Land of* Zebulon *and* Naphthali, in the borders of which *Capernaum* lay, *might be fulfilled*; whereas, if Chriſt did what St. *John* mentions, *Chap.* 2. before his Baptiſm, he muſt have been there before, and probably have taken up his Abode there, *John* ii. 12. and muſt have done many Miracles there before; ſince, when he came to *Nazareth*, they ſpake thus to him, *What things we have heard done in Capernaum, do alſo in thy own Country*, Luke iv. 23. and ſo he needed not to come thither again after his Baptiſm to fulfill that Prophecy.

Object. 3. From the Connexion of the Words of St. *Luke*, concerning Chriſt's Temptation in the Wilderneſs, Chap. iv. 1. with thoſe following, *Ver.* 13, 14. *And Jeſus returned in the Power of the Spirit into Galilee: and there went out a Fame of him throughout all the Region round about*; it is argued, that theſe two things muſt be immediately connected.

Anſw. 1. This is ſaid, not conſidering that both St. *Matthew* and St. *Mark* aſſure us, that this was only done *after that John was caſt into Priſon*; which, as I have ſhewed already, was long after our Lord's Baptiſm at *Jordan.*

Anſw.

Anſw. 2. There is nothing more common in St. *Luke*, than ſuch Connexion of Things done a conſiderable Time after one another: Thus when he had ſpoken of Chriſt's Circumciſion, he immediately ſpeaks of his Appearance at the Temple, when he was forty Days old; and yet Mr. *Whiſton* will have his Flight into *Egypt*, and his Return thence to intervene. He introduceth *John*, ſaying, *I baptize with Water, but one mightier than I cometh, the Latchet of whoſe Shoes I am not worthy to unlooſe*, Chap. i. 16. and then follow's Chriſt's Baptiſm, *ver* 21. and yet the Baptiſt tells us, *this was he* of whom he had ſaid this, *John* i. 17. and ſo, according to the Opinion of Mr. *Whiſton*, he muſt have ſaid this almoſt two Years before our Saviour's Baptiſm. Again, he ſpeaks of the Baptiſt's Impriſonment by *Herod*, Chap. iii. 20. before Chriſt's Baptiſm; and yet it is certain that he could not baptize Chriſt in *Jordan* after he was in Priſon. In fine, having ſpoken of Chriſt's Preſentment in the Temple after he was forty Days old, *Chap.* ii. 39. he adds, *ver.* 40. *That the Child, being filled with Wiſdom, encreaſed and waxed ſtrong in Spirit*, which ſuppoſes him then of ſome Years capable of Wiſdom.

Object. 4. But, ſaith Mr. *Whiſton*, this Opinion that Chriſt was baptized before he did the Things mentioned in the four firſt Chapters of St. *John*, put a Chaſm of almoſt two Years betwixt Chriſt's Baptiſm, and his Return to *Galilee* after the Impriſonment of the Baptiſt.

Anſw. 1. It is ſomewhat ſurprizing to find that, which hath been the Obſervation of all the Fathers, who have writ upon this Subject, from (a) *Clemens Alex.* to *Theophylact*, that is, for a thouſand Years, turned now into an Objection; their Obſervation is this, that the other Evangeliſts have paſſed over all that our Saviour did after his Baptiſm till *John* was caſt into Priſon; but the Evangeliſt St. *John*, paſſing by all that they had ſaid of Chriſt to his Baptiſm and Temptation begins where they left off, and having told us of many things done after by Chriſt, he adds, that *John was not yet caſt into Priſon*; clearly ſhewing, that, according to the Tradition they had received, the *Evangeliſt* ſpeaks, in theſe four Chapters, of what happened between the interval of Chriſt's Baptiſm and St. *John*'s Impriſonment.

Anſw. 2. Moreover, ſeeing there muſt be a like Chaſm of time in theſe *Evangeliſts*, who ſpeak not one Word of Chriſt's leaving *Nazareth* till he came thence to be baptized of *John*; or of his Preaching, Miracles, or baptizing others before he was himſelf baptized, what Abſurdity is it to place this Chaſm after Chriſt's Baptiſm, as the (b) *Ancients* do, who alſo poſitively ſay, that *Chriſt preached not before he was baptized*, rather than againſt the Suffrage of all Antiquity, to place it before his Baptiſm. This will be farther evident from the Words of St. *Peter* rightly interpreted, *viz. of thoſe who have accompanied with us all the Time that our Lord Jeſus went in and out among us*, (ἀρξάμενος ἀπὸ βαπτίσματος Ἰωάννου, he beginning ſo to do *from the Baptiſm of John till the Day that He was taken up from us*) *muſt one be choſen to be a Witneſs of his Reſurrection*, Acts i. 20, 21. For, (1*ſt*,) I have proved, Note on *ver.* 20, that *to go in and out*, is to perform his *Prophetick* Office. (2*dly*,) Thoſe Words, *beginning from the Baptiſm of John*, cannot be expounded truly of Chriſt's Entrance on his Office at the beginning of *John*'s Baptiſm; for then the *Baptiſt* could not be Chriſt's *Fore-runner*, nor could he repreſent Chriſt as one that was to come after him; nor could he ſay, he came to baptize, that *he might be made manifeſt to* Iſrael, ſeeing his Preaching and his Miracles, by which he manifeſted his Glory, *John* ii. 11. — iii. 2. according to the Opinion of Mr. *Whiſton*, muſt be done long before his Baptiſm; and much leſs could St. *Paul* ſay ſo emphatically, that *John* was ſent προκηρύτλειν πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, *to preach firſt the Baptiſm of Repentance to all the People of Iſrael, before the Entrance of* Chriſt upon his Miniſtry, *Acts* xiii. 24. but, as *Grotius* truly ſaith, they are to be underſtood of the Time, ex quo Jeſus fuit à Johanne baptizatus, *from* Chriſt's *being baptized by* John; for it is reaſonable to conceive, St. *Peter* ſpeaks of his Baptiſm, of whoſe Aſcenſion he ſpeaks in the ſame Place, ſince otherwiſe the *terminus à quo*, the Baptiſm, and the *terminus ad quem*, his Aſcenſion, will not reſpect the ſame Perſon, it being, doubtleſs, Chriſt's Aſcenſion that is ſpoken of. In a Word, if Chriſt preached two Years before his Baptiſm, he preached a Year and a half before his *Forerunner*; for it was only in the fifteenth of *Tiberius*, *that the Word of the Lord coming to the Baptiſt, he went out, and preached the Baptiſm of Repentance*, Luke iii. 2, 3. Now in this very fifteenth of *Tiberius* the Baptiſm of Chriſt is placed by all the *Ancients*, ſaying, that he was baptized *duobus* Geminis *conſulibus*, which fixeth his Baptiſm to that very Year. And hence Mr. *Whiſton*'s Inference, that St. *John*'s Preaching and Chriſt's muſt begin in the ſame Year, is confirmed by all Antiquity, declaring that Chriſt was baptized, and afterwards began to preach in the ſame fifteenth Year of *Tiberius*; and the *Epocha* of the *Baptiſt*'s Preaching ought to be

(a) Καίτοιγε μετὰ τὸ βάπτισμα οὐδὲν αὐτὸν ἀναγράφουσιν εἰρηκότα οἱ ἄλλοι εὐαγγελισταὶ, ἀλλὰ τὰ μεταξὺ σιωπήσαντες; τὰ μετὰ τὴν σύλληψιν Ἰωάννου γενόμενα τῷ Χριστῷ θαύματα λέγουσιν. Hom. 17. in Joh. Tom. 2. pag. 624. Ὁ δὲ Ἰωάννης τούτοις μάλιστα ἐνδιατρίβει, &c. Ibid. p. 621. Vide Clem. Alex. apud Euſeb. Hiſt. Eccl. l. 3. c. 24. Sophron. Præfat. in Joh. Hieron. voce Johannes. Auguſt. Præfat. in Johan. Et de Conſenſu Evangeliſt. l. 2. c. 18.

(b) Μετὰ τὸ βάπτισμα, φησὶ ὁ Ἰωάννης, τεθέαμαι τὸ πνεῦμα καταβαῖνον, &c. Chryſoſt. Hom, 17. p. 601. Πρὸ γὰρ τοῦ βαπτίσματος οὔτε σημεῖα ἐποίησεν, οὔτε ἐγνωρίζετο. Theoph. in Joh. c. i. 31.

be made the beginning of the Goſpel; becauſe, as St. *Luke* truly ſaith, *John* did εὐαγγελίζασθαι τὸν λαὸν, *preach the Goſpel to the People*, he preaching *that Men ſhould believe on him that ſhould come after him, that is, on* Jeſus Chriſt, *Acts* xix. 4. He not only baptized with the Baptiſm of Repentance for the Remiſſion of Sins, but pointed to the Lamb of God which *taketh away the Sins of the World*, John i. 29. Now, this Faith, and this Remiſſion of Sins through the Blood of Chriſt, are the two great Doctrines of the Goſpel.

And whereas, to avoid the Teſtimony of St. *Luke*, who, when he had ſpoken of Chriſt's Baptiſm after the People were baptized, and the Deſcent of the Holy Ghoſt upon him in the Shape of a Dove, and of the Voice from Heaven, ſaying, *Thou art my beloved Son*, which in St. *Matthew* and St. *Mark* are expreſly ſaid to follow Chriſt's Baptiſm; immediately adds, *And Jeſus himſelf began to be about thirty Years of Age:* Mr. *Whiſton* ſaith, *This relates not to the Time of his Baptiſm, but of his Miniſtry long before his Baptiſm*; in this, as he contradicts all the *Ancients*, ſo he makes St. *Luke* to relate firſt what happened at Chriſt's Baptiſm, and, in his own Opinion, at the end of the *Baptiſt*'s Miniſtry; and then in the immediate enſuing Words, to ſpeak of what was done almoſt two Years before; than which nothing can be more improbable. 2*dly*, They who refer the Word ἀρξάμενος to the beginning of Chriſt's Miniſtry, or preaching, as ſome *Chronologers*, and others do, ſtill refer it to his Miniſtry after his Baptiſm; ſo that Mr. *Whiſton* is ſtill left alone with his new Notion of Chriſt's Miniſtry long before his Baptiſm, and his groundleſs diſtinction betwixt Chriſt's private and his publick Miniſtry, for which there is neither foundation nor colour in Scripture or Antiquity. And 3*dly*, Whereas Mr. *Whiſton* will not allow the word ἀρχόμενος to refer to Chriſt's Years, but will rather have it to refer to κηρύξαι, or ſome ſuch word, *i. e.* to a word not uſed, *i. e.* to a matter not ſo much as hinted by him, as I have in my Note juſtified the *Greek* from the cenſure of the *Criticks*, and ſtrengthned our Verſion with the concurrence of all the *Greek Fathers* who accord with it, and thence infer, that Chriſt was beginning his 30th Year at his *Baptiſm:* So it may be confirmed by the concurrence of (a) *Jerom*, and of all the ancient Verſions, with the ſenſe of our Tranſlation.

Laſtly, Whereas he cites, for confirmation of his Opinion, the Words of the *Jews*, ſaying, *Luke* xxiii. 5. *He ſtirreth up the People, teaching thro' all* Judea, *beginning from* Galilee *to this place*; and thoſe of St. *Peter*, Acts x. 37. *The word which ye know was publiſhed through all* Judea, *beginning from* Galilee, *after the Baptiſm which* John *preached.*

Anſw. 1*ſt*, I anſwer, that theſe words agree exactly with our *Hypotheſis*, who ſay, that after Chriſt's Temptation, he returns to *John*, and receives his Teſtimony, that he was the very Perſon of whom he had before indefinitely ſpoken, yea, that he was *the Son of God*, John i. 34. which he had heard only at his Baptiſm. And that he *was the Lamb of God that taketh away the Sins of the World*, of all which things the other Evangeliſts had given no account; then he goes into *Galilee*, manifeſting his Glory there; from thence to *Jeruſalem*, then to *Judea*, where he baptizeth by his Diſciples, as *John* did, into the Faith of the *Meſſiah*, whoſe Kingdom was ſhortly to be ſet up, and for which they were to prepare themſelves by the Baptiſm of Repentance, and then again goes back to *Galilee*. See the Note on *John* iii. 22, 26.

Anſw. 2*d*, St. *Peter* plainly ſaith, That this word was ſpoken by *Jeſus* of *Nazareth*, (1*ſt*,) when he had been *anointed by the Holy Ghoſt, and Power*, which after his Baptiſm he was; for then *he returned from* Jordan *full of the Holy Ghoſt*, Luke iv. 1. *and into* Galilee, ἐν δυνάμει τῷ πνεύματος, *in the Power of the Spirit*, ver. 14. whereas before his Baptiſm, nothing of this nature is ſaid of him. 2*dly*, That he is ſaid to begin from *Galilee after the Baptiſm which* John *preached*, *i. e.* after that Baptiſm was concluded by the impriſonment of the *Baptiſt*. Now though our Lord was baptized above a Year before, and by his Diſciples did baptize after the manner of *John*; and to the ſame Ends, whilſt *John* himſelf continued ſo to do, and no longer; yet it was after the ceaſing of the Baptiſm of St. *John*, that he begins in *Galilee* to preach the Kingdom of God, and declare that it was now coming. Thus St. *Mark* tells us, That *after* John *was put in Priſon, Jeſus came into* Galilee *preaching the Goſpel of the Kingdom of God, and ſaying, The time* (of the coming of the *Meſſiah* to erect it) *is fulfilled, and the Kingdom of God is at hand; repent ye therefore, and believe the Goſpel*, Mark i. 14, 15. and in like manner St. *Matthew*, that *from that time* (that the *Baptiſt* was caſt into Priſon) *Jeſus began to preach, and to ſay, Repent, for the Kingdom of Heaven is at hand*, Matth. iv. 17. The time before, recorded by the Evangeliſt St. *John*, was ſpent in doing ſuch Miracles, and teaching ſuch Doctrines, as might prepare them to receive, and believe in him, when he began to preach the Doctrine of his Kingdom, and to ſet it up. And hence we find, That tho' Chriſt had Diſciples, or Followers before, yet he had called none before to follow him, or be continually with him, as afterwards he did, *Matth.* iv. 19, 21. *Mark* i. 17, 20. Here therefore ſeems to be a clear Account of this whole matter; Chriſt cometh from

(a) Et ipſe Jeſus erat incipiens quaſi annorum triginta. *Hieron. Vulg.* Ipſe vero Jeſus erat quaſi Filius annorum triginta, *Syr.* Et Jeſus cœperat ingredi in triceſimum annum, *Arab.* Et erat Jeſus circiter triginta Annos natus. *Perſ.*

Nazareth to *Jordan* to be baptized of *John*, that he might ſee the Sign God had promiſed, and hear him ſtyled from Heaven *the Son of God*; and ſo by teſtifying theſe things, might make him *manifeſt to Iſrael*: He hereupon declares what he had ſeen and heard, and ſo pronounces Chriſt *the Son of God*: then Chriſt goes on during the Baptiſm of *John* at *Bathabara*, at *Ænon*, and perhaps elſewhere, to work Miracles, and to declare that *God had ſent his Son to be the Saviour of the World*, (but not yet ſaying that he was that Son) and by his Diſciples to baptize Men, as St. *John* did, to fit them for, and to prepare them to embrace the Doctrine of his Kingdom, when it was to be ſet up. When therefore *John* was caſt into Priſon, and ſo his Miniſtry was finiſhed, and gave place to that of Chriſt's; Chriſt goes into *Galilee*, and there begins to preach that Doctrine, which was to commence at the ceſſation of *John*'s Baptiſm and ſucceed to it: and therefore the three firſt *Evangeliſts*, paſſing by what *Chriſt* did after his Baptiſm to fit Men for this Kingdom, begin what they had farther to ſay of him when *Chriſt himſelf began* to preach the Doctrine of that Kingdom. And *Chriſt* himſelf ſaith, with relation to that *Epocha*, *From the Days of John the Baptiſt till now, the Kingdom of Heaven ſuffers violence*, Matth. xi. 12. and *Luke* xvi. 16. ἀπὸ τότε, *From the time of* John *the Kingdom of Heaven is preached, and all Men preſs into it.*

Note alſo, that whereas in the Preface to the Goſpel of St. *John*, I have ſaid, *the Paſſovers during the time of our Saviour's Miniſtry were but four*, I find now reaſon to conceive with the Right Reverend Biſhop of *Worceſter*, Dr. *Allix*, and Mr. *Whiſton*, that they were five.

Firſt, From our *Saviour's* Baptiſm, which by the Suffrage of all Antiquity, was in the 15th of *Tiberius*, which began on the 19th of *Auguſt*, and ſo *Chriſt's* firſt Paſſover muſt begin in the ſame fifteenth of *Tiberius*, and ſo his laſt Paſſover, which according to the Greek Chronicle of *Euſebius* was in the nineteenth of *Tiberius*, and according to *Phlegon*, in the fourth Year of the twenty ſecond *Olympiad*, muſt be his fifth Paſſover.

2*dly*, *Chriſt* was baptized in the fifteenth of (d) *Tiberius* duobus Geminis conſulibus, *i. e.* C. Rubellio Gemino & C. Fuſco Gemino Coſs. He dying therefore in the nineteenth of *Tiberius*, muſt die, Servio Sulpitio Galba, & L. Cornelio Sulla Coſs. That is, in the fifth Year following. And this I alſo gather from (e) *Dion*, who ſaith, That *Tiberius* died after 22 Years, 7 Months, 7 Kal. *April.* or the 26th of *March*, Cn. Proculo & Pontio Negrino Coſs. Now reckon the Conſuls backward to the nineteenth of *Tiberius*, and you come to *Galba* and *Sulla*.

(d) Euſeb. Chron. Tertul. adv. Jud. c. 8.

(e) Lib. 58. p. 732.

A PA-

A PARAPHRASE WITH ANNOTATIONS ON THE Goſpel of St. John.

CHAP. I.

a IN the beginning (*of the Creation*) was
b the Word, and the Word was [b] with
c God, and the Word was [c] God

2. The ſame was in the beginning with God; (*i. e. that divine Perſon of whom I am to ſpeak, neither began to be when he was born into the World, nor when the World and all things in it were made, for he then was, and ſo was not a Creature, but was God of the ſame Nature with him, though as to Perſonality diſtinguiſhed from the Father.*)

d 3. [d] All things were made by him, and without him was not any thing made that was made, (*whether it be in Heaven, or in Earth, viſible or inviſible*, Coloſ. i. 16.)

e 4. In him was [e] Life (*eternal, he having firſt brought it to light*, 2 Tim. i. 10. *promiſed it to thoſe that believe in him*, John vi. 40. *purchaſed it by his Death*, Rom. v. 21. *and being the Giver of it*) and the (*Doctrine of that*) Life (*which he taught*) was the Light of Men (*directing them to it.*)

5. And the Light (*now*) ſhineth in Darkneſs (*the ignorant and vitious World*) and the Darkneſs comprehendeth it not; (*i. e. the Lovers of Darkneſs will not receive it*, John iii. 19.)

6. There was a Man ſent from God, whoſe Name was John (*the Baptiſt.*)

7. The ſame came for a Witneſs to bear witneſs of the Light, (*this Word was to exhi-*
f *bit*) that [f] all Men through (*that Teſtimony of*) him, might believe (*in him.*)

8. He (*himſelf*) was not that Light (*which came into the World*) but (*he*) was ſent to bear witneſs of that Light.

9. That (*Perſon to whom he bare Witneſs*)
g was the true Light, which [g] enlightneth every Man that cometh into the World.

10. He was in the World (*from the beginning, preſerving the Men of it by his Providence, and not leaving them without a Witneſs of his care of them*, Acts xiv. 17.) and the World was made by him, (*ſo that all Men might by his Works diſcern his eternal Power and Godhead*, Rom. i. 20.) and (*yet*) the World (*though that Wiſdom he had given them*) h
[h] knew him not, (1 *Cor.* i. 21.)

11. He came unto his [i] own (*People the* i
Jews, to whom he was ſent) and (*but*) his own received him not;

12. But as many as received him, to them gave he (*the*) [k] Power (*or Privilege*) to be- k
come the Sons of God (*by Adoption to Life eternal. See Note on* Rom. viii. 23.) even to them that believe on his Name;

13. Who were born (*to that inheritance*) [l] not of Blood, (*by Circumciſion rendring them* l
the Seed of Abraham) nor of the Will of the Fleſh, (*by carnal Deſcent from their Parents*) nor of the Will of Man (*by his Adoption*) but of (*the Will of*) God (*receiving us for his Children thro' Faith in Chriſt Jeſus; for we are all the Sons of God by Faith in Chriſt Jeſus*, Galat. iii. 26. *and by his Spirit ſanctifying us; for as many as are led by the Spirit of God, they are the Sons of God*, Rom. viii. 14.)

14. And (*that mortal Men might attain this Life*) the Word was made [m] Fleſh, and m
[n] dwelt among us, [and we beheld his [o] Glo- no
ry, the Glory [p] as of the only begotten Son p
of the Father, (*i. e. his Power in doing ſuch Works as none but he could do*) [q] full of Grace, q
(*to procure that pardon of Sin, and Juſtification, which the Law could not give*) and Truth, (*in oppoſition to thoſe Types and Shadows of ſpiritual Bleſſings, and good things to come, of which Chriſt exhibited the Subſtance and the Truth*, Heb. x. 1. *giving us an Inheritance in the ce-*

leſtial Canaan, and an entrance into the true Tabernacle, ver. 19.)

15. John bare witneſs of him, and cried, ſaying, This was he of whom I ſpake, *(when I ſaid)* He that cometh after me
r is *(to be)* perferred [r] before me; for he was before me, *(both as to Being, and as to Dignity.)*

16. And of his Fulneſs have all we receiv-
s ed, and *(even)* [s] Grace for *(according to the Meaſure of the)* Grace *(of Chriſt*, Eph. iv. 7.)

17. For the Law was given by Moſes, but Grace and Truth *(the Grace of that Goſpel, which is ſtyled Truth*; ſee Note on *Rom.* ii. 1.) came by Jeſus Chriſt.

18. *(Nor is there any other means of coming to the Knowledge of the Truth, and the Enjoy-*
t *ment of that Grace*; *for)* [t] no Man hath ſeen God at any time, *(i. e. as to his Eſſence, or that glorious Light in which he dwells, and to which no mortal Eye can approach*, 1 Tim. vi. 16. *or as to any full Diſcovery, or perfect Idea of his Attributes)* the only begotten Son,
u who is [u] in the Boſom of the Father, *(i. e. moſt intimately acquainted with his Secrets, and is the Image of the inviſible God*, Col. i. 15.) he hath declared him *(i. e. his Will and Attributes to us in the moſt perfect manner.)*

19. And this is the Record of John *(concerning Jeſus, which he gave to him)* when the *(Sanhedrim of)* the Jews ſent Prieſts and Levites from Jeruſalem to aſk him, Who art thou? *(i. e. Art thou the Chriſt?)*

w 20. And *(then alſo)* he [w] confeſſed, and denied not *(the Truth)* but confeſſed, *(ſaying of himſelf)* I am not the Chriſt.

21. And *(when he had ſo ſaid)* they aſked
x him, What then *(art thou?)* Art thou [x] Elias *(the Tiſhbite whom we expect to anoint him?)* and he ſaid, I am not; *(then they enquired farther)* Art thou that Prophet *(raiſed from the Dead whom we expect?* Matth. xvi. 14.) and he anſwered, No.

22. Then they ſaid to him, Who *(then)* art thou, *(tell us)* that we may give an Anſwer to them that ſent us, What ſayeſt thou of thyſelf?

23. He ſaid, I am the Voice of one crying in the Wilderneſs, Make ſtraight the way of the Lord, as ſaid the Prophet Iſaias, *(Chap.* xl. 3, 4.)

24. And they which were ſent were of
y *(the Sect of)* [y] the Phariſees, *(and ſo exact as they ſuppoſed, in all the Rites and Traditions which ought to be obſerved.)*

25. And they aſked him *(therefore)* and
z ſaid to him, [z] why baptizeſt thou then, if thou be not the Chriſt, nor Elias, neither that Prophet? *(or, by what Authority doeſt thou this?)*

aa 26. John anſwered them, ſaying, [aa] I baptize *(you)* with Water, *(to call you to Repentance, as I was ſent by God to do*, ver. 33. but there ſtandeth one among you whom ye know not;

27. He it is who coming after me is preferred before me, whoſe Shoes Latchet I am not worthy to unlooſe, *(i. e. to whom I am unworthy to be a Servant.)*

bb 28. Theſe things were done in [bb] Bethabara beyond Jordan, where John was baptizing.

29. The next day John ſeeth Jeſus coming to him, and ſaith, Behold *(here is)* the *(true)* [cc] Lamb of God that taketh away the cc
Sins of the World, *(by making a full Expiation for the guilt of them.)*

30. This is he of whom I ſaid, After me, cometh a Man that is preferred before me, for he was before me;

31. [dd] And I knew him not, *(till God re-* dd
vealed it to me, or when I ſaid this) but *(knowing)* that he ſhould *(ſuddenly)* be made manifeſt to Iſrael; therefore am I come *(came I firſt)* baptizing with Water.

32. And John bare Record, ſaying, I ſaw *(Gr. have ſeen)* the Spirit deſcending from Heaven like a Dove, and it abode upon him, *(and by this Sign given me of God, I knew him to be the Chriſt, from whom that Spirit ſhould be derived on others*, ver. 26.)

33. And *(before)* I *(thus)* knew him not; but he that ſent me to baptize with Water, the ſame *(had)* ſaid to me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he, who baptizeth with the Holy Ghoſt.

34. And I ſaw, and bare Record, that this is the Son of God.

35. Again the next day after, John ſtood, and two of his Diſciples;

36. And looking upon Jeſus as he walked, he ſaith *(to them)* Behold the Lamb of God!

37. And the [ee] two Diſciples heard him ee
ſpeak *(this)* and they followed Jeſus.

38. Then Jeſus turned, and ſaw them following, and ſaith to them, What ſeek ye? They ſaid to him, Rabbi, which is to ſay, being interpreted, Maſter, where dwelleſt thou, *(that we may be there with thee?)*

39. He ſaith to them, Come and ſee: *(and)* they came and ſaw where he dwelt, and abode with him that day *(and the night following)* for it was about the tenth hour, *(or four in the Afternoon.)*

40. One of the two, which heard John
ſpeak, and followed him, was [ff] Andrew, ff
Simon Peter's Brother.

41. He firſt findeth his own Brother Simon, and ſaith to him, We have found the *(promiſed)* Meſſiah, which is, being interpreted, the Chriſt;

42. And he brought him to Jeſus; and when Jeſus beheld him, he ſaid, [gg] Thou art gg
Simon the Son of Jona, thou ſhalt be called Cephas, which is, by Interpretation, a Stone, *(or a Rock, upon whoſe preaching the Foundation of my Church ſhall be laid*; *ſee Note on* Matth. xvi. 18.)

43. The day following Jeſus would go forth into Galilee, and *(as he was going, he)* findeth Philip, and ſaith to him, Follow me.

44. Now Philip was [hh] of Bethſaida, the hh
City of Andrew and Peter, *(and ſo came next to be found by him.)*

45. Philip findeth Nathanael, and ſaith to him, We have found him of whom Moſes in the Law (*Deut.* xviii. 18.) and *(of whom)* the

the Prophets did write, *(as of the Meſſiah, which was to come)* Jeſus of Nazareth, the Son of Joſeph.

46. And Nathanael ſaid to him, Can there any good thing come out of *(ſuch a wicked,* Luke iv. 28. *and deſpicable Place; ſee Note on* Matth. ii. 23. *as)* Nazareth? Philip ſaith to him, Come, and *(thou wilt)* ſee *(ſufficient reaſon to believe there may.)*

47. Jeſus ſaw Nathanael coming to him, and *(inſtantly)* ſaith to him, Behold an Iſraelite indeed, in whom is no Guile, *(but plain Honeſty towards Men, and Sincerity of Affection towards God.)*

48. Nathanael ſaid to him, Whence knoweſt thou me *(ſo entirely as to pronounce thus of my inward Man ſeeing thou haſt not before ſeen, nor converſed with me?)* Jeſus anſwered, and ſaid to him, Before that Philip called thee, when thou waſt under the Fig-tree, I ſaw thee, *(and this thou mayſt believe, ſeeing I tell thee where thou waſt, and how* Philip *called thee, though I never heard him call thee, nor ſaw thee there with my bodily Eyes.)*

49. Nathanael anſwered, and ſaid to him, Rabbi, *(this Knowledge ſo proper to a Divine Perſon, convinceth me that)* thou art the [ii]Son of God, thou art the King of Iſrael. ii

50. Jeſus anſwered, and ſaid to him, Becauſe I ſaid to thee, I ſaw thee under the Fig-tree, believeſt thou? thou ſhalt ſee greater things than theſe; *(ſtronger, and more convincing Arguments than theſe to confirm thy Faith in this particular.)*

51. And *(then)* he ſaith to him, Verily, verily, I ſay to you *(my Diſciples, that)* [kk]hereafter ye ſhall ſee Heaven open *(as Jacob did,* Gen. xxviii. 12.) and the Angels of God aſcending and deſcending upon the Son of Man; *(i. e. ſuch extraordinary Signs of the Divine Preſence with, and his Direction and Aſſiſtance in all my Works and Words, as* Jacob *had of God's Preſence with him, when he ſaw the Angels aſcending to receive God's Commands, and deſcending to be with him, and direct him in his Way.)* kk

Annotations on Chap. I.

[a] Ver. 1. Ἐν ἀρχῇ ἦν ὁ λόγος. *In the beginning was the Word.*] Here note,

1*ſt*, That ἐν ἀρχῇ, *in the beginning*, cannot here ſignify in the beginning of the Goſpel, but, as *Grotius* ſaith, it being taken from the Word *Beriſcheth*, Gen. i. 1. tranſlated by the *Septuagint*, ἐν ἀρχῇ, muſt ſignify cùm primum rerum univerſitas cæpit creari, *from the beginning of the Creation*, as appears,

1*ſt*, From the following Words, declaring poſitively, that all things were made by the Word here mentioned, *ver.* 3. even *the World* it ſelf, *ver.* 10. and negatively, that *without him was not any thing made that was made*; which plainly ſhews, that the *Evangeliſt* is here ſpeaking of the Creation, Riſe, or Beginning of all things created. And this Interpretation is ſtrengthened by all thoſe other Scriptures, which ſpeak of a Glory this Word had with the Father *before the Foundation of the World*, and repreſent him as one *begotten before the whole Creation*, as being πρὸ πάντων *before all things*; ſo that they all were both at firſt created, and ſtill ſubſiſted by him, *Col.* i. 15, 16, 17. and that he *in the beginning framed the Heavens and Earth*, even thoſe Heavens and that Earth that ſhall *decay and periſh*, Heb. i. 10, 11.

2*dly*, The *Socinian* Gloſs makes a very plain and flat *Tautology* in the words of the Evangeliſt; for the ſenſe of them, according to it muſt be this, that Chriſt was, when *John Baptiſt* preached that he was, or, which is all one, that he was when he was, or when he was preaching his own Goſpel. Now how can it be worthy of an inſpired *Apoſtle* to aſſert, that the Word had a Being when he began to preach, or when he was twenty nine Years old, that is, when the Baptiſt came to make him *manifeſt to Iſrael*, this being as true of any other Man living, as of the Word, even of *Judas*, who betrayed him, and of *Pilate*, who condemned him, and being told as plainly by all the foregoing Evangeliſts?

3*dly*, Can we imagine that the *Apoſtle*, ſpeaking of Chriſt as the Word, before he had begun his Propetick Office, from which they do aſcribe this Name to him, and at the leaſt as ſoon as he was made Fleſh, ſhould conſtantly uſe this Phraſe, which belonged only to him as executing that Office, and when, that Office being ended, he aſſumed his Kingly Office, ſhould again aſcribe this Title to him, by ſaying, *his Name is the Word of God*, Rev. xix. 13. and yet in his large account of his Prophetick Office throughout this whole Goſpel, he never ſhould be once mentioned by him under that Name or Title, which then ſo properly belonged to him? And,

4*thly*, All the Philoſophers, who ſpake περὶ τοῦ λόγου, *of the Word*, ſpake of it as that *Principle* καθ' ὃν ἀεὶ ὄντα, τὰ γινόμενα ἐγένετο, *by whom ever exiſting all things were made*; this was the Doctrine of the *Platoniſts*, ſaith *Amelius*, as it was alſo of *Zeno*, who ſtyles the λόγος *eternal*, and all the other Heathens, who ſpeak of this *Logos*; and of all thoſe *Jews*, who ſpake of him in the Language of *Philo*, as πρεσβύτατος, *the moſt ancient of all Beings*; and of all thoſe *Targumiſts*, who tell us the World was made by the *Memra* Jehovah, *Word of God*; and as the *Jeruſalem Targum*, that it was he, who ſaid to the World, *Let it be, and it was.* I ſay, all theſe *Jews* and *Heathens* could not underſtand the Apoſtle otherwiſe than *Amelius* did, when he ſaid, This *Barbarian* hath placed the *Logos* ἐν τῇ τοῦ ἀρχῆς τάξει καὶ ἀξίᾳ, *in the Order and Dignity of a Principle by whom all things were made.*

2*dly*, Note alſo from the ſame *Grotius*, that to be in the Beginning, is, in the *Hebrew* Language, put for being from Eternity,

ty, for ſic mos eſt Hebræis æternitatem populariter exprimere, *the being in the beginning, and before the World was, importing a Being before time, and therefore from Eternity.* So Prov. viii. 23. *I was ſet up from everlaſting, or ever the Earth was,* מראש מקדמי ארץ ἐν ἀρχῇ πρὸ τοῦ τὴν γῆν ποιῆσαι, Micah v. 2. *whoſe goings forth are,* Mekedem, *from the Beginning, from everlaſting.* And *God that abideth Mekedem,* Pſal. lv. 19. Hab. i. 12. is ὁ ὑπάρχων πρὸ τῶν αἰώνων, *he that is from everlaſting:* And ſo it may here ſignify, and, being ſpoken of him, who was from Eternity, muſt import.

b Ibid. *Was the Word.*] The plaineſt Reaſon why this Eſſential Son of God is ſtyled the *Word*, ſeems to be this; that as our Words are the Interpretation of our Minds to others, ſo was this Son of God ſent to reveal his Father's Mind to the World.

Ibid. *And the Word was,* πρὸς τὸν Θεὸν, *with God.*] And, *ver.* 2. *he was in the beginning with God.*] Πρὸς Θεὸν, *i. e.* μετὰ Θεῦ, *Theophyl.* that is, *Reaſon was in God,* ſaith Mr. *Cl.* but he gives no inſtance where the Prepoſition πρὸς in the New Teſtament ſignifies *in*; whereas there be many Inſtances where it hath the Signification of παρὰ and μετὰ, *with,* as when 'tis ſaid, *Matth.* xiii. 56. *his Siſters* are πρὸς ἡμᾶς, *with us*; Matth. xxvi. 18. *I keep the Paſſover* πρὸς σὲ, *with thee*; Mark ix. 19. *How long ſhall I be,* πρὸς ὑμᾶς; *with you?* And, *Chap.* xiv. 49. *I was always* πρὸς ὑμᾶς, *with you.* See 1 *Cor.* ii. 3. — xvi. 6. So in this Evangeliſt, 1 *Ep.* i. 2. πρὸς τὸν πατέρα, *with the Father.* So *Chap.* iii. 21. — v. 14. And thus in (a) *Ignatius*, Chriſt is mentioned as πρὸς αἰώνων παρὰ πατρὸς ὢν, καὶ ἀφ' ἑνὸς πατρὸς προελθὼν, *being with the Father before the World, and proceeding from him alone.*

Nor will this Phraſe admit of either of the ſenſes impoſed on it by the *Socinians*, v. g. not of that, which ſaith, he was with God, that is, *he was known to God alone*; for (1.) This is not abſolutely true, he being known before his Prophetick Office was begun, to the Angels, ſaying to the Shepherds, *Luke* ii. 11. *To you is born this Day a Saviour, which is Chriſt the Lord*; to the Virgin *Mary*, to whom the Angel had revealed, that he was *the Son of the Higheſt*, one that ſhould *ſit on the Throne of David*, and was to be called *Jeſus*, Luke i. 30. — 33. to *Zachary*, *Joſeph*, *Simeon*, *Anna*, and the Wiſe Men. (2*dly*,) It is a Gloſs without Example of any ſuch Import of the Phraſe, and without any probability, for who would think that by ſaying only *Titius* was with *Sempronius*, I ſhould mean that he was known to him alone. And (3*dly*) this is as true of Antichriſt, of Hypocrites latent among Believers, of a ſecret Thief, or Murtherer; but can it therefore properly be ſaid, that they are with God? Wherefore this Gloſs being ſo plainly abſurd, they fly to a ſecond, *viz.* that Chriſt, before he entered into his Prophetick Office, was taken up into Heaven, to be inſtructed in the Mind and Will of God, as *Moſes* was into the Mount, and upon that account it is here ſaid, that he was with God. But here lies the great Difference betwixt Chriſt's ſuppoſed Aſcent to Heaven, and that of *Moſes* into the Mount; that when *Moſes* was called up into the Mount, the People had publick Notice of it; and he took *Aaron* and his Sons, and *ſeventy Elders of Iſrael* with him, who ſaw the Glory of God, *Exod.* xxiv. 10. and all *Iſrael* beheld *the Glory of God*, as a devouring Fire on the top of the Mount, *ver.* 17. and after the forty days were over, it is ſaid, that *Moſes* came down from the Mount, and the Children of *Iſrael ſaw him with his Face ſhining*, Exod. xxxiv. 30. Now if Chriſt was taken up into Heaven, as *Moſes* was into the Mount, Why was it not made publick at that Time? Why no Witneſſes? Why no Appearance of the Glory, to ſatisfy Mankind of the Truth of it? And yet we find, that when he was tranſfigured on the Holy Mount, he took *Peter*, and *James*, and *John* with him, which Circumſtance is carefully mentioned by three Evangeliſts: And *Peter*, who was one of the Witneſſes then preſent, lays great Weight upon this being done in the Preſence of Witneſſes. *For*, ſaith he, *we have not followed cunningly deviſed Fables, when we made known unto you the Power and Coming of our Lord Jeſus Chriſt, but were Eye-witneſſes of his Majeſty. For he received, from God the Father, Honour and Glory, when there came ſuch a Voice to him from the excellent Glory. — And this Voice, which came from Heaven, we heard, when we were with him in the Holy Mount*, 2 Pet. i. 16, 17, 18. Now let any one compare this with the Account, which they give of Chriſt's Aſcenſion into Heaven; the Transfiguration was intended only for a particular Teſtimony of God's Favour before his Sufferings; but even in that he took care there ſhould be very credible Witneſſes of it. And is it then poſſible to believe there ſhould be ſuch an Aſcenſion of Chriſt into Heaven, for no leſs a purpoſe than to be inſtructed in his Ambaſſage, and to underſtand the Mind and Will of God as to his Office; and yet not one of the Evangeliſts give any account of the Circumſtances of it? They are very particular as to his Birth, Faſting, Baptiſm, Preaching, Miracles, Sufferings, Reſurrection and Aſcenſion; but not one Word among them all as to the Circumſtances of this his being taken up into Heaven for ſo great a purpoſe. Now if it were neceſſary to be believed, why is it not more plainly revealed? Why not the Time and Place mentioned in Scripture, as well as of his Faſting and Temptation? Who can imagine it conſiſtent with the Sincerity and Faithfulneſs of the Writers of the New Teſtament, to conceal ſo material a part of Chriſt's Inſtructions and Qualifications, and to wrap it up in ſuch doubtful Expreſſions, that none ever found out this Meaning till the Days of *Socinus?* In a Word, had either of theſe Senſes been intended

(d) Ep. ad Mag. §. 6, 7.

tended by the *Apoſtle*, why ſpeaks he ſo obſcurely, and ſays not, as the *Socinians*, that *he was taken up into Heaven*, or was *known to God alone*, but ſo as to have given ſo great Occaſioh to that dangerous Error, as they ſuppoſe it, of all *Chriſtians* before *Socinus*, that Chriſt had a Being before the World, or before any thing that was made, and therefore could not be a Creature? For the Words following, *all things were made by him, and without him was not any thing made that was made*, muſt exclude him from being of the number of things made; and therefore evidence that he was ſo in the beginning with God, as to be before all created Beings.

c *Ibid. And the Word was God*] He was ſo, ſay the *Socinians*, by Office, not by Nature, as being the Legate and Ambaſſador of God; but.

1*ſt*, They have not yet, nor can they ſhew, that any thing is in the Scripture abſolutely, and in the ſingular Number, called God, for any other reaſon than that the Divine Nature was imparted to it. 'Tis ſaid indeed of *Moſes*, *Thou ſhalt be to Aaron* Beheloim, *in the place of God*, τὰ πρὸς τὸν Θεὸν, ſaith the *Septuagint*, *in things pertaining to God*, Exod. iv. 16. and *Exod.* vii. 1. God ſaith, *See I have made thee* Elohim, *a God to Pharaoh*, viz. by giving thee Authority to ſpeak unto him in my Name; but then in neither of theſe Places is he called *Jehovah*, nor abſolutely *Elohim*, but only with reſpect to *Aaron* and *Pharaoh*, to whom he was to ſpeak God's Meſſage. *Grotius* ſaith, that the ſame Perſon is ſtyled *Jehovah* in the Old Teſtament, who, in the New, is ſtyled an *Angel*; and that the ſame Perſon is ſometimes called in the Old Teſtament an *Angel*, and ſometimes *Jehovah*; ſo alſo doth Mr. *Le Clerc* on *Gen.* xvi. 13. — xviii 1. — xx. 1. but without juſt Ground; for the *Angels* being God's Retinue, and always preſent with him when he made his glorious Appearances, there is no reaſon to ſay the *Angel* was God, becauſe he appeared with him, or ſometimes ſpeaks or acts by his Appointment, or in his Preſence; but only that God and his glorious *Angels* appeared at the ſame time, and that they ſometimes ſpake as from the *Shechinah*, v. g. Exod. iii. 2. we read that *an Angel of the Lord appeared to Moſes in the Buſh*, and St. *Stephen* ſaith, that *the Angel of the Lord appeared to Moſes in the Buſh*, Acts vii. 30. but neither of them ſay That Angel was *Jehovah*, or that the Lord was not preſent there himſelf; but, on the contrary, ſay expreſsly, that *Moſes heard the Voice of the Lord ſaying to him, I am the God of Abraham*; St. *Stephen*, Acts vii. 53. and St. *Paul*, Galat. iii. 19. ſay, *the Law was delivered by the Angels*; but hence it doth not follow, that any Angel was ſo employed in the Delivery of the Law as to take upon him the Perſon of God, or that any Creature ſaid, *I am the Lord thy God, &c.* And when 'tis ſaid, that *ſome have entertained Angels unawares*, Heb. xiii. 2. I own that *Abraham* and *Lot* did ſo; but hence it doth not follow, that any Angel ſpake as if he were *Jehovah*, or that *Abraham* ſpake to them as ſuch, or owned one of them to be the *Judge of the whole Earth*; I rather think, with the Biſhop of *Ely*, that it may be granted, that the three that appeared to *Abraham* were created Angels; but then they appeared only as the Retinue of the *Shechinah*, or Divine Majeſty, ſtyled the *Lord*, ver. 1. and 13. For after the ſame Men, who came in, and did eat with *Abraham*, and roſe from the Table, were departed, *ver.* 16. and 22. *Abraham* ſtands ſtill before the *Lord*, that is, before the Divine Majeſty, *ver.* 1. and ſtyles him *the Judge of the whole Earth*. And this agrees well with the Opinion of the *Jews*, who, as they acknowledge that the three Men whom *Abraham* entertained were created Angels, ſo alſo do they own, that there was then a ſeparate Appearance, or Divine Majeſty, which talked with *Abraham*. And this takes off the Obſervation of *Crellius*, and others in this Place, That the Name *Jehovah* is given to Angels; for, according to this Interpretation, the Name *Jehovah* is not given to any of the three Angels, which were entertained by *Abraham*, but only to the *Shechinah*, or Divine Majeſty, which appeared with them, and ſpake to *Abraham*, from ver. the 10th to the 17th, and to whom after the Departure of theſe three, one into Heaven, and two to *Sodom*, *Abraham* ſtill ſpeaks to the End of that Chapter. It was an Angel of, or Meſſenger from the Lord, that ſpake to *Hagar*, Gen. xvi. as appears from his Saying (not I, but) *Jehovah heard thy Affliction*; when therefore we read, *ver.* 10. that *the Angel of the Lord ſaid to her, multiplying, I will multiply thy Seed*, 'tis to be underſtood thus, he ſaid this to her in the Name and Words of the Lord, ſpeaking not his own, but the Lord's Words; and therefore *R. Uziel* here ſaith, *She gave thanks before the Lord, whoſe Word had ſpoken to her.* Thus *Solomon* ſent to *Hiram*, ſaying, either by Letters, as *Hiram* returned his Anſwer *in Writing*, 2 Chron. ii. 11. or commanding his Servants to ſay in his Name, *David my Father*; for *David* was not the Father of the Meſſengers, and ſo they could not ſay, *My Father.* So the Centurion ſent firſt *by the Rulers of the Jews*, deſiring Chriſt to heal his Servant, and after, by other Friends, ſaith to Chriſt, *I am not worthy that thou ſhouldſt come under my Roof*, *i. e.* he deſires them to ſay theſe Words as from him, *Luke* vii. 2. — 10. theſe two are, by *Le Clerc*, produced as Inſtances of Meſſengers and Legates, ſpeaking as if they were the very Perſons from whom they were ſent; whence he and others infer, that an Angel ſent from God may ſay, *I am Jehovah, I am the God of Abraham*, as Exod iii. *and I am the Lord thy God, which brought thee out of the Land of Egypt, thou ſhalt have no other Gods but me*; whereas in truth they are but inſtances of Meſſengers and Friends, ſpeaking in the Name of them that ſent them, the Words which they had bid them ſay, as from them, and had put into their Mouths; and ſo in like manner the Words of the Angel, ſpeaking to *Hagar*, and others, what belonged to God alone, muſt only be the Words, which

God

God had commanded them to ſay in his Name, and as from him: and this is a ſufficient Anſwer to all that is produced by *Grotius*, *Le Clerc*, and the *Socinians*, to prove that Angels, repreſenting God, are ſometimes ſtyled *Jehovah*, and ſpeak as if they were the Lord of Heaven and Earth, or the God of *Abraham*, *Iſaac*, and *Jacob*.

2*dly*, That the *Word* is here properly ſtyled *God*, is evident from the Context; for, (1.) When it is ſaid in the precedent Words, *the Word was with God*, and when this is repeated in the following Verſe, the *Socinians* themſelves own that the Word *God* ſignifies him, who truly and properly is ſo. The *Apoſtle* then muſt either underſtand the ſame God, as to Eſſence, when he ſaith, *the Word was God*, or leave all *Chriſtians* liable to a great and dangerous Miſtake, by reaſon of the Ambiguity of his Words. Moreover, the Word *God*, in this Chapter, is uſed eleven times in its proper Senſe; nor can one Inſtance be produced from the whole New Teſtament, where, in the ſingular Number, it is uſed in any other Senſe; is it then reaſonable to conceive it is here uſed in that improper Senſe, in which it never is again once uſed throughout this Goſpel, or the whole New Teſtament, rather than in that Senſe in which it is continually uſed in all other Places?

Object. Yes, ſay the *Socinians*, becauſe it is here ſaid, the ſame *was in the beginning with God*? whereas God, properly taken, cannot be ſaid to be *with God*, that is, *with himſelf*.

Anſw. But to this I anſwer, (1*ſt*,) That nothing formally, and in the ſame Conception, can be ſaid to be with that which is one with itſelf; but yet that which is eſſentially the ſame, but hath this Title from an internal relation to another, as being *God of God*, or as having the Divine Eſſence communicated to it, may be ſaid to be with him; for, (1.) The Wiſdom of God is identically God, according to the old Axiom, quicquid eſt in Deo eſt ipſe Deus, *whatſoever is in God is God*, and yet παρ' αὐτῷ, *with him are Wiſdom and Power*, ſaith *Job*, Chap. xii. 13. *I was* παρ' αὐτῷ, *with him*, ſays Wiſdom, *Prov.* viii. 27, 30. *all Wiſdom is from the Lord, and* μετ' αὐτᾶ, *with him*, Eccl. i. 1. Thus (b) *Philo* obſerves, that when God ſaith *He made Man after the Image of God*, Gen. i. 27. ſpeaking ὡς περὶ ἑτέρυ Θεᾶ, *as of another God he ſpeaketh of*; and πρὸς τ δεύτερον Θεὸν, ὅς ἐςιν ἐκείνυ λόγ@, *to that ſecond God, who is his Word.*

2*dly*, The primitive Fathers do very plainly and frequently ſay, that the Word was ſtrictly, and from all Eternity, in God the Father; and yet that, before the Creation of the World, there was a προβολὴ κ) ἀπόῤῥοια, *a Projection, or Efflux of this Word from the Father*, which made him λόγ@ προφορικὸς κ) προέλθων, *a Word emitted, or coming forth from the Father*; but yet becauſe he came not ſo forth from him as to be ſeparated from him, but was ſemper apud Deum & nunquam ſeparatus à Patre, *not ſeparated from the Father*, (c) they thought it was here ſaid, againſt the *Valentinians*, that he was *with the Father*. So *Juſtin Martyr* ſaith, he σὺν ὢν, *was with the Father*, as being ἀπὸ τ πατρὸς προβληθὲν γέννημα, *a Progenies projected from the Father*, Apol. I. p. 44. D. Ap. II. p. 66. E. Dial. cum Tryph. p. 285. D. 359. A. 284. B. 357. A. So ſpeaks *Athenagoras*, p. 10. C. D. and *Theophilus*, p. 100. B. making him from Eternity λόγ@ ἐνδιάθετ@, *an internal Word*, and then ſaying that he was λόγ@ ἐξερ@ξάμεν@ πρὸ τ ὅλων, *a Word emitted before all things*. And *Tatian*, that the Word which was ἐν αὐτῷ προπηθᾶ, p. 145. And *Tertullian* ſpeaks as of a Time, *cum nondum Deus Sermonem ſuum emiſerat*, adv. Praxeam, c. 5. 6, 8. adv. Hermog. c. 18, 20, 45. and *Lact.* l. II. c. 8. p. 177, 178. and l. IV. c. 6. p. 364, 365, 366. See Dr. *Bull*, Sect. 1, 2.

3*dly*, This alſo is extremely evident from the third Verſe; whence ariſeth this Argument, *He that made all things is God*, in the proper Acceptation of the Word, *Heb.* iii. 4. but by the *Word* here ſpoken of were *all Things made, and without him was not any Thing made that was made: He in the beginning laid the Foundations of the Earth, and the Heavens are the Works of his Hands*, Heb. i. 10, 11. *He created all Things viſible and inviſible*, Col. i. 16. he therefore muſt be God in the proper Acceptation of the Word.

4*thly*, It is very manifeſt, that the *Apoſtle* here deſigns to tell us what the *Word* was, and where, before he came into the World, and what and where he was when he came into the World, as may appear from comparing his Words together, thus,

In the Beginning was the Word, ℣. 1.	*He came to his own*, ℣. 11.
The Word was with God, ℣. 1, 2.	*He dwelt with us*, ℣. 14.
The Word was God, ℣. 1.	*The Word was made Fleſh*, ver. 14.
He was in the World, ℣. 10.	

And, *Laſtly*, whereas theſe Words expounded, according to the *Socinian* Senſe, were utterly unintelligible to the *Jews*, and all the Philoſophers, who ever made mention of the *Logos*; according to our Senſe, which maketh the *Word* truly *God*, and a firſt Principle of the Creation, they agree perfectly with what they have aſſerted of the *Logos*. I ſay,

1*ſt*, That they agree fully with the Opinion of the *Jews*, nothing being more evident than that (d) *Philo* frequently ſtyles the λόγ@, God, and by the *Targumiſt* he is very

(b) Apud Euſeb. Præp. Evang. l. 7. c. 13. p. 303.
(c.) Tertul. adv. Prax. c. 8.
(d) Euſeb. Præp. Evang. l. III. c. 13. Leg. alleg. l. II. p. 76. Idemque dicit de Dei duabus Potentiis paſſim nempe earum unam Θεὸν, alteram Κύριον dici, de Somn. p. 357. F. de Vita Moſis, p. 517. F. de Victimis offerent. 661.

very often ſtyled *God*; as when *Jacob* ſaith, in the *Chaldee* of *Onkelos*, Gen. xxviii. 21. *the Word of* Jehovah *ſhall be my* God; and *Lev.* xxvi. 12. *My Word ſhall be to you for God the Redeemer.* And nothing is more frequent with *Onkelos*, and all the *Targumiſts*, than for *Jehovah*, to put *the Word of Jehovah*; and of this (e) Dr. *Allix* gives above an hundred Teſtimonies: from all which Obſervations it is evident, that the Evangeliſt uſed the Language of his Nation when he here ſaid, *the Word was God*,

2*dly*, They accord as fully with the Doctrine of the ancient Philoſophers, who lived before the Times of this Evangeliſt. Thus (f) *Porphyry* ſaith, that *Plato extended the Divine Eſſence into three Hypoſtaſes*, the ſupreme God called *Optimus*, μετ' αὐτὸν ὃν καὶ δεύτερον δημιουργὸν, *and after him a ſecond, God the Maker of all Things*; and (g) *Plato* himſelf bids us ſwear by τὸν τῶν πάντων Θεὸν ἡγεμόνα —— τέ τε ἡγεμόνα καὶ αἰτίαν πατέρα, *God, who is the Governour of all Things, and by the Father of him, who is the Ruler, and the Cauſe.* (h) *Zeno* the *Stoick* ſaith, *There be two Principles of all Things, Matter, which is the Patient,* τὸ δὲ ποιοῦν τὸν ἐν αὐτῇ λόγον Θεὸν, *and the Efficient, God the Word, which, being eternal, goes through all Matter, forming every thing.* And hence (i) *Amelius*, having read theſe Words of our Evangeliſt, cried out: that the *Barbarian*, by ſaying that this *Logos* was πρὸς τὸν Θεὸν καὶ Θεὸν εἶναι, *was with God, and was God, and that all Things were made by him*, was of the ſame Opinion with *Heraclitus* and *Plato*, who made him an eternal Principle.

In a Word, not only the Orthodox, but all the Hereticks did perfectly agree in this import, if (k) *Sandius* may be credited, who ſaith expreſsly, that *all Hereticks agreed with the Orthodox and Catholicks in this, that the Word was God, and was before all Ages, and that the World was made by it.* And, as for the *Orthodox*, ſcarce is there any Chriſtian Writer of Bulk, from *Juſtin Martyr* to the *Nicene Council*, except *Arnobius*, who doth not inſiſt upon this Text as a plain Proof of the Divinity of Chriſt.

Ver. 3. *All Things were made by him.*] The [d] *Socinian* Comment, which reſtrains all things here, to *all things belonging to the Goſpel-ſtate*; and ſaith, that all things were ſaid to be made by him, *becauſe all things were renewed, i. e. all Believers were made new Creatures by him*, is ſufficiently refuted by what hath been already proved, *viz.* that this *Word* is here ſaid to have been in the Beginning, not of the new, but of the old Creation, and that he was properly and truly *God*, and ſo the Maker of all things in Heaven and Earth. And from the parallel Places produced already, that God *made all things by Jeſus Chriſt*, Epheſ. iii. 9. that he *created all things in Heaven and in Earth, viſible and inviſible*, Col. i. 16. that *by him God made the World.* Heb. i. xiii. that *he, in the beginning, laid the Foundations of the Earth, and the Heavens were the Work of his Hands*, ver. 10, 11. and here, *ver.* 10. that *he was in the World, and the World was made by him*, even the World into which he came, which doubtleſs was the material World, that World, which *knew him not:* and therefore could not be renewed by him.

In a word, all the ancient *Jews* and *Paraphraſts* agree in the common Interpretation of the words, *viz.* that the *Word* was the Maker of the material World, and all things in it; this Doctrine is taught very frequently by (l) *Philo*, that it was the *Logos* by which the whole World was made.

The (m) *Targumiſts* ſay it was this *Logos*, or *Memra*, which firſt ſaid to the World, *Be, and it was, and which ſhall again cauſe it to ceaſe to be*; it was the *Word*, which created the World and Man in it. And where it is ſaid (n) *God created the World*, it is uſual for them to ſay, he did it Bememrah, *by his Word.*

This was taught by (o) *Ariſtobulus*, a *Jew*, who lived in the time of *Ptolomæus Philometer*, as a Doctrine received from *Solomon*, and delivered by him, *Prov.* viii. for he is repreſented by him there, αὐτῇ σοφίᾳ καὶ αὐτῷ Θεῷ λόγῳ τῇ ἀρχῇ ἀναλιθεὶς τὴν τῶν πάντων συςάσεως, *aſcribing the beginning of the Frame of the Univerſe to the Wiſdom and the Word of God*; ſo that (p) *Euſebius* had juſt cauſe to ſay, that the *Hebrews*, καλὰ τὸν ἄναρχον καὶ ἀγέννητον τοῦ Θεοῦ τῶν ὅλων ἐσίαν, *after the Eſſence of the God of all things, which was without beginning, and unbegotten, introduced a ſecond Eſſence and Divine Power,* ἀρχὴν τῶν γενετῶν ἁπάντων, *which was the Principle of all things that were made,* λόγον καὶ σοφίαν, καὶ θείαν δύναμιν αὐτὴν προσαγορεύοντες, *calling him the Word and Wiſdom, and a Divine Power. And that on this account the Evangelical Doctrine of St.* John, *renewing that of the Prophets, and his Country,* ταύτῃ ἀφαφεῖ, *illuſtrates it by ſaying, In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by it, &c.*

As for the *Heathen Philoſophers*, they did ſo plainly agree in that of *Plato*, that the *Logos* was the αἰτία, *Cauſe*; and that of *Zeno*, that he was τὸ ποιοῦν, *the Efficient* of the World, that the primitive Fathers pleaded this in Favour of the Chriſtian Doctrine,

(e) So *Onkelos*, Exod. vi. Levit. viii. 19. —— xvii. 20, 46. Numb. xi. 20. —— xxiii. 11. Deut. i. 30. —— ii. 7. —— iv. 24. —— xxxii. 6, 8. *Judgment of the Jewiſh Church*, chap. xii. from p. 181 to p. 183.

(f) Apud Cyril. cont. Jul. l. i. p. 34. (g) Eph. vi. p. 1276. (h) Apud Laert. l. vii. p. 519.

(i) Apud Euſeb. Præp. Evang. l. xi. c. 19. (k) Enucl. Hiſt. l. i. p. 117.

(l) Δι' ὃ σύμπας ὁ κόσμος ἐδημιουργεῖτο. Alleg. l. i. p. 44 B. De Plant. Noæ, p. 221. D. De Confuſ. Ling. p. 329. C. De Prof. p. 464. B. De Monarch. p. 823. B.

(m) Targum Jon. in Exod. vi. 3. —— iii. 14, 15. Targum Onkelos in Deut. xxxii. 27. Targum Hieroſ. in Gen. i. 1, 27.

(n) Targum Jonath. in Iſa. xliv. 24. —— xlv. 12. —— xlviii. 13. Targum Hieroſ. & creavit מימר אדוי hominem, in Gen. i. 27.

(o) Apud Euſeb. Præp. Evang. l. vii. c. 12. p. 320. (p) Ibid. l. vii. c. 12. p. 320, 321.

that even the *Logos* was in their common Language δημιεργὸς, *the Maker of the World. Many Philoſophers affirm*, ſaith (q) *Origen, that there is one God who created the World, in this they agree with the Law of Moſes*, aliquanti etiam hoc addiderunt quod cuncta per Verbum facta, & fecerit, & regerit; and many add, *that God both made, and governed all things that were made by his Word*, in hoc non ſolum legi ſed & Evangelio conſona ſentiunt, *in this they ſpeak things conſonant not only to the Law, but to the Goſpel. We teach that the Word was the Artificer of all Things*, ſaith (r) *Tertullian*; hunc etiam Zeno determinat factitatorem, *and Zeno ſaith the ſame. Cyril*, in his Book againſt *Julian*, gathers up from the *Heathens* many things of a like nature. To ſhew ὅτι τὸν ἐξ αὐτοῦ καλὰ φύσιν γνωθέντα υἱὸν τὸν δημιεργὸν αὐτοῦ λόγον ἐγνώκασι καὶ αὐτοὶ, l. 1. p. 33. C. *That they owned the Son eſſentially begotten of the Good, that is the Father, to be the Word that made all things.* And (ſ) *Euſebius* introduceth *Plotinus* and *Numenius*, ſpeaking of a ſecond God, whom they called νοῦς, as the Artificer of all things; and *Plato* himſelf ſpeaking of that World, ὃν ἔταξε ὁ λόγος ὁ πάντων θειότατος, *which the moſt Divine Word framed.*

As for the Chriſtian Fathers, they from the beginning have aſſerted this as the Rule of Truth delivered to them from the *Apoſtles*, and confounding the *Hereticks*, (t) quia unus eſt Deus qui fecit omnia per Verbum ſuum, Verbum nempe quod extra eum non ſit, ſed in ſinu Patris exiſtit, *that there is one God, who made the World by that Word who is not ſeparated from him, but is in the Boſom of the Father.* See this largely proved Note on *Heb.* i. 2. tho' therefore it will ſtill admit of a Diſpute whether the latter *Jews* did by their *Memra*, mean the promiſed *Meſſiah*, yet two things cannot reaſonably be doubted, *viz.* 1. (1.) That the *Jews* did by their *Memra* underſtand a Divine Perſon, who was from the beginning, and who gave beginning to all Things, and that the *Heathens* had the ſame Notion of their *Logos*. (2.) That the Chriſtians did underſtand theſe Words of the Evangeliſt in the Senſe now received by the Orthodox, *viz.* as aſſerting the Pre-exiſtence and Divinity of the Word made Fleſh, and the Production of all things by him. Whence,

3*dly*, It muſt follow that the Evangeliſt, who was an *Hebrew of the Hebrews*, muſt here have ſpoken of the *Logos* in the received Senſe of *Jews* and *Heathens*; for this being apparently the Notion, which then obtained both among the *Jews* and *Gentiles*, if they had been miſtaken in it, it is incredible that the inſpired Evangeliſt coming after them ſhould ſo conſpire with them as to expreſs the very ſame thing in the ſame Style, and almoſt in the ſame Words, much more that he ſhould do it without giving the leaſt caution to this purpoſe, that he meant quite another thing by it, than what the *Platoniſts* and ſome *Jews* meant by ſuch words as theſe. For inſtance, that by the Word he meant, not, as they did, *one that was for ever*, but a Perſon that never was in being till ſome few Years ſince; and that by all things that were made, he meant not, with them, *all the whole Univerſe*, but only all Perſons that were reformed by the Faith of Chriſt; and that by the beginning, he meant not *the beginning of the World*, as they did, but only the beginning of the Goſpel, as the *Socinians* interpret theſe Expreſſions. If, I ſay, the Word, of which St. *John* ſpeaks, did not pre-exiſt from all Eternity, and was not properly the Creator of the World, certainly he would have prevented their concluding the contrary from his Words by ſome very plain Caution; becauſe he uſed that Style, and thoſe Words under which the contrary had been taught by Men of great Reputation; and ſo he would not have affirmed the ſame things with them concerning the Word, without any farther Interpretation or Addition, ſaying this only, that *Jeſus was that Word.* Again, all Chriſtians, whether Orthodox or Heretical, being either *Jews* or *Gentiles*, it is ſtill more incredible that both ſhould have conſpired in this import of theſe Words, had it not been received from the Tradition both of the Converts among *Jews* and *Gentiles*, that this was really the import of them, or with ſuch confidence have appealed to the Prophetick and Country Theology of the *Jews*, and the concurring Sentiments of the Heathens, with the words of this Evangeliſt, if they had underſtood them in a ſenſe ſo much different from that, both of the Jews and Heathens, as that is which the Socinians now put upon them; if then the univerſal Church from the beginning did not err in their Interpretation of theſe words, 'tis certain we, who continue to receive that ſenſe and import of them, which they have from the beginning handed down unto us, muſt ſtill retain the true and genuine Signification of them.

Ibid. Οὐδὲ ἓν, ὃ γέγονεν. Vide *Examen Millii* in locum.

Ver. 4. *In him was Life.*] That this is to be underſtood not of Life natural, but of that Life eternal which he revealed to the World, 2 *Tim.* i. 19. *to which he taught the way*, Chap. xiv. 6. *which he promiſed to Believers*, Chap. x. 28. *which he purchaſed for them*, Chap. vi. 51, 53, 54. *which he is appointed to give them*, Chap. xvii. 2. and *to which he will raiſe them up*, Chap. v. 29. as having ζωὴν ἐν ἑαυτῷ, *Life in himſelf*, 26. may be argued, (1*ſt*,) From the like Expreſſion, 1 *John* v. 11. *This is the Promiſe that God hath given us, eternal Life, and that Life is in his Son*; whence he is ſtyled *the true God and eternal Life*, ver. 20. *the Reſurrection and the Life*, Chap. xi. 25. *the Way, the Truth, and the Life*, Chap. xiv. 6. (2*dly*,) From theſe Words, *ver.* 7. John *came to bear Witneſs of this Light, that all Men might believe on him*,

(q) Hom. 14. in Gen. F. 23. A. (r) Apol. c. 21. (ſ) Præp. Evang l. 11. c. 16, 17, 18, 19.
(t) Iræn. l. 1. c. 3 l. 3. c. 11. p. 237, 258, 259.

him, viz. *to eternal Life*, 1 Tim. i. 16. for ſo *John* witneſſeth, Chap. iii. 15, 36. And this anſwers the only Objection againſt this Interpretation, that the Evangeliſt ſpeaks not of the Word incarnate till *ver.* 14. and that in that reſpect alone was he the Teacher of eternal Life, for *John* bare Witneſs of him when he was the Word incarnate: 'twas thus alſo he came *into the World*, and *came to his own*, and made *Believers the Sons of God*, ver. 11, 12, 13. and yet all theſe things are ſpoken of him before it is ſaid, *ver.* 14. *the Word was made Fleſh.*

And hence it follows that this Life muſt be the Light of Men, by giving them the Knowledge of this Life, and of the way leading to it, and in which they that walk are ſaid to walk in the Light, 1 *John* i. 7. *to abide in the Light*, ii. 10. and to be the Children of the Light, according to thoſe Words of Chriſt, *whilſt ye have the Light, walk in the Light, and believe in the Light, that ye may be the Children of the Light*, Chap. xii. 35, 36. *I am the Light of the World, he that follows me ſhall have the Light of Life*, Chap. viii. 12—ix. 5.—xii. 46. and then the Words following, *the Light ſhineth in Darkneſs*, muſt reſpect the Heathen World ſtyled Darkneſs, *Eph.* v. 8. See the Note on *Rom.* xiii. 12. and the blind *Jews*; and the Darkneſs muſt be ſaid not to comprehend it, becauſe the vicious part of the World would not own, but hated the Light, *and loved Darkneſs rather than Light, becauſe their deeds were evil*, and ſo they were reproved by it, Chap. iii. 19, 20, 21.

f Ver. 7. *He came to teſtify of this Light, that all Men might believe on him.*] See here the Deſign of the *Baptiſt's* Teſtimony, not only that ſome few Elect, but that *all Men might believe in Chriſt.*

g Ver. 9. *Which enlightens* πάντα ἄνθρωπον ἐρχόμενον, *every Man that comes into the World.*] The Words in the *Greek* are ambiguous, and may be rendered, *which coming into the World enlightens every Man*, or as our Tranſlation doth; but that which countenanceth our Tranſlation, is the *Hebrew* way of ſpeaking, that a Man born, *is a Man coming into the World*; See Dr. *Lightfoot* here, and the Words of Chriſt, ſaying, *For this Cauſe was I born, and came into the World*, Chap. xviii. 37. And though *Juſtin M.* Apol. p. 84, and *Origen* Hom. 14. in *Jer.* p. 138. interpret this of the Light of Nature, ſaying with ſome of the *Greek* Scholiaſts, ποιεῖ νοεῖν τὸ δέον πάντα ἄνθρωπον, *he makes every Man to know what he ought to do*, ſince all Men are by Nature λογικοὶ, all have the Knowledge of Good and Evil, all may from the Conſideration of the Creatures, advance to the Knowledge of a Creator; yet it is certain, that Chriſt coming into the World, could not thus enlighten any Man, they being all thus enlightened from the beginning of the World; in this ſenſe none of them could be called Darkneſs, or ſaid not to know, receive, or apprehend this Light, *v.* 4, 10. or *when Light is come into the World, to love Darkneſs more than Light*, c. iii. 19; now hence it follows, that Chriſt muſt be ſaid, *v.* 4. to be *the Light of Men*, by giving them the Knowledge of eternal Life, and of the way that leadeth to it, and in which they that walk are ſaid to *walk in the Light*, 1 *John* i. 7. and to *abide in the Light*, Chap. ii. 10. and to be *the Children of the Light*, John xii. 35, 36. To this Light the Baptiſt beareth Witneſs, *that all Men might believe in him*, v. 6. *to eternal Life*, Chap. iii. 36; and therefore with this Light he, coming into the World, enlighteneth every Man, *viz.* who doth receive him, *v.* 12.

Ver. 10. *And the World was made by him,* h *and* (yet the Men of) *the World knew him not*;] *i. e.* owned him not either as their Maker or their Redeemer. Of this ſee Note on *ver.* 3. and on *Heb.* i. 2.

Ver. 11. *He came to his own*;] *i. e.* to the i *Jewiſh* Nation to whom he was promiſed, and to whom only he was perſonally ſent; he being therefore ſtyled *a Miniſter of the Circumciſion for the Truth of God to confirm the Promiſes made to the Fathers*, Rom. xv. 8. from whom according to the Fleſh he came, *Rom.* ix. 5. *and they received him not, i. e.* they generally would not own him as their *Meſſiah* and their Saviour.

Ver. 12. *But to as many as received him* k *he gave* ἐξουσίαν, *Power to become the Sons of God.*] Ἐξουσία here ſignifies the Right, Privilege, Dignity, and Prerogative; as when the Apoſtle warns the ſtrong Chriſtians to ſee to it, leſt their ἐξουσία Privilege or Freedom from the *Jewiſh* Rites *be uſed as a ſtumbling Block to the weak*, 1 Cor. viii. 9. and ſaith, *chap.* ix. 5, 6. *have we not* ἐξουσία, *a Right, or Privilege*, by virtue of our Office, *to eat and drink?* This Privilege to be the Sons of God is, as *Grotius* well notes, a Right to the Inheritance of the Saints; for, *if Children*, ſaith the Apoſtle, *then are we Heirs, Heirs of* God, *Joint-Heirs with* Chriſt, *Rom.* viii. 17. a right to a bleſſed Reſurrection, *the Sons of God being the Sons of the Reſurrection*, Luke xx. 36. a Right to abide always in our Father's Houſe, *John* viii. 35. a Right to a ſtate of Immortality and Incorruption, the υἱοθεσία Sonſhip including *the Redemption of the Body* from Corruption, *Rom.* viii. 23.

Ver. 13. *Being born not of Blood, nor of* l *the will of the Fleſh, nor of the will of Man.*] *i. e.* we are born Sons, not by virtue of the Blood of Circumciſion, by which the *Jews* entered into Covenant with God, and became his Sons; not by reaſon of that carnal Generation, which makes us Sons by Nature of ſuch Parents, who by their fleſhly Luſtings are incited to beget us; not by the Will of Man adopting another for his Son and Heir, for want of natural Iſſue; but this Sonſhip ariſeth from the good Pleaſure of God receiving us for his Sons, through Faith in Chriſt Jeſus. Some obſerving that the Apoſtle ſaith, *God made all Men* ἐξ ἑνὸς αἵματος, *of one Blood*, Acts xvii. 28. refer this Birth of Blood to our natural Production, and our being born of the Will of the Fleſh, to the Birth of the *Jews* by that Circumciſion which was made in the Fleſh; I prefer the former Expoſition, becauſe though Circumciſion be made in the

Fleſh, it proceeds not ἐκ θελήματος σαρκὸς, from the Will, Deſire, or Luſting of the Fleſh, but was done by them in Obedience to the Command of God.

m Ver. 14. *And the Word was made Fleſh, &c.*] *i. e.* Man, according to the uſual import of that Phraſe, as when 'tis ſaid, *Gen.* vi. 12. *all Fleſh had corrupted their Ways*, Pſal lvi. *I will not fear what Fleſh*, ver. 5. that is, what Man *can do to me*, ver. 12. Iſa. xl. 5. *all Fleſh ſhall ſee the Salvation of God*, and, *ver.* 6. *all Fleſh is Graſs, and all the Glory of Man is as the Flower of the Field.* Jer. xvii. 5. *curſed is he that truſteth in Man, and maketh Fleſh his Arm.* See *Matth.* iv. 22. *Rom.* iii. 20. And this Phraſe is uſed, ſay the (u) Fathers, not only to expreſs the great Affection of the *Word* to Man, declared in taking on him even his vileſt Part, but alſo to ſhew he came to heal, and to recover from Corruption that Fleſh, which, by the Sin of *Adam*, was made obnoxious to Death and Corruption; and that this Fleſh, which ſo inſeparably was united to the Divine Nature, muſt be *capable of Salvation*, which the *Gnoſticks* and *Valentinians* denied, and the *Ebionites*, who denied the Union of the two Natures.

The *Socinian* Gloſs upon theſe Words, is this, that Chriſt *was born mortal, ſubject to Infirmities, Sufferings, and Death, and ſo frail and infirm as Fleſh.* But,

1*ſt*, It is to be noted from (w) *Novatian*, that this is the Gloſs of thoſe Heretics, who denied the Diſtinction betwixt the Son of God and Man, *leſt they ſhould be obliged from theſe Words to own his Divine Nature*; that is, this is a *Socinian* Gloſs. Note,

2*dly*, That this Gloſs is contrary to the true import of the Words; for it makes the words *frail*, *infirm*, and *mortal*, and all theſe Epithets to predicate of, and belong to the *Word*. Now who can reaſonably imagine that he, who had before told us, *the Word was God*, and ſo immortal, *the Maker of the World, and all things in it*, and ſo infinite in Power, *ver.* 3, 10. ſhould inſtantly add, *the Word was Fleſh, i. e.* frail, infirm, obnoxious to Death, and yet ſhould immediately ſay again of this infirm, frail Being, *We have ſeen his* Glory, *as the* Glory *of the only begotten* Son of God, *and of his Fulneſs have we all received* Grace *for* Grace; *that he was one in the Boſom of the* Father, *and who alone had ſeen the Father*, ver. 14, 16, 18. Mr. *Clerc* interprets the words thus, *And that Reaſon was made conſpicuous by the Man in whom it was*, telling us that Fleſh ſignifies a conſpicuous Nature, in Oppoſition to that which is ſpiritual, as 1 *Tim.* iii. 16. but there it is not ſaid as here, *the Word was made Fleſh*, but Θεὸς ἐφανερώθη ἐν σαρκὶ, God *was manifeſted in*, or made conſpicuous in the *Fleſh*, that is, in the human Nature, which is the import of the word *Fleſh* in all the other Places where it is attributed to Chriſt, by way of diſtinction from his higher Original; as when the *Apoſtle* ſaith, *the Son of God was of the Seed of* Abraham, κατὰ σάρκα *according to the Fleſh*, Rom. ix. 5. And that the Son, whom he had proved to be God, *Heb.* i. was Partaker alſo of Fleſh and Blood, *Heb.* ii. 14. For it is manifeſt that in all theſe Places Fleſh ſignifies, not the Frailty or Infirmity of Fleſh, according to the *Socinian* Gloſs, nor Fleſh as conſpicuous and viſible, according to Mr. *Clerc*'s Gloſs; but the human Nature abſolutely taken, according to the Expoſition of all the ancient Fathers; of (x) *Ignatius*, who ſaith, *he was a Phyſician,* σαρκικὸς καὶ πνευματικὸς, *fleſhly and ſpiritual,* ἐν σαρκὶ γενόμενος Θεὸς, *being God in Fleſh*; of (y) *Juſtin Martyr*, who ſaith, he was the Son and the λόγος, ὃς σαρκοποιηθεὶς ἄνθρωπος γέγονεν, *who, by his Incarnation, was made Man*; of (z) *Irenæus*, ſaying, Deus igitur homo factus eſt, *God therefore was made Man*; of (a) *Tertullian*, ſaying, that, Chriſtus vere hominem indutus, Deus perſeveravit, *Chriſt, putting on the Manhood, remained God*; and of (b) *Origen*, who ſaith, that Chriſt, being in the Form of God, and a Son of the *Jeruſalem, which is above, left his Father and Mother for his Church,* Διὰ αὐτὴν γὰρ γέγονε καὶ αὐτὸς σὰρξ, *being made Fleſh for her, it being ſaid, the Word was made Fleſh.*

Moreover, the Wiſdom of God was made conſpicuous in the Goſpel, that being the Wiſdom of God, 1 *Cor.* ii. 7. and by the Church, by which the *manifold Wiſdom of God* was made known, even to the Angels, *Eph.* iii. 10. If then that were the reaſon why the *Word* is ſaid to be made Fleſh, the Goſpel and the Church might alſo be ſaid to be made Fleſh. It follows,

Ibid. Καὶ ἐσκήνωσεν ἐν ἡμῖν, *And dwelt, or pitcht its Tabernacle among us.*] This word ἐσκήνωσεν hath ſuch an apparent affinity, both in ſound and ſenſe, with the *Hebrew ſhacan*, uſed in the Old Teſtament, when mention is made of God's dwelling by the *Shechinah*, or his glorious Preſence in the Tabernacle, and often ſhining forth there, and thence n

(u) Num quemadmodum initio plaſmationis noſtræ in Adam ea quæ fuit in Deo inſpiratio vitæ, unita plaſmati animavit hominem & animal rationale oſtendit; ſic in fine, verbum Patris & Spiritus Dei adunitus antiquæ ſubſtantiæ plaſmationis Adam, viventem & perfectum effecit hominem capientem perfectum Patrem, ut quemadmodum in animali omnes mortui ſumus, ſic in ſpirituali omnes vivificemur. *Iren.* l. V. c. 1. Vani igitur qui à Valentino ſunt hoc dogmatizantes uti excludunt ſalutem carnis, & reprobent plaſmationem Dei: vani autem & Ebionæi unitionem Dei & hominis per fidem non recipientes in animam ſuam. Ibid.

(w) Sed erroris iſtius Hæreticorum inde, ut opinor, orta eſt materia, quia inter filium hominis nihil arbitrantur intereſſe, ne, facta diſtinctione, & homo & Deus Ieſus Chriſtus facile comprobetur. Eundem enim atque ipſum i. e. hominem filium hominis, etiam filium Dei volunt videri, ut homo & caro & fragilis illa ſubſtantia eadem atque ipſa filius Dei eſſe dicatur, ex quo dum diſtinctio filii hominis & filii Dei nulla ſecernitur, ſed ipſe filius hominis filius Dei vindicatur, homo tantummodo Chriſtus, idem atque filius Dei aſſeratur, per quod nituntur excludere *Verbum caro factum eſt.* cap. 19.

(x) Ep. ad Eph. §. 7. (y) Apol. 2. p. 74. (z) Lib. V. cap. 23. (a) De Carne Chriſti, c. 3.
(b) In Matth. Tom. I. Ed. Huet. p. 357.

thence ἐν δόξῃ, *in Glory*; ſee the Notes on *Rom.* i. 23. *Phil.* ii. 6. that we have Reaſon to believe this Phraſe relates to the Divine Nature, or to the Fulneſs of the Deity dwelling in Chriſt's human Nature. This *Shechinah*, ſay the *Jews*, was wanting in the ſecond Temple, and this Defect was now repaired by the Habitation of the Divine Nature in the Temple of Chriſt's Body, ſo as never to be ſeparated from it, according to the Prediction of the Prophet *Haggai*, Chap. ii 7. *The Deſire of all Nations ſhall come, and I will fill this Houſe with Glory.* As then God ſaid, with reſpect to the Times of the *Meſſiah*, *I come to thee*, ושכנתי, καὶ κατασκηνώσω, *and will dwell in the midſt of thee*; that is, ſaith the *Chaldee* Paraphraſt, ואשרי שכנתי, *and will put my Shechinah*, or Divine Majeſty, *among you*, Zach. ii. 10, 11. ſo did he fulfill his Promiſe, by ſending this *Emmanuel*, or *Word made Fleſh*, among them.

o Ibid. *And we have ſeen* τὴν δόξαν αὐτοῦ, *his Glory*;] *viz.* appearing in, and ſhining from the Tabernacle of Chriſt's Body, as the Glory of the Lord did from the Tabernacle of old; for the Glory of God, in the Old Teſtament, doth not barely ſignify the Miracles wrought by God, but either the Glory appearing in the Cloud of Glory, as *Exod.* xvi. 7, 10. by which God teſtified his Preſence with them; and *Numb.* xiv. 22. and *ver.* 21 or it ſignifies the Miracles done by the Glory of God then appearing; and in 2 *Pet.* i. 16. it ſignifies the bright Cloud, or Glory of God, appearing at our Lord's Transfiguration; not any Miracle then wrought, of which we have no mention in the Hiſtory of Chriſt's Tranſfiguration: Here therefore the Apoſtle ſaith, *We have ſeen the Glory*, or the Divinity of the *Word*, conſpicuous in the Miracles wrought by him.

p Ibid. Δόξαν ὡς μονογενοῦς παρὰ πατρός, *The Glory as of the only begotten Son of the Father.*] Where note,

1*ſt*, That the Particle ὡς, *as*, is not here a Note of Similitude, ἀλλὰ βεβαιώσεως, *but of Confirmation*: that this Son truly was the only begotten of the Father, as *Chryſoſtom* here notes; ſo *Neh.* vii. 2. αὐτὸς ὡς ἀνὴρ ἀληθὴς, *he was a faithful Man*; Matth. xiv. 5. *All Men held John* ὡς προφήτην, *to be a Prophet indeed.* See the Notes on *Rom.* ix. 32. This Particle ὡς ſometimes anſwers to the *Hebrew Ach*, and ſignifies *certè*, or truly; as *Pſ.* lxxiii. 1. *Ach tob*, ὡς ἀγαθὸς, *Truly God is loving to Iſrael*: Sometimes to *Caph*, when it is uſed, ſay the *Jewiſh* Writers, לאמת הדבר, to confirm a thing. See *Noldius de Particulis*, p. 376. 2 *Cor.* ii. 17. 1 *Pet.* i. 19. — iv. 11. This Glory is ſaid to be the Glory μονογενοῦς, *of the only begotten of the Father*, *i. e.* of him who was begotten of him after that ſingular and extraordinary manner, that this Title can agree to him alone, as being, ſaith *Lucian*, *the unchangeable Image*, οὐσίας, καὶ βουλῆς, καὶ δυνάμεως, καὶ δόξης τοῦ Θεοῦ, *of the Eſſence, Council, Power, and Glory of God.* Hence is the *Logos* ſtyled by *Philo*, ὁ πρωτόγονος υἱὸς, de Agricult. p. 152. B. ὁ πρωτότοκος καὶ γνήσιος, de Confuſ. Ling. p. 258. A. *the begotten and firſt-born Son of God*, ὁ ἐνδιάθετος υἱὸς τοῦ Θεοῦ, *the internal Son of God*, Lib. de Nom. Mut. p. 824. By (c) *Plato* he is ſtyled, ὁ ἔκγονος τοῦ ἀγαθοῦ καὶ ὁμοιώτατος ἑαυτῷ, *one begotten of the Good, and moſt like to him.* And *Porphyry* ſays, that, according to the Doctrine of *Plato*, *of the Good, i. e.* of the Father, *was begotten, in a manner unknown to Men, an Underſtanding, in which are all Things.* Apud Cyril. contr. Jul. lib. viii.

q Ibid. Πλήρης χάριτος καὶ ἀληθείας, *Full of Grace and Truth.*] Here πλήρης, the Nominative Caſe, is put for the Genitive. So *Eph.* iii. 17. that *Chriſt may dwell* ἐν καρδίαις ὑμῶν, *ver.* 18. ἐῤῥιζωμένος for ἐῤῥιζωμένων, and *Rev.* i. 5. ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυς, for τοῦ μάρτυρος. See Examples of the like Conſtruction in prophane Authors, produced by *Grotius* on *Mark* vi. 40. and by *Schmidius*. Note alſo, that it appeareth from the following words, *ver.* 17. *For the Law came by Moſes; but Grace and Truth by Jeſus Chriſt*, that this Son of God is ſaid to be full of Grace and Truth, in Oppoſition to the Law of *Moſes*. Now Grace, in the New Teſtament, implies two Things; both which are declared to be wanting in the Law of *Moſes*: 1*ſt*, The Mercy of God in the free Pardon of our Sins, or our Juſtification or Freedom from the Guilt of Sin, from which *we could not be juſtified by the Law of Moſes*, Acts xiii. 38, 39. *For by the Law*, ſaith the Apoſtle, *can no Man be juſtified*, Gal. iii. 11. Rom. iii. 20. *We being juſtified freely by his Grace through the Redemption which is in Jeſus*, ver. 24. Whence it is ſaid to them, who ſeek to be juſtified by the Law of *Moſes*, that they are *fallen from Grace*, Galat. v. 4. 2*dly*, Grace doth in Scripture ſignify *the Gifts of the Holy Spirit* freely conferred upon Believers, who is therefore ſtyled ἡ δωρεὰ ἐν χάριτι, *the Gift by Grace*, Rom. v. 15. and his Gifts are repreſented by the word *Grace*, as when St. *Peter* ſaith, *As every Man hath received the Gift, ſo let him miniſter, as good Stewards*, ποικίλης χάριτος Θεοῦ, *of the manifold Grace of God*, 1 Pet. iv. 10, 11. and St. *Paul*, Rom. xii. 6. *having therefore Gifts differing* καθὰ ἡ χάρις, *according to the Grace given us, whether Prophecy, &c.* See *Gal.* ii. 8, 9. *Eph.* iii. 7. Now this Promiſe of the Spirit was the Conſequence of Faith in Chriſt, *Gal.* iii. 14. Hence are theſe two aſſigned as the great Differences betwixt the Law and the Goſpel; that the firſt was the *Adminiſtration of the Letter only*, the other *of the Spirit*; the firſt the *Adminiſtration of Condemnation*, the ſecond of *Juſtification*, 2 Cor. iii. 7, 8. Again, the Law is ſaid to have been only *a Shadow of things to come*, and an *Image* of thoſe things of which Chriſt exhibited the Body, Truth, and Subſtance, *Col.* ii. 17. *Heb.* viii. 5. — x. 1. See

(c) De Repub. lib. vi. p. 686. C.

See the Note there: And hence Truth is here ſaid to come by Chriſt; and he is here repreſented as full of Truth.

r Ver. 15. *He that cometh after me, is* (to be) *preferred before me; for he was before me,* πρῶτός μου ἦν.] Here the *critical* Note is this, that πρῶτος, *firſt*, here ſignifies *before*; ſo 1 *John* iv. 19. *He loved us,* πρῶτος, *before*; Matth. xvii. 20. *Elias ſhall come* πρῶτον, *before Chriſt*; John xix. 39. *Nicodemus, who came* πρῶτον, *before to Chriſt by Night*; 2 Theſſ. ii. 3. *There ſhall come an Apoſtaſy* πρῶτον, *before Chriſt's coming*; and, *John* xv. 18. *they hated me* πρῶτον ὑμῶν, *before they hated you.*

2*dly*, As for the words ἔμπροσθέν μου γέγονεν, I find no inſtance where it ſignifies, *He was preferred before me:* and therefore rather chuſe to retain the proper import of the words, and give the Senſe of the whole, thus, *This is he of whom I ſaid, He that cometh after me is before me; and this I ſaid, becauſe he indeed was before me, as being in the beginning with God*, ver. 2.

s Ver. 16. *And of his Fullneſs we have all received,* καὶ χάριν ἀντὶ χάριτος, *even Grace for Grace*;] *i. e.* of the Fullneſs of Grace in him to procure Pardon for us, and of that Fullneſs of the Spirit, which was in him without meaſure, *John* iii. 34. *Luke* iv. 1. according to the meaſure of the Gift of Chriſt. So *Jer.* xi. 17. the Lord hath pronounced againſt thee, κακὰ ἀντὶ κακίας, *Evil for the Evil of the Houſe of Iſrael and Judah.* So κακὸν ἀντὶ κακοῦ; *Evil for Evil* done to us, or according to it, *Rom.* xii. 17. 1 *Theſſ.* v. 15. 1 *Pet.* iii. 9. So ἀντὶ τούτου, ob hanc rem, ἀνθ' ὧν, *for the ſake* of which. See many Examples of this kind in *Stephanus.* So (a) *Theoclymenus* ſaith to *Helena*, let us forget what is paſt, and be reconciled, that ſo χάρις ἀντὶ χάριτος ἐλθέτω, *we may receive Kindneſs upon Kindneſs*; and one in (b) *Theognis* deſires rather to die than to ſuffer, ἀντ' ἀνιῶν ἀνίας, *Sorrow upon Sorrow*; ſo that this Phraſe, *Grace for Grace*, may either ſignify the abundance and continual Influence of divine Bleſſings conferred upon us; or, with relation to the Spring and Fountain of them, we have received Grace, or Tokens of the divine Favour, agreeably to the Grace of God vouchſafed to us in ſending his Son, and ſuitably to the Grace of our Lord *Jeſus Chriſt* mentioned 2 *Cor.* viii. 9. and frequently in the beginning and the cloſe of St. *Paul*'s Epiſtles, as that from which we derive all ſpiritual Bleſſings in heavenly Things, *Eph.* i. 2, 3.

t Ver. 18. *No Man hath ſeen God at any time,* οὐδεὶς ἑώρακε.] Here *Grotius* thinks, that ἑώρακε, *hath ſeen*, is put for *hath known*, as *Chap.* iii. 32. and *Eph.* iii. *ver.* 11. giving the Senſe thus, *No Man hath known the ſecret Counſels of God at any time, concerning the Redemption of Mankind, which Chriſt now declareth to the World*; but though this Senſe of the words be good, yet the Phraſe in the Old and the New Teſtament, repreſenting God as one, *whom no Man can ſee, and live*, as *Exod.* xxxiii. 20, 23. *and who dwells in Light inacceſſible, to which no mortal Eye can approach, and whom no Man hath ſeen, or can ſee*, 1 Tim. vi. 19. and the ſeeing of him in the Cloud, the Symbol of his glorious Preſence, being called *the ſeeing of him Face to Face*, Gen. xxxii. 30. *Numb.* xiv. 14. and being deemed ſuch a Viſion as would cauſe God to take away their Lives, *Judg.* vi. 22, 23. — xiii. 22. *Iſa.* vi. 5. I would rather refer this here to the Preſence of the *Word* with the *Father*, mentioned *Chap.* i. 1. and his being with him in Heaven in that Glory, in which he there dwells, and his coming down from thence as from the Boſom of the *Father*, to declare heavenly things to us, which, ſaith he, *none can do but the Son of Man who is in Heaven*, Chap. iii. 12, 13. See the Note there. For if this being in the Boſom of the Father, did only ſignify his Friendſhip and intimate Acquaintance with God, it may be aſcribed to Abraham, who was *the Friend of God*, James ii. 23. to *Moſes, who talked with him Face to Face, as a Man ſpeaking to his Friend*, Exod. xxxiii. 11. and to the *Apoſtles*, who had *the Mind of God revealed to them*, 1 Cor. ii. 16. Whereas, in the other Senſe, it will be proper and peculiar to Chriſt, to be *in the Boſom of the Father*, as St. *John* ſeemeth here to repreſent it.

Ibid. Εἰς τὸν κόλπον, *in the Boſom.*] Note, u that εἰς τὸν κόλπον is here put for ἐν τῷ κόλπῳ. So εἰς πόλιν, *in the City*, Matth. ii. 23, εἰς τὸν καιρὸν αὐτῶν, *in their times*, Luke i. 20. εἰς ἣν, *in which*, Acts vii. 4. εἰς χολὴν, *in the Gall*, Acts viii. 23. See *Mark* i. 39. — ii. 1. — v. 34. *Luke* viii. 48. — ix. 61. — xi. 7. — xvi. 8. *Acts* vii. 53. — xiii. 42. *Eph.* i. 10. *Heb.* xi. 9.

Ver. 20. *He confeſſed, and denied not; but confeſſed.*] Such *Pleonaſms* are frequent in the Scripture. So 2 *Kings* xviii. 36. *The People held their Peace, and anſwered nothing*, Iſai. xxxviii. 1. *Thou ſhalt die, and not live*; Ezek. vii. 6. *An end is come, the end is come, it is come*; and eſpecially in the Writings of this *Evangeliſt*. So 1 *John* i. 1, 3. *That which we have heard, that which we have ſeen, that which we have beheld with our Eyes*; and, *Chap.* xii. 27. *is true, and is no lie.* See here *ver.* 3.

Ver. 21. *Art thou Elias? And he ſaid, I* x *am not.* (See the Note on *Matth.* xi. 14.) *Art thou that Prophet?*] *Jeremy*, ſaith *Grotius*, there being a Rumour among them, that he was to return to them. See the Note on *Matth.* xi. 9, 10. When the People were muſing among themſelves, whether the Baptiſt were the Chriſt, he takes off that Suſpicion of his own accord, *Luke* iii. 15. Here he returns an Anſwer to the Enquiries of the *Phariſees.*

Ver. 24. *And they that were ſent, were of* y *the Phariſees*;] *i. e.* of the Patrons of Tradition, who thought themſelves ſo exact in all the ordinary Rules, which were to be obſerved, that this new rite of Baptizing, by way of Preparation for the *Meſſiah*, of which their Traditions were wholly ſilent, muſt be extraordinary; and therefore they enquire,

Ver. 25.

(a) Euripid. Helen. v. 125. (b) V. 542.

z Ver. 25. Τί οὖν βαπτίζεις; *Why then baptizeſt thou?*] Why uſeſt thou towards us, *Jews*, who are already holy, and in Covenant with God, a Rite only uſed by us towards *Heathen Proſelytes*, to cleanſe them from their Impurity, and to prepare them to enter into Covenant with God? Note alſo, that τί here is put for διὰ τί, *why*, or *for what cauſe*, as *Matth.* xvii. 10. τί οὖν, *why ſay the Scribes?* aa Chap. vi. 28. τί μεριμνᾶτε, *why take ye thought?* So *Chap.* vii. 3. — xvi. 8. — xix. 7. — xxii. 18. *John.* iv. 17. — vii. 19. — ix. 27. — x. 20. — xviii. 21, 23. — xx. 13, 15.

Ver. 26. *I baptize with Water to Repentance*;] *i. e.* I am the Meſſenger of which *Malachy* ſpeaks, who am ſent before the Lord, to prepare his way, by bringing you to Repentance and Amendment of Life, and therefore baptize you with Water, to mind you of that Purity of Heart, which is requiſite to the Reception of him; ſo that by my baptizing you with Water, to produce in you that Purity, will be fulfilled the Promiſe of God by *Ezekiel*, chap. xxxvi. 25. *I will ſprinkle clean Water upon you, and ye ſhall be clean*; and, by his Baptiſm, will be fulfilled the words following, *ver.* 37. *I will put my Spirit within you.*

Ver. 27. Ὁς ἔμπροσθέν μου γέγονεν.] See this Reading vindicated, *Examen Millii in locum.*

bb Ver. 28. *In Bethabara*;] that is, according to the import of the word *Beth y bara*, *about the Place where the Jews paſſed over Jordan to go into the Land of Canaan:* It is ſituated, ſaith Dr. (*) *Lightfoot*, beyond *Jordan*, in the *Scythopolitan* Country, where the *Jews* dwelt among the *Syrophœnicians.*

cc Ver. 29. *Behold the Lamb of God, ὁ αἴρων τὴν ἁμαρτίαν, who taketh away the Sins of the World.*] This *Grotius* refers to the Reformation of Mens Lives; whereas it plainly reſpects the Lamb ſlain as a piacular Victim, 1 *Pet.* i. 14, 19. to redeem us to God by his Blood, *Rev.* v. 9. or to procure for us *Redemption*, that is, *the Remiſſion of Sins*, Eph. i. 7. Col. i. 14. and to exempt all that believed in him from that Sentence of Death, which came upon the World for the Sin of *Adam.* To illuſtrate this, let it be noted, (1.) That when a Sacrifice was offered for Sin, he that brought it, laid his Hand upon the Head of the Victim, according to the Command of God, *Lev.* i. 4. — iii. 2. — iv. 4. and by that Rite transferred his Sins upon the Victim, who is ſaid *to take them upon him, and to carry them away:* Accordingly, in the daily Sacrifice of the Lamb, the Stationary Men, ſaith Dr. *Lightfoot*, who were the Repreſentatives of the People, laid their Hands upon the Lambs thus offered for them; and theſe two Lambs offered for the daily Sacrifice, were bought with that *half Shekel*, which all the *Jews* yearly paid, εἰς λύτρον τῆς ψυχῆς αὐτῶν, ἐξιλάσασθαι περὶ τῶν ψυχῶν αὐτῶν, *as the price of Redemption of their Lives, to make an Atonement for them*, Exod. xxx. 12, 14, 16. This Lamb was therefore offered to take away the Guilt of their Sin, as this Phraſe ſignifies when it relates to Sacrifices. See the Note, 1 *Pet.* ii. 25. When therefore the Baptiſt had ſaid, he baptized them for the Remiſſion of Sins, he here ſhews them by what means that Remiſſion was to be obtained.

Ver. 31, 33. *And I knew him not.*] by dd Face, or any Converſe with him, till he came to my Baptiſm, God ſo ordering it, that there ſhould be no ſuſpicion, that I thus teſtified of him by Compact. Obſerve alſo, that the Baptiſt ſaid this at the ſame time that he ſaw the Spirit of God deſcending on him, *ver* 30. and ſeeing this Sign made good, he teſtifies, this was that Son of God who ſhould baptize them with the Spirit, *ver.* 33, 34. See Note on *Matth.* iii. 14.

Ver. 37. *Two Diſciples*] of the Baptiſt hear- ee ing this Teſtimony of their Maſter, they come to him, either to abide with him, or to gain farther Knowledge of him; and therefore they enquire where he dwelt, *ver.* 39. that they might repair to him thither, not thinking it proper to aſk him in the Streets concerning the *Meſſiah* and his Kingdom.

Ver. 40. *One of the two was Andrew*] The ff other is thought to have been St. *John* himſelf, who uſually conceals his Name. Note hence, that theſe two were called before *Peter.*

Ver. 42. *Thou art Simon, &c.*] *Woltzoge-* gg *nius* notes, that Chriſt here gives *Peter* a Specimen of his Divine Virtue; and, *ver.* 47. he diſcovers the Secrets of the Heart of *Philip*, ſhewing that he was able, by the Holy Spirit, to ſearch into the moſt internal Receſſes of the Heart.

Ver. 44. *Of Bethſaida, the City of Andrew* hh *and Peter*;] *i. e.* where they dwelt. This ſeems to be added, to ſhew the Reaſon why *Philip* followed Jeſus before he knew any thing of his Doctrine, becauſe what he had heard from them, who dwelt near him, had prepared his Mind ſo to do; and, from the following words of *Philip* and *Nathanael*, *we have found him, &c.* we learn that, not only *Peter* and *Andrew*, but Chriſt himſelf had diſcourſed to *Philip* of the Predictions of the *Law* and the *Prophets* concerning him. Note alſo ὃν, *ver.* 45, is put for περὶ οὗ, *of whom*, as *ver.* 15.

Ver. 49. *Thou art the Son of God, thou art* ii *the King of Iſrael.*] Theſe ſeem to be the two Titles of the *Meſſiah* in the *Jewiſh* Phraſe, ſignifying the ſame thing: for though the *Jews* acknowledged the *Meſſiah* ſhould be the Son of God, yet not in that high ſenſe in which Chriſt was ἴδιος υἱὸς, *the proper and peculiar Son of God*; for this they look upon as Blaſphemy, *John* v. 18. but in that ſenſe in which they ſtyle themſelves his Sons, *John* viii. 41.

Ver. 51. *Hereafter ſhall ye ſee the Heavens* kk *opened, and the Angels of God aſcending and deſcending on the Son of Man.*] Chriſt here ſeems to allude to *Jacob's Ladder*, of which we read *Gen.* xxviii. 12, 13. on the top of which

(*) Pag. 494.

which was the Divine Majeſty, and the Angels aſcending, ſaith *Maimonides*, *to receive his Commands*, and deſcending *to execute them*; Chriſt therefore, by theſe words, ſeems to inform them, that the Miracles, which they ſhould ſee performed by him, ſhould declare the Divine Majeſty preſent with him, and giving him thoſe Commands he was to execute by his Prophetick Office, as clearly as if they had ſeen the Angels of God aſcending and deſcending on him. They, who refer this to the Day of Judgment, did not conſider this was to happen ἀπαρτι, *within a little while*; and they, who refer it to Chriſt's Paſſion and Reſurrection, muſt ſhew how the Angels then aſcended and deſcended on Chriſt in the Sight of the *Apoſtles*.

CHAP. II.

1. AND the third Day *(from Simon's coming to Chriſt*, chap. i. 41.*)* there
a was a Marriage *(Feaſt)* in [a] Cana of Galilee, and the Mother of Jeſus was there *(uncalled.)*

2. And both Jeſus was called and his Diſciples, (Gr. *but both Jeſus and his Diſciples were called)* to the Marriage.

3. And when they wanted Wine, the
b [b] Mother of Jeſus *(being concerned for this want of her Relations)* ſaith to him, They have no Wine; *(hoping, by this intimation, he, by a Miracle, would ſupply this want.)*

c 4. Jeſus ſaith unto her, [c] Woman, what
d have I to do with thee? [d] mine hour (*i. e. that time for manifeſting my Glory by my Miracles*, ver. 11.) is not yet come, *(and ſo I am not bound to have regard to thy Sollicitations in this thing.)*

5. His Mother *(expecting, notwithſtanding this Anſwer, that he might gratify her)* ſaith to the Servants, Whatſoever he ſaith to you, do it.

6. And there were ſet there ſix Water-pots *(or Ciſterns)* of Stone, after the manner of the purifying of the Jews, *(who conſtantly waſhed before Meals)* containing two or three Firkins apiece.

7. Jeſus ſaith to them, Fill the Water-pots with Water: And they filled them up to the brim.

8. And he ſaith to them, Draw out now *(of this Liquor)* and bear *(it)* to the Governour of the Feaſt, and they bare it.

9. When the Ruler of the Feaſt had taſted the Water, which was made Wine, and knew not whence it was; but the Servants, that drew the Water, knew, *(i. e. not knowing it to be Water miraculouſly turned into Wine by*
e *Chriſt, as the Servants did)* the [e] Governour of the Feaſt called the Bridegroom;

10. And ſaith to him, Every Man at the beginning *(of a Feaſt)* doth *(uſe to)* ſet forth
f good Wine; and when Men [f] have well drank, then that which is worſe *(i. e. ſmaller)* but thou haſt kept the good Wine until now.

11. This beginning of *(his)* Miracles did
g Jeſus in Cana of Galilee, and *(thereby)* [g] manifeſted forth his Glory; and his Diſciples *(who ſaw the Miracle)* believed on him.

12. After this he went down to Capernaum, he, and his Mother, and his Brethren, and his Diſciples, and they continued there not many Days.

13. And *(for)* the Jews Paſſover was at hand, and Jeſus went up *(with them)* to Jeruſalem.

14. And *(there he)* found in the Temple thoſe that ſold Oxen, and Sheep, and Doves, *(for Sacrifices)* and the Changers of Money, *(or thoſe who returned it by way of Exchange)* ſitting.

15. And when he had made a [h] Scourge of h
ſmall Cords, *(or of Ruſhes)* he drove them all out of the Temple, and *(that is)* the Sheep, and the Oxen, and poured out *(upon the Ground)* the Changers Money, and overthrew the *(counting)* Tables, *(no Man making any reſiſtance.)*

16. And *(he)* ſaith to them that ſold Doves, Take theſe things hence; *(and)* make not my Father's Houſe an Houſe of Merchandize.

17. And his Diſciples *(afterwards)* remembered that it was written *(of him)* The Zeal of thine Houſe hath eaten me up, (*Pſal.* lxix. 9. *i. e. hath fed upon my Spirits, and conſumed them.)*

18. Then anſwered the Jews, and ſaid to
i him, [i] What Sign ſheweſt thou to us *(that thou art a Prophet)* ſeeing that thou doeſt theſe things, (*which only Magiſtrates or Prophets have Authority to do?)*

19. Jeſus anſwered, and ſaid to them,
k *(This ſhall be a Sign to you)* [k] Deſtroy this Temple *(of my Body)* and (*when you have done this)* in three Days I will raiſe it up *(again.)*

20. Then ſaid the Jews [l] Forty and ſix l
Years was this Temple in building, and wilt thou rear it up in three Days? *(and this they ſaid, thinking that Chriſt had ſpoken of the Temple of Jeruſalem.)*

21. But he ſpake of the Temple of his Body.

22. When therefore he was riſen from the Dead, his Diſciples remembered that he had ſaid this to them, and they believed the Scripture, *(ſpeaking of his Reſurrection)* and the word which Jeſus had ſaid.

23. Now when he was in Jeruſalem at the Paſſover, on the Feaſt-day, (Gr. ἐν τῇ ἑορτῇ, *in the time of the Feaſt*) many believed in his Name, when they ſaw the Miracles that he did.

24. But Jeſus did not commit himſelf unto them, *(or confide in them as his ſincere Diſciples)* [m] becauſe he knew *(the Hearts of)* m
all Men,

25. And needed not that any ſhould teſtify of Man; for he knew what was in Man.

Annotations

Annotations on Chap. II.

a Ver. 1. *IN Cana of Galilee*;] to diſtinguiſh it from another *Cana*, which was in the Tribe of *Ephraim*, Joſh. xvi. 8.—xvii. 9. whereas this was in the Tribe of *Aſſur* in *Galilee*, Joſh. xix. 28. and probably where *Alphæus* or *Cleopas*, whoſe Wife was *Mary*, the Siſter of the Mother of our Lord, lived: For that this Marriage was in his Houſe, is conjectured, 1ſt, Becauſe the Mother of our Lord is there uncalled, by reaſon of her near relation to them; whereas Chriſt and his Diſciples are bid to the Wedding. 2*dly*, Becauſe his *Mother* is ſo ſolicitous for the ſupply of the Wine.

b Ver. 3. *The Mother of Jeſus ſaith to him, They have no Wine.*] Some conceive, by reaſon of this Expectation of his *Mother*, that Chriſt miraculouſly might provide Wine for them, that, whilſt he lived privately with his Parents, he might, upon ſome occaſion, in an extraordinary manner ſupply their want of Neceſſaries. St. *Chryſoſtom* ſays, ſhe was moved to aſk this from the Conſideration of his miraculous Conception and Birth, the Teſtimony of the Baptiſt, and his gathering Diſciples. *Grotius* thinks, that *Joſeph* was then dead, becauſe he is not mentioned here.

c Ver. 4. Τί ἐμοὶ καὶ σοὶ, γύναι; *Woman, what have I to do with thee?*] The *Papiſts* here contend, that theſe Words are not to be deemed a Reprehenſion of his *Mother*, but only an Inſtruction to his Diſciples, that in the things of God they ought not to have reſpect to the Solicitations of earthly Parents. But,

1*ſt*, The word γύναι, *Woman*, plainly ſhews, theſe words were directed, not to his *Diſciples*, but to his *Mother*. And,

2*dly*, We never find this Phraſe uſed in Scripture otherwiſe than by way of Objurgation or Reprehenſion; as when *Jephtha* ſays to the King of *Ammon*, Judges xi. 12. τί ἐμοὶ καὶ σοὶ; *what have I to do with thee, that thou comeſt to fight againſt my Land?* And *David* to the Sons of *Zeruiah*, 2 Sam. xvi. 20. τί ἐμοὶ καὶ ὑμῖν; *what have I to do with you?* And again, *Chap.* xix. 22. and *Pharaoh-Necho* to *Joſias*, 2 Chron. xxxv. 21, 1 Eſdr. i. 26. 1 Kings xvii. 18. and *Eliſha* to *Joram*, 2 Kings iii. 13.

3*dly*, (a) *Maldonate* confeſſeth, that moſt of the ancient *Fathers* do openly or obſcurely intimate what (b) *Irenæus* plainly ſaith, *that ſhe was guilty of ſome fault or error in inciting her Son to this Miracle unſeaſonably.* So (c) *Chryſoſtom*, *Euthymius*, and (d) *Theophylact* upon the Place.

d Ibid. Οὔπω ἥκει ἡ ὥρα μου, *My hour is not yet come.*] Dr. *Lightfoot* thinks this is ſpoken, becauſe Chriſt was to begin his publick Miniſtry, and to confirm it with Miracles at *Jeruſalem*; and therefore ſaith, *Chap.* vii. 8. ὁ καιρὸς ἐμὸς, *my time of going up to Jeruſalem is not yet.* Others, with Dr. *Hammond*, ſay, this Hour ſignifies the time of doing his Miracles, ἐν παῤῥησίᾳ, *openly*, was not yet; and therefore, though he did this Miracle, he did it ſo privately, that neither the Governour of the Feaſt, nor the Bridegroom, nor the Gueſts knew that he had done it, but the Servants only. Laſtly, it is obſervable that *G. Nyſſen* reads theſe words by way of Interrogation, *viz.* Woman, what have I to do with thee? I have begun to gather Diſciples, and to act as one ſent from God; And is not the hour of my Exemption from thy Authority yet come?

e Ver. 9. Φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος, *The Governour of the Feaſt called the Bridegroom.*] To this Governour of the Feaſt it belonged to bleſs what was prepared, and having drunk of the Cup thus bleſſed, to ſend it about to the whole Company, whence Chriſt ſaith to the Servants, *Draw out, and bear it to the Governour of the Feaſt*, ver. 8. Moreover, the word φωνεῖν doth not neceſſarily ſignify to call the abſent Bridegroom, but may only intimate, that the Ruler of the Feaſt ſpake thus to him being preſent; for, as *Phavorinus* ſaith, this word, with an accuſative caſe, ſignifies τὸ λαλῶ καὶ τὸ καλῶ, *both to call and to ſpeak to.* Thus in *Sophocles*, τί φωνεῖς; is, *what ſayeſt thou?* and here *Chap.* xiii. 13. ὑμεῖς φωνεῖτέ με Κύριον is, *you ſay I am your Maſter:* So ἐκ τῆς κοιλίας φωνεῖν is, *to ſpeak out of the Belly*, Iſa. viii. 19. ἐκ τῆς γῆς φωνεῖν, *to ſpeak out of the Earth*, Iſa. xix. 3. and ἀ φωνεῖν, *not to ſpeak*, Pſal. cxiii. 15.

f Ver. 10. Καὶ ὅταν μεθυσθῶσι, *And when Men have well drunk, then that which is worſe.*] The word μεθύσκεσθαι does not here ſignify *to be drunk*, but to drink to ſatiety, or, as *Phavorinus* ſaith, πλησθῆναι, *to be filled with Wine.* So *Gen.* xliii. 34. *The Brethren of Joſeph drank,* καὶ ἐμεθύσθησαν μετ' αὐτοῦ, *and were merry with him*, ſaturati ſunt cum eo, *they were ſatisfied*, ſaith the *Vulgate.* So *Pſal.* xxiii. 5. *My Cup runneth over,* ποτήριόν μου μεθύσκον, ſaith the *Septuagint.* So πίετε καὶ μεθύσθητε, Cant. v. 1. is *drink abundantly.* Hag. i. 6. ἐπίετε καὶ οὐκ εἰς μέθω, *ye drank, but not to ſatiety.* So *Ecclus* i. 16. *The Fear of the Lord* μεθύσκει, *repleniſheth Men with her Fruits*; and *Chap.* xxxii. 13. *Bleſs the Lord* μεθύσκουσά σε, *who filleth thee with good things.* So *Jerome* on *Jer.* xxxi. 14. καὶ μεθύσω τὴν ψυχὴν τῶν Ἱερέων, *I will ſatiate the Soul of my Prieſts with Fatneſs*, and, *ver.* xxxv. ἐμέθυσα πᾶσαν ψυχὴν διψῶσαν, *I have ſatisfied every thirſty Soul*; and on thoſe words, *Hoſea* xiv. 7. μεθυ-

(a) Inter veteres Authores paucos admodum invenio, qui non aut apertè dicant aut obſcurè ſignificent, aliquam culpam aut errorem fuiſſe, quod filium ad faciendum miraculum incitaverit, ſi non ob aliud certe intempeſtivè & ante tempus id fecit. *Mald. in locum.*

(b) Dominus repellens ejus intempeſtivam feſtinationem dixit, *Quid mihi & tibi eſt mulier?* l. ii. c. 18. p. 277.

(c) Ὡς ἀκαίρως τὸ ζητεῖν καὶ ἐξετάζειν τὰ τῶν πνευματικῶν. Chryſoſt. (d) Ἐπιπλήττας μικρόν. Theophylact.

7. μεθυσθήσονται σίτῳ. *Tom.* V. F. 151. *H.* 152. *H.* 1. See 1 *Maccab.* xvi. 16. Moreover, theſe are not the words of Chriſt, but of the Ruler of the Feaſt, declaring, not how it was with the Gueſts there preſent, but only that it was the uſual Cuſtom to bring the beſt Wine firſt, and when Men had well drank, then the meaner ſort, and that this Cuſtom was not then obſerved. And, 3*dly*, admit ſome Perſons might exceed in drinking of this very Wine miraculouſly made, which yet is more than can be gathered from the Text, our Lord cannot be charged with miniſtring to that Exceſs, by making this proviſion of it, unleſs we alſo charge the Providence of God, as being inſtrumental to all that Gluttony and Drunkenneſs, which is committed in the World; becauſe it doth afford that Meat and Drink, which, by the Glutton and Drunkard, are abuſed to Exceſs.

g Ver. 11. Καὶ ἐφανέρωσε τ δόξαν αὐτ, *And he manifeſted his Glory*;] *i. e.* his Power of working Miracles, which is ſtyled his Glory, *John* xvii. 22. 2 *Cor.* iii. 18. and for which *he was glorified of all*, Luke iv. 15. And this was opportunely done to confirm the Faith of the *Apoſtles*, who were newly come to him; and therefore it is added, that *they believed on him.*

h Ver. 15, 16. *He made a Scourge of ſmall Cords, &c.*] To what hath been ſaid, Note on *Matth.* xxi. 14. *Mark* xi. 17. add, (1.) That Chriſt, by making ſuch a Whip of Bull-ruſhes, which could hurt no body, ſeemed to inſinuate, that he would not uſe external Force, to take away the Abuſes of Men relating to his Worſhip. And, (2.) by calling the Temple his *Father*'s Houſe, he diſtinguiſheth himſelf from other *Prophets*, who ſometimes ſtyle God their God, *Iſai.* lvii. 21. but never their *Father*. And, (3.) by purging the Court of the *Gentiles* from Merchandize, not unlawful in it ſelf, but neceſſary for the *Sacrifices*, which were to be offered in the Temple, though not neceſſary to be brought there, he ſufficiently inſinuates, that a diſtinction is to be made betwixt Places ſacred and prophane, and that what may as well be done elſewhere, ought not to be done in the Houſe of God, the Place appointed immediately for his Worſhip.

i Ver. 18. Τί σημεῖον δεικνύεις; *What Sign ſheweſt thou? &c.*] This they aſk, becauſe it belonged only to the Magiſtrate, as being God's Miniſter and Vicegerent, or to a *Prophet*, to take away Abuſes in God's Service. Now a *Prophet* muſt ſhew himſelf to be ſo by ſome Miracles, or ſome Prediction of a thing future; this laſt Chriſt doth, by ſaying,

k Ver. 19. Λύσατε τ ναὸν τοῦτον, *&c. Deſtroy this Temple, and I will build it up in three Days.*] When elſewhere they require a Sign, he remits them to the Sign of *Jonas* the *Prophet*, Matth. xii. 39, 40. And here he alſo ſeems in effect to do the ſame thing, by ſaying, that, by raiſing the Temple of his Body, after they had deſtroyed it, or by his Reſurrection from the Dead, he would afford them a convincing Demonſtration, that he had good Authority for what he ſaid, and did; and that he was that *Prophet*, which was to come.

Note alſo, that theſe words are not imperative, *i. e.* Chriſt did not bid them deſtroy his Body, but only permiſſive and predictive of what he ſaw they would do; and therefore he ſaith λύσατε, *ye will deſtroy* this Temple. Examples of like nature we have in the Old Teſtament, as *Gen.* xx. 7. *He ſhall pray for thee, and live thou*; and *Chap.* xlii. 18. *Do this, and live*, i. e. *thou ſhalt live*; Deut. xxxii. 50. *Die in this Mountain*, i. e. *thou ſhalt die there.* See *Iſa.* viii. 9, 10. — liv. 1. And in the New, as in thoſe words of Chriſt to *Judas*, *What thou doeſt, do quickly*, John xiii. 27. and that of St. *Paul*, *Be angry, and ſin not*, Eph. iv. 26. See the Note there. Moreover, he ſeemeth here to call his Body a *Temple*, and elſewhere to declare he was one *greater than the Temple*, Matth. xii. 6. becauſe the *Divinity* dwelt always, and inſeparably in it, as the *Jews* thought the Divinity did in the *Temple* built by *Solomon*. *Joſephus* not only tells us, that *Solomon* prayed thus at the Dedication of it, ἱκετεύω ἡ μοῖραν τινὰ τ σ πνεύματος εἰς τ ναὸν ἐπικλύσαι, *that ſome portion of the Divine Spirit might come down upon the Temple*, Antiq. l. viii. c. 2. p. 264. F. but that, *in all Mens Opinion, there was* ἐπιδημία θεᾶ ἡ κατοικισμὸς, *an Advent to, and Habitation of God in it*, ibid. p. 263. and that God came down into the Temple, and did καταςκηνῶν ἐν αὐτῷ, *pitch his Tabernacle in it*, ibid. D. G. See the Note on 1 *Cor.* vi. 19. In the ſecond Temple, ſay the *Jews*, were wanting the *Urim* and *Thummim*, the *Divine Glory*, the *Holy Spirit*, and the *Oil of Gladneſs*. Now Chriſt was that Oracle from whom we might receive Anſwers full of Truth and Light; in him dwelt the true *Shechinah*, he had the Spirit without meaſure, and he was anointed *with the Oil of Gladneſs above his Fellows*, and ſo, in theſe reſpects, was greater than the *Temple*. The *Temple*, which you have polluted, ſaith he, I have cleanſed; that *Temple* of my Body, which you will deſtroy, I will raiſe up: And that he did ſo, is evident from this, that *after his Reſurrection his Diſciples believed the words which Jeſus had ſaid*, ver. 22. which, had not Chriſt raiſed his own Body from the Dead, they could not have done. See the Note on *Chap.* x. 18. I confeſs, it is more frequently ſaid in Scripture, that the *Father* raiſed him from the Dead: and this was neceſſary to be ſaid, that it might appear, that he had fully ſatisfied the Divine Juſtice for our Sins, in that he was by him delivered from that Death he ſuffered for them. But then, as the Reſurrection in general is often aſcribed to God the *Father*, and yet it cannot be denied, that God the *Son* ſhall raiſe the Dead by his own Power, as the *Scripture* teſtifies, *John* v. 28, 29. — vi. 39, 40, 44, 54. 1 Cor. xv. 21, 22, 25, 26. *Rom.* xiv. 19. *Philip.* iii. 21. *Rev.* i. 18. So is it to be owned, that the *Father* raiſed Chriſt from the Dead: nor yet is it to be denied, that our Lord raiſed up himſelf, ſeeing he was *quickened by the Spirit*, Rom. viii. 22. 1 *Pet.* iii. 18. and God raiſed him up ἀπὸ νεκρῶν &

πνεύματι αὐτοῦ, *by his Spirit*, Rom. i. 4. and this Spirit, as he was the Spirit of the *Father*, ſo was he alſo the *Spirit* of Chriſt, 1 *Pet.* i. 11. and dwelt eſſentially in him. And thus it is eaſy to conceive how he raiſed up himſelf; and yet his Reſurrection might be aſcribed to God the *Father*, *viz.* becauſe he did it by Virtue of the Spirit of the *Father* dwelling in him.

Ver. 20. Τεσσαρακονλα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, *Forty and ſix Years hath this Temple been building.*] Mr. *Whiſton* here ſaith, the words ſhould be rendered, *Forty-ſix Years hath this Temple been built*; but our Verſion is juſtified from the uſe of the ſame words in the *Septuagint* in the ſame Caſe, *Ezra* v. 16. ἀπὸ τότε ἕως τοῦ νῦν ᾠκοδομήθη, καὶ οὐκ ἐτελέσθη, *this Temple hath been building from that time to this, and hath not yet been finiſhed.* 2*dly*, The Argument of the *Jews* requires this Senſe, which our Tranſlation giveth of theſe words; for it is plain Folly to ſtate thus the Years from which it had been built, to prove it could not be built again in three days; ſince this could have no more Force to prove it could not be built in three days, than its being built at any other time; but the Argument is plain and ſtrong according to our Verſion, *viz.* that it could not reaſonably be thought, that Chriſt himſelf, or, with his ſmall Retinue, ſhould do that in three days, which had already coſt many thouſand Labourers forty-ſix Years to build.

Mr. *Whiſton*'s Computation, I confeſs, is very plauſible at the firſt View; it begins thus, "(e) *Joſephus* aſſures us, that the ναὸς, "or *Temple*, was begun in the 18th Year of "*Herod*, from the Death of *Antigonus*, and "that it was finiſhed in a *Year and ſix* "*Months:* now from theſe Circumſtances "we may certainly find the Year we enquire "for; *Antigonus* was ſlain about *July*, *A. P.* "*J.* 4677; and ſo *Herod*'s 18th Year muſt "begin about *July* 4694, and continue till "*July* 4695." Let us ſuppoſe the Temple begun about the Feaſt of *Tabernacles* in this 18th Year 4694; add a Year and ſix Months, the ſpace in which it was building, and it will appear to have been finiſhed at the Paſſover *Niſan* 4696; from the Paſſover let us count forty ſix Years, and this will bring us to the Paſſover we enquire for, *Niſan* 4742, which is *A. D.* 29. But yet from an exact View of this Computation, I find it fails in almoſt every particular. For,

1*ſt*, It is certain from (f) *Joſephus*, that *Antigonus* neither was, nor could be ſlain in the Month of *July*; becauſe the Temple was not taken by *Herod* and *Soſius* till the tenth day of *September*, it being taken, ſaith *Joſephus*, τῇ ἑορτῇ τῆς νηστείας, *on the Feaſt of the Faſt*; by which words, ſaith (g) *Langius*, he intends no other than the Faſt preſcribed by the Law of *Moſes*, and mentioned in his own Hiſtory as a Faſt; for he names the day, that every one might know certainly when the City was taken; which, had there been more Faſts, they could not have done by this Character, *ſed omnem dubitationem eximit appoſita vox* ἑορτῇ; but the word *Feaſt* added to it, puts the matter beyond doubt; for there was but one Faſt ſo called in a Year. This, ſay I, is demonſtrable from the word ἑορὴ *the Feaſt of the Faſt*, the tenth of *Tiſri*, being the only Faſt mentioned among the Feaſts of the Lord, and called a *Sabbath* of *Sabbaths*, *Lev. Chap.* xvi. and *Chap.* xxi. and being by all Writers called *the Feaſt of Expiation.* And this is alſo evident from the word νηστεία, for this being the only *Faſt of God's Appointment*, is, by the Scripture, *Philo*, and *Joſephus*, emphatically ſtyled the *Faſt-day:* Thus *ſailing was dangerous*, ſaith St. *Paul*, *becauſe the Faſt was paſt*, Acts xxvii. 9. for *on the tenth Day of the ſeventh Month we faſt till eventide*, ſaith (h) *Joſephus*, and on the fifteenth Day of the ſaid Month τρέπεται ὁ καιρὸς εἰς τὴν χειμέριον ὥραν, *begins the Winter.* Ἡ λεγομένη νηστεία, *the Day by us called a Faſt is reverenced every where*, ſaith (*) *Philo.* This, ſaith (i) *Joſephus*, is the Day ἣν Ἰουδαῖοι νηστείαν ἄγουσιν, *on which the Jews faſt*; which, had they then obſerved any other annual and ſtated Faſts, could have been no Character of Time, as in *Joſephus* and St. *Paul* it is. This is yet farther evident from what *Joſephus* ſaith in the ſame Place, *viz.* that the City was taken ἐπὶ ὀλυμπιάδος τῷ γ' μηνὶ, *in the third Month of the* 185th *Olympiad.* Now the Year of the Olympiads beginning in *July*, the 3d Month of any Year of an Olympiad muſt anſwer to the *Julian September.* Mr. *Whiſton* indeed will not allow, that ancient Writers uſe to cite the Months of an Olympiad; but he may be convinced of his Miſtake in this matter from the Teſtimony of (k) *Diogenes Laertius*, who ſaith that *Socrates* was born in the 4th Year of the 77th Olympiad Θαργηλιῶνος ἕκτῃ, *on the* 6th *of Thargelion*, that (l) *Plato* was born in the 88th Olympiad Θαργηλιῶνος ἑβδόμῃ, *on the* 7th *of Thargelion*, and that (m) *Epicurus* was born in the 3d Year of the 109th Olympiad, *on the* 7th *of Gamelion.*

Mr. *Whiſton*, to avoid this, ſaith the City was taken on the Day of a ſolemn Faſt, in the 23d of the third Month *Sivan*, kept for the Defection and Idolatry of *Jeroboam.* But (1*ſt*) *Joſephus* doth not ſay it was taken in a Faſt, on the third *Jewiſh* Month, but ὀλυμπιάδος τῷ γ' μηνὶ, *on the third Month of the* 18th *Olympiad*, which anſwers to *September* and then by way of appoſition τῇ ἑορτῇ τῆς νηστείας *at the Feaſt of the Faſt*, which plainly fixes the taking of it to the tenth of *September.* (2*dly*) As *Jeroboam* celebrated a Feaſt in the 8th Month, which *he deviſed of his own Head*, ſo Mr. *Whiſton* hath deviſed a Faſt of his own Head in the Month *Sivan*, not mentioned by *Joſephus*, nor any *Jewiſh* Writer of, or near thoſe Times, nor extant in (n) *Buxtorf*'s Hiſtory of their Feaſts and Faſts; but a pure Product of that famous *Chronicle Megillah*

(e) Pag. 144. (f) Antiq. l. xiv. c. 27. p. 506. A. (g) Cap. 2. p. 337. (h) Antiq. l. ii. c. 10. p. 92. l. 2.
(*) De Vita Moſ. p. 508. (i) Antiq. l. xvii. c. 8. p. 597. D. bis. (k) Lib. ii, p. 107.
(l) Lib. iii. p. 164. (m) Lib. x. p. 610. (n) Synag. Jud. c. 30.

Megillah Taanith, of which I have already given an account. (*3dly*) When *Herod* began to batter the Wall, it was then *Summer*, ſaith (o) *Joſephus*, and ſo he had no hinderance from the Weather; now there being three Summer *Months*, let us take the middle of them; *July* the 15th the firſt Wall, ſaith (p) *Joſephus*, was taken *after forty Days*, *i. e.* *Auguſt* the 25th; the ſecond, *fifteen Days after that*, *i. e.* on the tenth of *September*; *ergo*, not on the Month *Sivan*, when Summer was but juſt begun. (*4thly*,) *Joſephus* adds, (q) that *Herod* began the Siege λωφήσαντος τοῦ χειμῶνος, *when Winter was over*, ſuppoſe about the midſt of *March*; that he went ſoon back to *Samaria*, and married the Daughter of *Ariſtobulus*; that then he gathers a greater Army, and *Soſius* comes to him with Auxiliaries; and then he places his Camp near the North Wall: let all this be done by the tenth of *April*; and then he adds, that after this, the Party of *Antigonus* endured the Siege πέντε μησί, *five Months*, *i. e.* till the tenth of of *September*; how therefore is it poſſible that the City ſhould be taken in the Month *Sivan*, or the third Month. Nor was *Antigonus* ſlain till about a Month or more after the City was taken. For (r) *Joſephus* informs us, that he was afterwards carried by *Soſius* to *Antioch*, where *Anthony* then was, and that he kept him there, intending to reſerve him to his Triumph at *Rome*; but when he heard that the *Jews* had ſo great Favour for him, and ſo great Hatred to *Herod*, that they would not be prevailed upon by Torments to own him as their King, he beheaded him at *Antioch*: *Antigonus* therefore, in all Probability, could not be ſlain till about the tenth or fifteenth of *October*, and ſo *Herod*'s eighteenth Year could not begin till that time. And ſo if *Herod* began his Project of building the Temple on the very firſt Day of his eighteenth Year, which yet is both uncertain and improbable, he could not begin it at the Feaſt of *Tabernacles*, that being fixed to the fifteenth Day of *September*.

2*dly*, (s) *Joſephus* doth not ſay, that *Herod* began to build the Temple in his eighteenth Year; but only that ἐπεβάλετο, *he caſt in his Mind* to do ſo; and when he had propoſed this to the Rulers of the *Jews*, he engages not to attempt the Work till he had prepared all the Materials for it, nor doth he ſay how long he was preparing theſe Materials, though, ſaith *Caſaubon*, all Men will think it reaſonable to allow him at leaſt a Year for that; and Biſhop *Uſher* ſaith, they were only provided in two Years ſpace. So that *Herod* could not begin the Work till the middle of his nineteenth Year (t). Now admit the Phancy, that the ναὸς was firſt built in eighteen Months, he could not finiſh the building of it till his twenty firſt Year from *Antigonus*, from thence he reigned only thirteen Years; now thirteen and twenty nine will never make forty ſix Years.

But, *3dly*, that which intirely confoundeth this account is this Conſideration, that when *Herod* began to build, he firſt built the ἱερὸν, *i. e.* the Court of the *Gentiles* and Lay *Jews*; and the building of this, ſaith *Joſephus*, took up eight Years: *abſolutoque octo Annis reliquo ædificio, tandem etiam Templum ipſum ſacerdotum operâ ſeſquianno perfecit*, and having finiſhed that in eight Years, he afterwards, by the Aſſiſtance of the *Prieſts*, built the ναὸς, or the inward Temple, in a Year and half more; ſo that, according to *Joſephus*, the ναὸς was not built till the twenty eighth of *Herod*, *i. e.* but ſix Years before his Death; now ſix, and twenty nine make only thirty five Years.

Mr. *Whiſton* indeed ſaith, that I perplex the matter, when I place the building of the ἱερὸν before the ναὸς, *i. e.* the outward before the inner Temple. But this I do with good Authority, and with better Reaſon; for *Joſephus* ſaith, the ἱερὸν was finiſhed in eight Years, and then follow theſe words (u) τοῦ μὲν οὖν ναοῦ ἀφ' ὧν τῶν ἱερέων οἰκοδομηθέντος ἐνιαυτῷ καὶ μησὶν ἕξ, ἅπας ὁ λαὸς ἐπληρώθη χαρᾶς, καὶ τὸν τάχους αἴτιον τῷ θεῷ τὰς εὐχαριστίας ἐποιοῦντο, *then the Temple being built by the Prieſts in a Year and ſix Months, all the People returned Thanks to God, and celebrate the Encænia.* Who ſees not now, that the Work done about the ναὸς was done laſt of all, and that inſtantly thereupon follow the *Encænia* for the Dedication of the whole? And this is alſo ſuitable to Reaſon; for the *Jews*, fearing that *Herod* would not be able to perform his Promiſe, would ſurely keep that part of the *Temple*, on which their daily Sacrifices, and the Service of the great Day of Expiation depended, ſtanding; till they ſaw, by what he had done about the other Temple, that he was likely to accompliſh his Undertaking, and would not have ſuffered themſelves to be deprived of the Benefit of thoſe Sacrifices for nine Years and a half, as they muſt have done, if either the Temple of the *Prieſts* had not been ſtanding, or not dedicated 'till that Time. Wherefore, for the right ſtating this Matter, let it be noted,

1*ſt*, That, whether this Computation of the *Jews* be true or falſe, neither Chriſt, nor the Evangeliſt are concerned in the matter, ſeeing St. *John* only relates what the *Jews* ſaid to Chriſt; and if they ſaid any thing that was not true, he, who relateth truly what they ſaid, can loſe no Credit by it. Note,

2*dly*, That the Opinion of them who ſay, the *ſecond Temple* was (including the Times of the interruption to its complete finiſhing) forty ſix Years in building, tho' it may not be true, as *Druſius* thinks it was; yet it was ſo, as here he ſaith, ex opinione vulgi & ſapientum, *according both to the Opinion of their* Wiſe-men *and the common People*; and it is certain from (w) *Joſephus*, that they had not completely finiſhed it till long after; for he having told us, that the Foundation of it being

(o) Θέρος ἦν, Antiq. l. xiv. c. 28. p. 506. G
(p) Ibid. p. 507.
(q) De B. Jud. l. i. c. 13. p. 740, 741.
(r) Antiq. l. xiv. c. 28. p. 508. lib. xv. c. 1.
(s) Antiq. l. xv. c. 14.
(t) A. M. 3987.
(u) Antiq. l. xv. c. 14. p. 535. G.
(w) Antiq. l. viii. c. 3.

ing laid in the close of the Reign of *Cyrus*, it was interrupted nine Years, till the time of *Darius*, that (x) *Ezra* finished the Temple for Service, in the ninth Year of *Darius*, in whose second Year they began again to build; adds (y) that in the twenty fifth Year of *Xerxes* (*i. e. Artaxerxes*) *Nehemias* was sent with his Commission to repair the Walls of *Jerusalem*, and τὸ λείψανον τῦ ἱερῦ τελειῶσαι, *to finish the Remainder of the Temple*, the Court of the Sanctuary being not yet built, *Neh.* ii. 8. And seeing they constantly called the Temple built by *Zorobabel*, and restored by *Herod*, the *second Temple*, till the Destruction of it by *Titus*; and of necessity it must be so, in some true Sense, that the Prophecy of *Haggai*, concerning Christ's coming to that very Temple, might be fulfilled; they, who always called this the *second Temple* built by *Zorobabel*, Why might they not say of that, according to their received Computation, *forty six Years was this Temple in building?*

But, 3*dly*, the Opinion of *Ludovicus Capellus*, Dr. *Allix*, and others, who understand this of the Temple of *Herod*, is exact, plain, and evident; for if you begin the Time of the building in the eighteenth of *Herod*, when he began to set about it, and employed a thousand Carts to bring the Materials, and provided the most skilful Artificers for that Work, from that Time to his Death is exactly sixteen Years. This was said to Christ in the thirtieth Year of his Age, at the first Passover after his Baptism. Now thirty and sixteen make forty six Years.

Object. If it be here objected, that *Josephus* informs us, that *Herod*'s Temple was finished in nine Years and an half;

Answ. The Answer is, that it was then finished as to Use; but, saith *Capellus*, Planum est ex eodem, semper aliquid additum, & extructum ab eo tempore fuisse in illo Templo, *It is plain from the same* Josephus, *that from that time there was always something added to, or new built in the Temple, even till the time of* Agrippa Junior, *i. e. about the space of sixty Years.* Bishop *Usher* adds, that *all* Herod's *Wealth was not sufficient for the building*, but *that it was continued still by the Gifts consecrated to God:* And this is confirmed by the Saying of (z) *Josephus*, *That all the holy Treasures, and the Tributes sent from all Parts of the World, were spent in building and adorning the Temple.* And that *the abundance of Money, and the Largesses of the People were beyond Expression, and so* τὸ μηδὲν ἐλπισθὲν ἔξειν, πέρας ὑπομονῇ καὶ χρόνοις ἦν ἀνύσιμον, *that which Men thought would never be finished, (the Attempt of* (a) Herod *being* τὸ μετὰ τῆς ἐλπίδος ἄπιστον, *beyond all Mens Hopes) was, through Patience, and length of Time, expedited.* Yea, (b) he farther saith, *in the Time of* Florus, or the tenth of *Nero*, πότε τὸ ἱερὸν τετέλεσω, *then was the Temple finished.*

CHAP. III.

1. THERE was (*at Jerusalem*) a Man of the Pharisees, named Nicodemus, (*who was*) a Ruler of the Jews; (*i. e. one of the Jewish Sanhedrim*, John vii. 50.)

2. The same (ὗτος, *he*) came to Jesus by Night (*that he might not offend his Collegues*) and said to him, Rabbi, [a] we know, (*i. e. I know*, see Note on *Chap.* xxi. 24. *or, it may be certainly known*) that thou art a Teacher come from God; for no Man can do these Miracles that thou doest, except God be with him, (*the Power, that enables thee to perform them, exceeding all that Men, or Devils can do.*)

3. Jesus (*observing that he said nothing of the Excellency and Power of his Doctrine, to change the Hearts, and reform the Lives of Men, but only of his Miracles by which it was confirmed*) answered, and said to him, Verily, verily, I say to thee, (*this acknowledgment will not be sufficient to render thee a Member of that Kingdom I am to set up, for*) except a Man [b] be born again, (*i. e. renewed in his Mind, Will, and Affections by the Operation of the Holy Spirit, and so become a new Creature*, 2 Cor. v. 17.) he cannot see (*i. e. enjoy the Blessings of*) the Kingdom of God.

4. Nicodemus (*being a Pharisee, exact in the observance of their Traditions and ritual Observances, but having no Knowledge of this spiritual Regeneration*) saith to him, How can a Man be born (*again*) when he is old? Can he enter the second time into his Mother's Womb, and be born?

5. Jesus answered, (*though you so little understand it, yet I have told you a great Truth, which farther to explain*) Verily, verily I say to thee, [c] except a Man be born (*again*) of Water, (*and so become one of my Disciples by that baptismal Regeneration, by which your Proselytes are said to become as Infants new born*) and of the Spirit (*purifying his Heart from all worldly and carnal Lusts, and enabling him to live a spiritual Life according to my Doctrine*) he cannot enter into the Kingdom of God (*or enjoy the Blessings of my Kingdom.*

6. *And the Reason and Necessity of this Regeneration by the Spirit is evident, as also that it cannot be sufficient to this End to be of the Seed of Abraham, he being only the Father of our Flesh*; *for*) [d] that, which is born of the Flesh (*only*) is Flesh, (*still mindeth chiefly carnal Things, and lives after the Motions of the Flesh*;) and (*but*) that which is born of the Spirit, is Spirit; (*i. e. is acted by, and lives after the Motions and Directions of the Holy Spirit*, Rom. viii. 5.

7. *And*) marvel not that I (*have*) said to

(x) Antiq. l. viii. cap. 4. p. 366. (y) Cap. 5. p. 371.

(z) Οἱ ἱερεῖς δὲ θησαυροὶ πάντες ὡς ἀνεπίμπλασιν οἱ παρὰ τῆς οἰκυμένης δασμοὶ πεμπόμενοι τῷ Θεῷ τὸς δὲ τὶ ἄνω περιβόλους καὶ τὸ κάτω ἱερὸν ἀμφιδεήμαιλο. De Bello Jud. l. vi. c. 14. p. 916. A. B.

(a) Antiq. l. xv. c. 14. p. 543. (b) Antiq. l. xx. c. 8. p. 699.

to thee, Ye muſt be born again; (*becauſe this Birth is not diſcernible by the Eye of Senſe, nor do Men fully know the manner how this new Birth is wrought within them by the Spirit; for thus it is in other Matters: as for Example*)

e 8. The [e] Wind bloweth where it liſteth, (*as the Vapours move it*) and thou heareſt the Sound thereof, (*and by that diſcerneſt the thing it ſelf*) but (*yet thou*) canſt not tell whence it cometh, and whither it goeth, (*though it came certainly from one place, and goeth certainly to another*;) ſo is (*it with*) every one that is born of the Spirit; (*the Effects, produced in him by the Holy Spirit, plainly ſhew a great Change in him, and he himſelf perceives it; but the Operations of the Spirit, producing this Change, are not perceptible to others, nor is the renewed Perſon always able to perceive, and to diſtinguiſh them from the inward Workings of his own Mind.*)

9. Nicodemus anſwered, and ſaid to him, (*I apprehend not:*) How can theſe Things be?

10. Jeſus anſwered, and ſaid to him, Art
f thou [f] a Maſter (διδάσκαλος, *a Teacher*) of Iſrael, (*one of thoſe, who ſay of their baptized Proſelytes, they are as new born Babes, and of Wiſdom, that it comes from above*) and (*yet*) knoweſt not theſe things?

11. Verily, verily I ſay to thee, We ſpeak that we do know, and teſtify that we have ſeen: (*that is, I deliver to you what I know certainly to be true*) and ye receive not our Witneſs (*i. e. you do not believe and own that Truth which, by my Miracles, is confirmed.*)

12. If I have told you (*of*) earthly things, (*or that which may be repreſented to you by Similitudes taken from earthly things, or things done by you here on Earth*) and ye believe (*them*) not: How ſhall ye believe, if (*when*) I tell you of heavenly Things; (*i. e. of things, which cannot be thus repreſented, viz. of my Deſcent from Heaven, and Abode ſtill there?*).

13. And (*yet no other Perſon can acquaint*
g *you with theſe heavenly Things, for*) [g] no Man hath aſcended up to Heaven (*to learn them there, ſee* Note *on* Rom. x. 6.) but he that came down from Heaven, even the Son of Man, who (*according to his Divine Nature*) is in Heaven (*while ye ſee him here on Earth.*)

14. And (*yet as great as this Son of Man is, he muſt die for the Sins of Men; for*) as Moſes lifted up the Serpent in the Wilderneſs, (*that they, who were bitten by poiſonous Serpents, and ſo would otherwiſe have died, looking up to it, might live,* Numb. xxi. 8, 9.)
h even ſo muſt the Son of Man be [h] lifted up (*upon the Croſs.*)

15. That whoſoever believeth in him ſhould not periſh (*by that Death, which the Temptation of the old Serpent brought upon all the Sons of Adam:*) but (*being delivered from it by the Death of this Son of Man, who is the Antitype of that brazen Serpent, might*) have eternal Life.

16. (*Nor is it to be wondered, that God ſhould thus ſuffer his only begotten Son to die, this being only the Effect of his great Love to Mankind;*)
i for [i] God ſo loved the World, that he gave (*up*) his only begotten Son (*to Death for us all*, Rom. viii. 32.) that whoſoever believeth in him ſhould not periſh, (*by lying ſtill under the Power of Death*) but (*by riſing from it*, John v. 28, 29. *ſhould*) have everlaſting Life.

17. For (*ſurely*) God (*acting thus in purſuance of his great Love to the World*) ſent not his Son into the World, to condemn the World, but that the [k] World through him k might be ſaved (*by Faith in him.*

18. *And therefore*) he that (*having heard his Doctrine, and ſeen the Miracles by which it is confirmed*) believeth in him, is not condemned, (*there being no Condemnation to them, which are in Chriſt Jeſus,* Rom. viii. 1.) but he that (*after the Knowledge of this ſalutary Doctrine*) believeth not, is condemned already; becauſe he (*after ſuch Conviction*) hath not believed in the Name of the only begotten Son of God.

19. And this is (*the ground of*) the Condemnation (*of ſuch a Man*) that (*he continues in his Infidelity, not for want of Light, but from a Love to his Sins; for*) Light is come into the World, and (*theſe*) Men (*have*) loved (*to continue in*) Darkneſs [l] rather than (*to* l *embrace the*) Light; becauſe their Deeds were evil.

20. (*And this is the proper Effect of a prevailing Love to Sin*) for every one that doth evil (*naturally*) hateth the Light, neither cometh to the Light, leſt (*the evil of*) his Deeds ſhould be (*diſcovered, and*) reproved (*by it.*)

21. But he that doth (*ſincerely love*) the Truth, cometh to the Light, that (*by it*) his Deeds may be manifeſted (*both to himſelf and others*) that they are wrought in (*the Fear, and according to the Will of*) God.

22. After theſe things came Jeſus and his Diſciples into the Land of Judea, and there he tarried with them, and (*by them*)
[m] baptized, (Chap. iv. 2. *to prepare the Jews* m *by the Baptiſm of Repentance, as* John *did, for the Reception of the Meſſiah; ſee the* Note *on this Verſe.*)

23. And John alſo was baptizing in Ænon, near to Salem, (*the place being convenient for that purpoſe;*) [n] becauſe there was much n Water there: and they (*the People*) came (*to him*) and were baptized (*of him there.*)

24. For John was not yet caſt into Priſon (*by Herod.*)

25. Then there aroſe a Queſtion (*or Diſpute*) betwixt ſome of John's Diſciples and the Jews, about purifying, (*it being without Example to baptize a* Jew; *and they being ſtyled* δῶλοι Θεῦ καθαροὶ, the pure Servants of God, *Neh.* ii. 20. *and thought to be born in Holineſs, the Phariſees might aſk what need there was of any Baptiſm to purify them; and if* John's *Baptiſm was ſufficient for this End, why did Chriſt ſet up another after it, which ſeemed to argue him greater than* John, *and and that his Baptiſm muſt confer ſome higher degree of Purity.*

26. And (*upon this*) they came unto John (*for ſatisfaction in this matter*) and (*by way of Complaint*) ſaid to him, Rabbi, he that was with thee beyond Jordan, (*to be baptized of thee*) to whom thou bareſt Witneſs, Behold, the

the same baptizeth, (*i. e. he takes upon him thy Office, as if thy Baptism were imperfect*) and all Men come to him; (*i. e. the Concourse to him is so great, that we fear thy Baptism will be neglected.*)

o 27. John answered, and said, ° A Man can receive nothing (*of Power or Authority*) except it be given him from Heaven:

28. Ye yourselves (*can*) bear me witness, that I said, I am not the Christ, but (*only*) that I am sent before him (*to prepare his way; seeing then God hath only made me his Fore-runner, I must not pretend to an Equality with him, whose Fore-runner and Servant I am.*)

29. He that hath the Bride is the Bridegroom; but the Friend of the Bridegroom, which standeth and heareth him, (Gr. *standing and hearing him caress, and express his Affection to his Spouse*) rejoiceth greatly, because of the Bridegroom's Voice; (Christ *is this Bridegroom, and the* Church *is his Bride, I only am the Bridegroom's Friend:*) this my Joy therefore is fulfilled, (*by hearing that he is thus graciously speaking to his Church, and calling her, by this and other Methods, to fit herself for his Embraces.*)

30. He must increase (*in his Glory, and the Extent of his Government*, Luke i. 32, 33.) but I (*his Fore-runner, whose Office ceaseth, when he comes and manifests himself to the World*) must decrease.

31. (*And it is reasonable to own him superior to me, and all the other Prophets, which ever came into the World, even than* Moses *himself; for*) He that cometh from above (*not only by his Mission from God, as I, and they did; but by his Original*, ver. 13.) is above all (*that are descended of earthly Parents only, and*) he p that is (*thus*) ᵖ of the Earth, is earthly, (*as to his rise*) and speaketh of the Earth (*i. e. things, which, comparatively, are earthly,* Moses *of carnal Ordinances,* I *of Water-Baptism, the* Prophets *of Obedience to the Law of* Moses; *but*) he that came from Heaven (*to reveal the Will of God to Man*) is above all, (*not only in the Excellency of his Person, but in the spiritual and heavenly Nature of his Doctrines and Promises.*)

32. ᵠ And what he hath seen (*by the irra-* q
diation) and heard (*by the immediate Dictate of the* Holy Ghost *dwelling in him*) that he testifies (*to the World;*) and (*yet*) no Man receiveth his Testimony, (*i. e. they who receive it, compared with them that do not, are as none.*)

33. He that hath received his Testimony, hath set to his Seal, (*i. e. declared his Assurance*) that God is true (*both in his Promises concerning the* Messiah, *and in his Testimonies that he hath given to him, that this is his beloved Son; it being as impossible, that he who is sent with such heavenly Doctrine, confirmed by so great Testimonies from Heaven, should be a Deceiver, as that God himself should lye.*)

34. For he whom God hath sent, (*so as* r
no other Prophet was sent) ʳ speaketh the words of God, (*so as no other Prophet did;*) for God giveth not the Spirit by measure (*or in a limited manner*) to him, (*as he did to them, so as to come to them only at such times, and to impart such a particular Revelation*; for in him were all the hidden Treasures of Wisdom and Knowledge, *Col.* ii. 3.

35. *And*) the Father loveth the Son, and hath given all things into his Hand; (*the entire Knowledge and Revelation of his Will, and the Power to give eternal Life to those that believe and obey it*, John xvii. 2. *and to condemn everlastingly those that obey not his Gospel*, 2 Thess. i. 7, 8.

36. *And therefore*) he that believeth on the Son (*may be sure he*) hath (*a present Right to, and shall hereafter receive*) everlasting Life; and (*but*) he that believeth not the Son, (*but rejecteth his Authority and Doctrine*) shall not see (*i. e. enjoy this*) Life; but the Wrath of God abideth on him (*for ever.*)

Annotations on Chap. III.

a Ver. 2. Οἴδαμεν, *We know that thou art a Teacher come from God.*] This could not be said of his Brethren, the *Pharisees* and Rulers of the Sanhedrim; for *none of the Pharisees or of the Rulers believed on him*, Chap. vii. 48. οἴδαμεν therefore here may relate chiefly to *Nicodemus*, and only signify, *I know*, as it often doth: See Note on Chap. xxi. 24. or else may signify, it is, or may be known; as when the blind Man saith, *we know, God heareth not Sinners*, Chap. ix. 31. See *Matth.* xxvi. 2. *Luke* xx. 21. *Rom.* ii. 2. —iii. 19.—vii. 14. 1 *Cor.* viii. 4. 1 *Tim.* i. 8.

b Ver. 3. Ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν, *If a Man be not born again, he cannot see the Kingdom of God.*] It is here needless to enquire, whether the word ἄνωθεν should be rendered *from above*, or *again*, as our Translation doth, and as *Nicodemus* understood Christ's Words, since every one who is born again, is also born from above, *James* iii. 17. as being born of that Spirit, which cometh from above.

Note also, that, to *see the Kingdom of God* here, and to enter into it, *ver.* 5. is the same thing, and both these Phrases signify, to be a real Member of that Kingdom, and to enjoy the Blessings belonging to them who are so; thus *to see good*, Eccles. vi. 6. *to see good days*, Psal. xxxiv. 12. and *to see Life*, ver. 36. is to enjoy them; and *to see God*, Job xix. 26. Matth. v. 8. and *to see the Lord*, Heb. xii. 14. is to enjoy him.

Note, 3*dly*, that Christ seems to speak this not primarily of that heavenly Kingdom, into which the Blessed shall enter at the Day of Judgment; but of that spiritual Kingdom, which was to be erected by the *Messiah*, and into which Men entered by Baptism: whence it must follow, that no Man is indeed a Member of Christ's Kingdom, who is not truly regenerate. *If you continue in my Word*, saith Christ, *then are ye my Disciples indeed*, John viii. 31. and *if any Man hath not the Spirit of Christ, he is none of his*, Rom. viii. 9.

Note, *laſtly*, that this ſeems to be directed againſt the falſe and pernicious Conceptions of the *Jewiſh* Doctors, the Scribes and Phariſees, who thought they had a Title to the Kingdom of God, and the Bleſſings of it, as being the *Seed of Abraham according to the Fleſh*; and promiſed to all *Iſraelites*, on that account, a Portion in the World to come; declaring, ſaith (a) *Juſtin Martyr*, that *to all that were of the Seed of* Abraham, *though they were Sinners, and diſobedient to God's Laws, ſhould be given an eternal Kingdom.*

c Ver. 5. Ἐὰν μὴ γεννηθῇ ἐξ ὕδατος, *If a Man be not born of Water.*] That our Lord here ſpeaks of baptiſmal Regeneration, the whole *Chriſtian* Church from the beginning hath always taught, and that with very good Reaſon; for,

1*ſt*, Though Water is ſometimes put to ſignify, or repreſent the purifying Operations of the Holy Spirit; yet to be born of Water is a Phraſe never uſed in Scripture, for being born of the Spirit; but very properly is it uſed of that Baptiſm, which is the Laver of Regeneration, *Tit.* iii, 5. and was by all the Ancients ſtyled παλιγγενησία, or *Regeneration.* See Note on 1 *Cor.* vii. 14.

2*dly*, To be *baptized with the Holy Ghoſt and with Fire*, Matth. iii. 11. Luke iii. 16. is to be baptized with the Holy Ghoſt deſcending on the Apoſtles in the Symbol of Fire, as the Event declared, the Holy Ghoſt falling upon them *in the ſhape of cloven Tongues like as of Fire*, Acts ii. 2, 3. and therefore, in like manner, to be baptized *with Water and the Holy Ghoſt*, moſt likely ſignifies to be baptized with the Holy Ghoſt, and with the Symbol of Water.

3*dly*, The Queſtion betwixt Chriſt and *Nicodemus* was about that, which was requiſite to fit a Man to enter into the Kingdom, that is, the Church of God, and to make him Partaker of the Bleſſings of the Goſpel. Now it is certain, that Baptiſm by Water is by our Lord declared to be the ordinary Means of entering into his Kingdom; for he ſaith, *Mark* xvi. 16. *he that believeth, and is baptized, ſhall be ſaved*; or of becoming one of Chriſt's Diſciples; for he not only made Diſciples by Baptiſm, *John* iv. 1. but gave Commiſſion to his *Apoſtles, to make Diſciples in all Nations by baptizing them*, Matth. xxviii. 19. and therefore muſt here ſpeak of that: hence, even when the Holy Ghoſt was actually fallen upon *Cornelius* and his Friends, St. *Peter* commands them *to be baptized in the Name of the Lord Jeſus, i. e.* to be admitted to be Chriſt's Diſciples by that Rite, and looks upon it as a neceſſary Conſequent of that higher Baptiſm, *Acts* x. 47, 48. Chriſt therefore here declares it to be a Rite, neceſſary for the Entrance of adult Perſons into his Kingdom; and it ſeems highly reaſonable to eſteem ſo of it; for what Salvation can be expected by them, who, after he hath told them they muſt be baptized with Water, that they may enter into his Kingdom, do, by refuſing that Sacrament, too plainly ſhew, that they refuſe that way of entering into his Kingdom, and becoming his Diſciples, which he had appointed for that End? But then here,

1*ſt*, Infants muſt be excepted from this Neceſſity, as being incapable of knowing, and therefore of tranſgreſſing this Command; they therefore ſhall not ſuffer in their eternal Intereſts for the Miſtake or Neglect of any of their Parents.

2*dly*, They alſo are to be excepted, who want that Baptiſm they deſire, not out of Contempt, but of Neceſſity, as dying before they can procure it; thus, though the Infant, who died before the eighth Day, died without the Sign of the Covenant, the *Jews* never thought fit to circumciſe them before that Day; and, ſince it is not the Waſhing of the Body, but the *Stipulation of a good Conſcience* that renders *Baptiſm* ſaving, 1 *Pet.* iii. 21. it cannot be purely the Want, but the Contempt of that, which muſt condemn us: And,

3*dly*, Whatever Ignorance of the Precept, or Miſtake about the Nature of it, renders not Men incapable of Baptiſm by the Holy Ghoſt, can never render them incapable of the Salvation promiſed to the Baptized.

Ver. 6. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σάρξ ἐστι, *That which is born of the Fleſh, is Fleſh.*] *(only)* our Parents being only the *Fathers* of the Fleſh, *Heb.* xii. 9. Whence it is that it cannot be ſufficient to entitle Infants to the Bleſſings of this Kingdom without Baptiſm, that they are born of *Chriſtian* Parents according to the Fleſh, but that ſome Operation of the Spirit is neceſſary to fit them for the Kingdom of Heaven. Hence ſome infer, that Man, in his natural Eſtate, can do nothing but what is carnal, and therefore ſinful, and only can begin to do what is truly good when he is born again of the Spirit: Whereas,

1*ſt*, This Expoſition renders it impoſſible for a Man to do any thing towards his own Converſion; and ſo renders all God's Commands and Exhortations to the Wicked, to turn themſelves from their Iniquity, all his Promiſes of Pardon to them that do ſo, and all his Threats of Death, if they neglect to do ſo, and all his Complaints againſt them, that they would not do ſo, vain and abſurd: And, as *Cyril* of *Alexandria* ſaith, ῥαψῳδημα κενὸν, *a vain Rhapſody*, they being then only Commands and Exhortations to others, to perform that, which, if it ever be done, he muſt do himſelf.

2*dly*, This Expoſition makes the Word *Fleſh, and fleſhly Birth*, to ſignify one corrupted by his fleſhly Appetite, and ſo led, and governed by the Motions of the Fleſh; whereas (*) *Tolet* well obſerves, that to be born

(a) Ὑπολαμβάνουσιν ὅτι πάντως τοῖς ἀπὸ τῆς σπορᾶς τῆς καλὰ σάρκα τοῦ Ἀβραὰμ ὄντι, κἂν ἁμαρτωλοί εἰσι, καὶ ἄπιστοι, καὶ ἀπιθεῖς πρὸς τὸν Θεὸν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται. Dial. cum Tryph. p. 369. C.

(*) Multum à vero ſenſu loci hujus aberrant, qui Carnem hoc loco exponunt de Peccato, cum nihil hic de peccato agatur, & quamvis nullum eſſet peccatum, verum eſſet, *quod natum eſt ex carne, caro eſt.*

born of the Fleſh here only ſignifies that natural Generation, by which a Man is born into the World of the Will of the Fleſh, this being the only Birth *Nicodemus* ſpake of, as of a thing incredible; becauſe then a Man muſt enter twice into his Mother's Womb. This therefore is the plain Meaning of our Lord, that, beſides that natural Birth, by which we receive only our Fleſh and Body from our Parents, there is need of a ſpiritual Birth to fit us for the Kingdom of God; but he ſaith nothing of any neceſſity lying upon us, till we are thus born again, to do only evil, or of our Incapacity to do any thing, which may contribute to this new Birth.

e Ver. 8. Τὸ πνεῦμα, *The Wind bloweth where it liſteth.*] They who would ſay, that the Word πνεῦμα ſignifies here, not the Wind, but the Holy Spirit, 1*ſt*, deſtroy the Compariſon intimated in the Word οὕτως, *ſo*; and, 2*dly*, They make Chriſt ſay, that *Nicodemus* heard the Voice of the Spirit, which is not very probable.

f Ver. 10. *Art thou* ὁ διδάσκαλος, *a Maſter, or Teacher in Iſrael?*] Theſe being received Maxims among the *Jews*, that *Wiſdom is given from above*, Targ. in Eccleſ. vii. 7. and that *when a Man is a Proſelyte, he is reputed as an Infant new born*, Selden, De Jure Natural. l. ii. c. 4. our *Saviour* might well admire, that a Teacher of *Iſrael* ſhould have no Notion of a new Birth by Water, or a Birth from above.

g Ver. 13. *And no Man hath aſcended into Heaven, but he that came down from Heaven, even the Son of Man,* ὁ ὢν ἐν τῷ οὐρανῷ, *who is in Heaven.*] The *Jews* ſay, for the Honour of their *Prophet Moſes*, that he aſcended לשמי מרומא, *into the high Heavens*, Targ. in Cant I. 5, 11, 12. That this was not true of *Moſes*, theſe Words of Chriſt ſhew, and the Hiſtory of *Moſes*, which ſaith, he only aſcended to Mount *Sinai*; but of Chriſt, who, in the Beginning, was with the Father, *Chap.* i. 1. and who *came down from Heaven* to do, and to declare his Father's Will, *Chap.* iii. 35. this is moſt true; but then he is ſaid, as to his Divine Nature, to deſcend from Heaven, not by a local Deſcent, or by quitting Heaven, but only by a Manifeſtation of himſelf on Earth; in which Senſe God himſelf is ſaid, in the Old Teſtament, to *deſcend* to ſee the Tower of *Babel*, Gen. xi. 5. and to *confound* the Lips of them that built it, *ver.* 7. and to *ſee the Iniquity of Sodom*, Gen. xviii. 21. and to deliver his People from the Hand of the *Egyptians*, Exod. iii. 8. and to give them the Law, *Exod.* xix. 18. And thus, ſaith St. *Auſtin*, he is ſaid to deſcend, not when he from Heaven obſerves what is done on Earth, for that is metaphorically *to look down from Heaven*; but when he doth ſomething upon Earth, beyond the uſual Courſe of Nature, which therefore ſeemeth to require his more than ordinary Preſence there; and then he is uſually ſaid to appear, either attended by his Holy Angels, or in a Flame or Cloud of Glory, the Symbol of his Majeſtick Preſence. Note,

2*dly*, That thoſe things are frequently aſcribed, by this Evangeliſt, to Chriſt, which neither do, nor can agree, and which elſewhere are not aſcribed, to any Creature, *viz.* that he is he, *who, in the beginning, was with God*, Chap. i. 1. ὁ ὢν, *that is in the Boſom of the Father*, ver. 18. ὁ ὢν σὺν τῷ Θεῷ, *that is with God*, Chap. vi. 46. and here, *who is in Heaven.* Now this never was, nor could be ſaid of a mere Creature; for, as *Wolfzogenius* confeſſeth, no Creature can be in Heaven and on the Earth at the ſame time. The Gloſs of *Grotius* here is this, ſingulari Dei dono nobis conceſſus eſt, *he is given to us by the ſpecial Gift of God*; but this anſwers not the Fulneſs of the Phraſe, *He came from Heaven*; for all the *Prophets* were ſent to the *Jews*, and the *Apoſtles* both to *Jews* and *Gentiles*, by the eſpecial Gift and Kindneſs of God, and yet none of them are ſaid to *come down from Heaven*; Chriſt is ſtyled the Lord from Heaven, 1 *Cor.* xv. 47. as coming down from thence to judge the World, 1 *Theſſ.* iv. 16. the new *Jeruſalem* is ſaid to come down from Heaven, *Rev.* iii. 12. — xxi. 2, 10. becauſe it was repreſented ſo in a Viſion to St. *John*; the Baptiſm of *John* is ſaid to be from Heaven; but neither he, nor his Doctrine, to deſcend from Heaven. See the Note on *John* vi. 32. In vain do ſome *Socinians* produce, as parallel Expreſſions, thoſe Words of St. *Paul: He hath ſeated us in the heavenly Places in Chriſt Jeſus*, Eph. ii. 6. and our *City is in Heaven*, Philip. iii. 20. For the laſt only ſignifies, that Heaven is the Place where we are to dwell for ever; the firſt, that Chriſt hath exalted the human Nature thither. Their Strength conſiſts in their ſecond Anſwer, *viz.* that ὁ ὢν is to be rendered, *who was with God*, and who *was in Heaven*; and this, ſay they, is here apparent, becauſe Chriſt ſpeaks of himſelf, as *the Son of Man*, both here and *Chap.* vi. 62. To which it might be anſwered, that Chriſt, in theſe Places, ſaith, *the Son of Man is in Heaven*, as St. *Peter* ſaith, *the Prince of Life was crucified*, Acts iii. 15. St. *Paul, that the Lord of Glory ſuffered*, 1 Cor. ii. 8. and that *God purchaſed a Church with his own Blood*, Acts xx. 28. *viz.* the Son of Man is in Heaven, not as the Son of Man, but as the Son of God. But that which fundamentally deſtroys this Anſwer, is this Conſideration, that it is not true, that Chriſt, as to his human Nature, *in the Beginning, was with God*, or *was in Heaven:* Yes, ſay they, after his Baptiſm he was taken up into Heaven, there to be made acquainted with the Will of God. But,

1*ſt*, This Sophiſm is ſufficiently confuted by the profound Silence of all the Evangeliſts concerning it; for they tell us very particularly of very many things concerning Chriſt, which are comparatively of little moment, of his Circumciſion, of the Flight with him into *Egypt*, of his Stay in the Temple, of his being carried by the Tempter into a very high Mountain, and his being placed by him on a Pinnacle of the Temple; can we then reaſonably think the Wiſdom of the Holy Spirit would neglect to

record that Aſcent of Chriſt into Heaven, on which his Divine Wiſdom, and the Truth of his whole *Prophetick* Office did ſo much depend? 'Tis true, the Argument is negative; but then in Matters of great Moment to the Eſtabliſhment of our Faith, in what this our great *Prophet* taught, and to advance him above all other *Prophets*, as this Aſcent muſt be, even *Sclichtingius* allows ſuch Arguments; it being not reaſonable, ſaith he, to ſuppoſe the Wiſdom of the Holy Ghoſt, in Matters of this Nature and Importance, ſhould be wholly ſilent.

2*dly*, To what End ſhould our *Saviour* be thus ſnatched up into Heaven, or what Neceſſity was there of it? Could not the *Father* declare his Will to him, as to other *Prophets*, while he was on Earth? Sure an Almighty and All-preſent God could as well do this out of Heaven, as in it: Or was it, becauſe he would not do this to him upon Earth? This cannot truly be affirmed, ſeeing Chriſt was anointed, and filled with that Spirit, by which he performed his *Prophetick* Office, not in Heaven, but on Earth: There was it that *the Spirit deſcended on him as a Dove*, Matth. iii. 16. and by virtue of this Spirit, he received at *Jordan*, *he taught in the Synagogues, and was glorified of all*, Luke iv. 14, 15. By this Spirit he was *ſanctified* for his Office, and *ſent into the World*, John x. 36. By this Unction the *Father* ſent him to preach *Remiſſion of Sins, and the acceptable Year of the Lord*, Luke iv. 18, 19. On this account he ſpake the Words of God, *becauſe the Father had given him the Spirit, not by meaſure*, here, *ver.* 34. Whence it appears that Chriſt was fitted for this *Prophetick* Office by that Spirit he received on Earth. Well then, either our Lord was taken up into Heaven to be thus inſtructed, before this Unction he received on Earth, or afterwards; if before, this Unction of the Spirit muſt be needleſs, unleſs God did his Work imperfectly in Heaven, and gave him there no full and perfect Knowledge of his Will; if after this Unction, this Aſcent was needleſs, he being by it filled with the Spirit of Wiſdom, Counſel, and Power above meaſure. What therefore could be wanting to him, who, from this Spirit, had received all the Treaſures of Wiſdom and Power to perform the greateſt Miracles for the Diſcharge of his *Prophetick* Function? See *Placæus*, *Diſp. prima & ſecunda*, and Note on *John* vi. 61.

h Ver. 14. Οὕτως ὑψωθῆναι δεῖ τὸν τὸν ἀνθρώπον, *&c. So muſt the Son of Man be liſted up, that all that believe in him may have eternal Life.*] He ſaith not here, as the *Socinians*, that the Death of Chriſt was neceſſary for the Confirmation of the Goſpel; but, with the *Fathers*, that it was neceſſary to procure to us Life eternal, by removing that Death which Sin had brought upon us: Note alſo, that as ὑψωθῆναι here, and *Chap.* viii. 28, xii. 32. is to be lifted up upon the Croſs; ſo *Rabbi Solomon*, interprets the *Pole* on which the *Serpent* was lifted up, *a Fork*; and (b) *Juſtin Martyr*, (c) *Tertullian*, and (d) *Barnabas* ſay, This was a Figure of the *Croſs*, and that it was a *Symbol* of *Salvation*; he that turned to it being preſerved from Death, not by what he ſaw, but by the *Saviour* of all Men.

Ver. 16. *God ſo loved the World*, &c.] Two i things in Scripture are noted as Indications of God's eſpecial Love to Man: 1*ſt*, That he ſent his *Son* into the World to die for him. 2*dly*, That he, who was thus ſent, was τὸν ἴδιον καὶ μονογενῆ, *his proper and only Son*, Rom. viii. 32. 1 John iv. 9. 10.

Object. *Woltzogenius* here ſaith, 1*ſt*, That this Son of God could not be God, ſince then he muſt be his own Son.

Anſw. It only follows hence, that he could not be *God the Father*; but yet he might be God of God by the Union of the Λόγος, or the Divine Nature to his human Nature.

Object. But then, ſaith he, God muſt have ſuffered.

Anſw. It follows only hence, That he who ſuffered was God, but not that he ſuffered as God; and this thoſe ancient *Fathers* well underſtood, who read *Heb.* ii. 9. That Chriſt ſuffered, χωρὶς Θεοῦ, *his Divinity ſuffering nothing.*

Object. Hence he objects againſt Chriſt's Satisfaction thus; ſeeing God ſhewed the higheſt Love to Men in ſending thus his Son to die for them, he could not then be angry with them; and therefore could require no Atonement to be made to him for them; Chriſt therefore could not die to reconcile this kind and loving God to the World.

Anſw. To this I anſwer, that we are taught by plain Examples of holy Scripture, that Love or Benevolence in God towards the Sinner, is well conſiſtent with his Diſpleaſure againſt him for his Sin; as in the caſe of *Job*'s three Friends; *For the Lord ſaid to Eliphaz the Temanite, My Anger is kindled againſt thee, and thy two Friends, becauſe ye have not ſpoken of me the Things which are right*, Job. xlii. 7. in which Words there is a Declaration of God's Anger againſt them for their Sin, exactly parallel to that of God ſuppoſed by us in this Caſe; and yet we find a like Expreſſion of his Love in the enſuing Words, *Therefore take to you now ſeven Bullocks and ſeven Rams, and go to my Servant Job, and offer up for your ſelves a burnt Offering, for him will I accept, leſt I deal with you after your Folly.* God's Love is viſible in directing them to that Sacrifice, which would obtain his Favour, but it was only after the Oblation offered, and the Prayer of *Job*, that ἔλυσε τὴν ἁμαρτίαν αὐτοῖς, *he forgave their Sins.* Again, Did not God ſhew his kindneſs to his People *Iſrael*, in admitting a Beaſt

(b) Τύπος σαυρῦ. Apol. ii. p. 91.
(c) Figuram deſignâſſe Dominicæ Crucis. Tertul. de Idol. c. 5.
(d) Barn. i. 12. Σύμβολον ἔχοντες σωτηρίας —— ὁ γὰρ ἐπιστρεφεὶς εἰ διὰ τὸν θεωρέμενον ἐσώζετο, ἀλλὰ διὰ παῖδων σωτῆρα. Juſt. Dial. p. 3. 21, 322.

Beaſt to ſuffer in their ſtead, and appointing his Blood to make atonement for them; and yet did not he himſelf require this atonement to be made, that ſo their Sins might be forgiven? Did not he appoint this Blood to be offered to him as a Propitiation for their Sins? And did not then the Victim die? And was not his Blood offered ro reconcile this loving God to Sinners? And is it not hence evident, that God's Love to Sinners is well conſiſtent with his Diſpleaſure againſt them for their Sins?

k Ver. 17. *For God ſent not his Son — to condemn the World, but that* ὁ κόσμος *the World by him might be ſaved.*] The *Jews* imagined, that God firſt made the World only for their ſakes, 2 *Eſd.* vi. 55, 56, 59. and alſo, that the Redemption of it was only deſigned for their good, and that their *Meſſiah* would come to ſubdue and condemn the Nations, whom he hated. Chriſt, on the contrary, here declares, that God was ſo far from hating or condemning them, that he ſent the *Meſſiah* into the World to ſave them, and conſequently to die for them.

Vain here is their Imagination, who by the World, underſtand only the Elect out of the World; for then Chriſt here muſt only ſay, that he was ſent, that the Elect, who believed in him ſhould not periſh; as if any, who were abſolutely elected to Salvation by Faith in him, could either periſh, or not believe. No, 'tis apparent from theſe Words, that of this World, thus beloved by God, ſome would not believe, and ſo would periſh. And this is more apparent from the Words immediately following, in which the World, which he was ſent to ſave, is divided into Believers and Unbelievers, and into thoſe that will be ſaved and condemned; for thus they run, *He* (of this World) *who believeth in him is not condemned; but he that believeth not is now condemned*; which muſt be falſe, if you reſtrain this World to ſuch Elect as cannot periſh, and cannot but believe to Life eternal. And, laſtly, he that believeth not, ſaith Chriſt, ſhall therefore be condemned, *becauſe he believeth not in the Name of the only Son of God.* Now, is it not abſurd to ſay, Men ſhall eternally be condemned for not believing in him, who died not for them, and was not ſent for their Salvation? Since then Chriſt frequently declares, that all to whom the Goſpel is propounded, ſhall be condemned, if, and becauſe they believe not in him, *John* iii. 18. — i. 47. 'tis certain that he died for the Salvation of them alſo.

l Ver. 19. *And Men have loved Darkneſs more than Light,* μᾶλλον σκότος ἢ τὸ φῶς.] Here the Criticks note, that μᾶλλον ἤ is not a comparative, as if the Workers of Iniquity did, in ſome Meaſure, love the Light; for, *ver.* 20. they are ſaid to hate it; but, as in other places, is a Negative: So Chap. xii. 43. *They loved the Praiſe of Men,* μᾶλλον ἤπερ, *more than the Praiſe of God, i. e.* and not the Praiſe of God. So 1 *Tim.* i. 4. 2 *Tim.* iii. 4. *Heb.* xi. 25, in which Places μᾶλλον ἤ may be rendered as here, *and not Light*; and this they did not only in thoſe times of Ignorance, at which God winked, *Acts* 17. 30. but after the clear Light had ſhined upon them; by which it appeared, that the Deeds of Darkneſs were ſo pleaſing to them, that, when they were diſcovered to them ſo to be, they ſtill bore that Affection to them, which rendered the Light diſpleaſing to them, becauſe it did reprove them: whereas they, who had Hearts diſpoſed to obey that Light, which would direct them in the way to Happineſs, came to it, that they might be the more aſſured they were doing the Works of God, *i. e.* thoſe Works, which were performed according to his Will, which tended to his Glory, and chiefly did reſpect him as the End and Object of them.

Ver 22. Καὶ ἐβάπτιζεν, *And he baptized.*] by m
his Diſciples, Chap. iv. 2. not, as moſt Interpreters conceive, into his own Name, or ſo as to exact from them a Belief, that he was the Chriſt: for this he forbids his Diſciples to divulge till he was riſen from the Dead, *Matth.* xvi. 20. — xvii. 9. He therefore only did baptize as *John* had done, into the Faith of the *Meſſiah*, which was to come, and with that Baptiſm of Repentance, which prepared the *Jews* for the Reception of his Kingdom.

Ver. 23. Ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, *Becauſe* n
there was much Water there:] In which their whole Bodies might be dipped; for in this manner only was the *Jewiſh* Baptiſm performed, by a Deſcent into the Water, *Acts* viii. 38. and an Aſcent out of it, *ver.* 39. and a Burial in it, *Rom.* vi. 3, 4. *Col.* ii. 12. Some here enquire, why Chriſt ſhould thus baptize, when *John* had not deſiſted ſo to do? But ſince both, by their Baptiſm, intended the ſame thing, I ſee no Reaſon why our Saviour might not as well baptize, as preach Repentance, *Matth.* iv. 17. whilſt the Baptiſt was doing the ſame thing.

Ver. 27. *A Man can receive nothing of him-* o
ſelf;] *i. e.* one, who, by Divine Authority, is entruſted with any Commiſſion, cannot exceed that Commiſſion; ſince therefore God hath only made me the Forerunner of the *Meſſiah*, as I have told you, *ver.* 28. I cannot pretend to be equal with him.

Ver. 31. Ὁ ὢν ἐκ τῆς γῆς, *&c. He that is of* p
the Earth is earthly.] See the Paraphraſe; and note, that ὁ ἄνωθεν πάντων is an *Epithet* proper to God alone, and yet aſcribed to Chriſt, *Rom.* ix. 5.

Ver. 32. Καὶ ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ, q
And what he hath ſeen and heard, that he teſtifies;] *i. e.* what he fully knows; for by ſeeing and hearing we come to the moſt perfect Knowledge of Things; or what he hath inwardly heard and ſeen by the Dictate and Irradiation of the Holy Spirit.

Ver. 34. *He whom God hath ſent, ſpeaketh* r
the Words of God; for God giveth not to him the Spirit by meaſure;] *i. e.* he that hath the Spirit in a limited manner, at ſuch times only, and with reſpect to ſuch particular Revelations only, may ſometimes ſpeak from his own ſelf; but he who hath the Spirit always reſiding in him, without ſtint or meaſure,

muſt always ſpeak the Word of God. To give a thing *in meaſure*, in the Scripture-Phraſe, is to do it ſparingly; as when it is ſaid, *They ſhall drink Water by meaſure*, Ezek. iv. 16. and to correct *in meaſure*, Jer. xlvi. 28.—xxx. 11. is to do it ſparingly, or in ſuch a proportion; in which ſenſe we read of the *meaſure of Faith*, Rom. xii. 3. and the *meaſure and gift of Chriſt*, Eph. iv. 7. ſo that to give the Spirit *without meaſure*, is to give him in the greateſt affluence, and without reſtraint.

CHAP. IV.

1. WHEN therefore the Lord knew, how the Phariſees had heard that Jeſus made and baptized more Diſciples than John *(the Baptiſt;)*

2. Though *(in Truth)* Jeſus himſelf baptized not, but *(only)* his Diſciples; *(ſee the Note on* Chap. iii. 22.*)*

3. He *(in proſpect of the Danger this might bring upon him from the Envy and Malice of theſe Phariſees)* left Judea, *(where the Power of the* Sanhedrim, *of which many of them were Members, prevailed)* and departed again into Galilee, *(where they had leſs Intereſt with Herod, and could leſs obſerve, or be offended with his Actions.)*

a 4. And he muſt needs go [a] through Samaria, *(that lying betwixt* Judea *and* Galilee.*)*

5. Then cometh he (Gr. *he cometh therefore)* to a City of Samaria, which is called *(by them* Sichem, *but by the* Jews, *ſee the Note)*

b [b] Sichar, near to the parcel of Ground that

c Jacob [c] gave to his Son Joſeph *(at his laſt Benediction*, Gen. xlviii. 22.*)*

6. Now Jacob's Well, *(i. e. a Well bearing his Name)* was there; Jeſus therefore be-

d ing wearied with his Journey, ſat [d] thus *(weary and thirſty as he was)* on *(or by)* the Well; and it was about the ſixth Hour, *(i. e. it was then about Noon.*

7. *Then)* There cometh a Woman of Samaria *(to that Well)* to draw Water; *(and)* Jeſus ſaith to her, Give me *(ſome Water)* to drink:

8. For his Diſciples were gone away to the City to buy Meat, *(and ſo could not draw it for him:)*

9. Then ſaith the Woman of Samaria to him, How is it that thou, being a Jew, aſkeſt Drink of me, who am a Woman of Samaria?

e *(This ſhe had Cauſe to wonder at)* [e] for the Jews have no Dealings with the Samaritans; *(they would buy of them any thing; but they would receive no Gratuity or Kindneſs from them. See the Note.)*

10. Jeſus anſwered, and ſaid to her, If

f thou kneweſt [f] the Gift of God *(i. e. what an excellent Gift the Holy Spirit is)* and who it is, who ſaith to thee, Give me to drink, *(i. e. how able he is to impart this Gift to thee)* thou wouldeſt have aſked of him, and *(then)* he would have given thee *(this)* living Water, *(which will ſpring up ſo continually in him that hath it, that he ſhall thirſt no more*, ver. 15. *See* John vii. 38, 39.*)*

11. The Woman *(thinking Chriſt only meant Spring-water, that being, in the Hebrew Idiom, Living-water*, Gen. xxvi. 19.*)* ſaith to him, Sir, thou haſt nothing to draw with, and the Well is deep; from whence then haſt thou that Living-water *(of which thou ſpeakeſt?)*

12. Art thou greater than our Father Jacob, who gave us the Well *(for we claim our Deſcent from him)* and drank thereof himſelf, and his Children, and his Cattle?

13. Jeſus anſwered, and ſaid to her, Whoſoever drinketh of this Water, ſhall *(ſoon after)* thirſt again:

14. But whoſoever drinketh of the Water that I ſhall give him, [g] ſhall never *(have* g *cauſe to)* thirſt *(more;)* but the Water, which I ſhall give him *(i. e. the Holy Spirit abiding in him)* ſhall be in him *(as)* a Well of Water, ſpringing up to everlaſting Life.

15. The Woman *(ſtill underſtanding him as groſly as ſhe did before)* ſaith to him, Sir, give me this Water, that I thirſt not *(any more)* neither *(may have farther need to)* come hither to draw *(Water.)*

16. Jeſus *(being willing to prepare her to receive his Doctrine, by convincing her, that he was a Prophet)* ſaith to her, Go, call thy Huſband, and come *(ye both)* hither.

17. The Woman anſwered, and ſaid, I have no Huſband: Jeſus ſaid to her, Thou haſt well *(i. e. truly)* ſaid, I have no Huſband;

18. For thou haſt had five Huſbands *(from whom thou haſt been divorced for thy Adulteries;)* and he whom thou now haſt *(i. e. cohabiteſt with)* [h] is not thy Huſband; *(thou living* h *with him in Fornication;)* in that *(therefore)* ſaidſt thou truly.

19. The Woman *(then)* ſaith to him, Sir, I perceive that thou *(who ſo exactly knoweſt the Secrets of my Life, and that which I thought was known to God alone)* art a Prophet.

20 [i] Our Fathers worſhipped in this i Mountain *(as we do,)* and ye *(Jews)* ſay, that in Jeruſalem is the place where Men ought to worſhip *(God; I aſk therefore thy Opinion in this Caſe?)*

21. Jeſus ſaith to her, Woman, believe me, the Hour *(ſhortly)* cometh, when ye ſhall k [k] neither in this Mountain, nor yet at Jeruſalem, worſhip the Father.

22. *(But to your Queſtion I anſwer, That)* [l] ye worſhip ye know not what; *(i. e. that* l *God, which you do not truly and ſavingly know, becauſe ye know him not according as he is revealed in his Word:)* We know what *(i. e.* τὸ θεῖον ὃ, *the Divinity, which)* we worſhip, *(ſerving him according to thoſe Laws to which he hath promiſed Salvation;)* for Salvation is of the Jews, *(and the Terms of it are to be derived from them to others.)*

23. But the Hour cometh, and now is *(inſtant)* when the true Worſhippers ſhall worſhip the Father, *(not with carnal Sacrifices as both now do,* but) in [m] Spirit *(-ual Sacrifices,* m *acceptable to God through Jeſus Chriſt*, 1 Pet. ii.

ii. 5.) and (*not in the Types and Shadows of the Law, as the* Jews *now do, nor in that erroneous manner as ye do, but*) in (*the*) Truth (*of the Goſpel*, John i. 17.) for the Father ſeeketh ſuch to worſhip him, (Gr. *ſuch Worſhippers of him: For*)

n 24 [n] God is a Spirit, and they that worſhip him (*aright*) muſt worſhip him in Spirit and in Truth; (*i. e. agreeably to his ſpiritual Nature, by giving up their Hearts and Spirit to him; and according to his Will, by ſerving him according to the Precepts of the Goſpel.*)

25. The Woman ſaith to him, I know that Meſſias cometh, who is called Chriſt, and when he is come, he will tell us all things (*that we are to believe and do.*)

26. Jeſus ſaid to her, I, that ſpeak to thee, am he, (*viz. the Meſſiah.*)

27. And upon this came his Diſciples, o and [o] marvelled that he talked with the Woman; yet no Man ſaid (*to him*) What ſeekeſt thou (*of*) or, Why talkeſt thou with her?

28. The Woman then left her water-pot (*at the Well*) and went her way into the City, and ſaith to the Men (*of the City:*)

29. Come, ſee a Man, who told me all things that ever I did: Is not this (*an Evidence that he is*) the Chriſt?

30. Then they went out of the City, and came to him.

31. In the mean while his Diſciples prayed him, ſaying, Maſter, eat.

p 32. But he ſaid to them, [p] I have Meat to eat, which ye know not of; (*i. e. ſomewhat more valuable and pleaſant to me than Meat or Drink.*)

33. Therefore ſaid the Diſciples one to another, Hath any Man brought him (*Meat*) to eat?

34. Jeſus ſaith to them, My Meat (*i. e. my Delight*) is to do the Will of him that ſent me, and to finiſh his Work.

35. Say not ye (*proverbially, as an Encouragement to the Sower*) there are yet four Months, and then cometh (*on the*) Harveſt? Behold, I ſay to you, Lift up your Eyes, and look on the Fields, for they are white already to Harveſt, (*i. e. look upon the* Samaritans *flocking to me, to hear my Doctrine, and you will ſee, that the Time of my ſpiritual Harveſt is already come.*)

36. And he that reapeth (*this ſpiritual Harveſt, by bringing Men to the Faith*) receiveth wages (*for his Labour*) and gathereth Fruit (*not to ſuſtain this mortal Life, but*) to Life eternal; that both he that ſoweth, and he that reapeth (*he that laboureth to prepare Men for, and he that brings them to the Faith*) may rejoice together (*in the Fruit of their Labours.*)

q 37. And here is that (*proverbial*) [q] Saying true, One ſoweth, and another reapeth.

38. I (*have*) ſent (*or do ſend*) you to reap that whereon you beſtowed no Labour; other Men laboured, (*the Prophets, by foretelling the Meſſiah; the Baptiſt, by calling Men to Repentance, that they might be prepared to receive him*) and ye are entered into their Labours, (*and only are to perfect what they have begun.*)

39. And many of the Samaritans of that City believed on him, for the Saying of the Woman, which teſtified, (*ſaying*) He told me all that ever I did.

40. So when the Samaritans were come to him, they beſought him, that he would tarry with them; and he [r] abode there two r days.

41. And (*in that time*) many more believed, becauſe of his own word:

42. And ſaid to the Woman, Now we believe, not becauſe of thy Saying; for we have heard him ourſelves, and know (*by the Excellency of his Doctrine, and the Holineſs and Goodneſs of his Precepts*) that this is indeed the Chriſt, the Saviour of the [s] World. s

43. Now after two Days, he departed thence, and went into Galilee, (*paſſing not by* Nazareth, *the place of his Education, but another Way.*)

44. For Jeſus himſelf teſtified, that a Prophet hath (*comparatively*) no Honour in his own Country.

45. Then when he was come to Galilee, the Galileans received him (*gladly*) having ſeen all the things which he did at Jeruſalem at the Feaſt (*of the Paſſover*;) for they alſo went to the Feaſt.

46. So Jeſus came again into Cana of Galilee, where he had made the water wine; and there was a certain Nobleman, (*a great Man of* Herod's *Court*) whoſe Son was ſick at Capernaum.

47. (*And*) when he heard that Jeſus was come out of Judea into Galilee, he went to him, and beſought him, that he would come down, and heal his Son; for he was at the point of Death.

48. Then ſaid Jeſus to him, Except ye ſee t [t] ſigns and wonders (*done before your Eyes*) ye (*Jews and Herodians*) will not believe (*on the account of the Excellence and Goodneſs of my Doctrine, as the* Samaritans *did.*)

49. The Nobleman ſaith to him, Sir, come down 'ere my Child die.

50. Jeſus ſaith to him, (*There is no Need of my going down*;) Go thy way, (*and thou ſhalt find*) thy Son liveth; and the Man believed the word, which Jeſus had ſpoken to him, and he went his way.

51. And as he was now going down (*to his Houſe*) his Servants met him, and told him, ſaying, Thy Son liveth.

52. Then enquired he of them the hour when he began to amend; and they ſaid to him, Yeſterday at the ſeventh hour the Fever left him.

53. So the Father knew, that it was at the ſame Hour, in which Jeſus ſaid to him, Thy Son liveth; and (*he*) himſelf believed, and u [u] his whole Houſe.

54. This is again the ſecond Miracle that Jeſus did, when he was come out of Judea into Galilee.

Annotations

Annotations on Chap. IV.

a Ver. 4. *HE muſt go through Samaria.*] For, ſaith (a) *Joſephus*, *the* Galileans *going up to* Jeruſalem *at the Feaſt*, *went through the Country of the* Samaritans.

b Ver. 5. *He cometh to a City of Samaria, called* Σίχαρ, *Sichar.*] 'Tis certain from the Son of *Sirach*, Chap. l. 26. and from *Joſephus*, Antiq. lib. xi. c. 8. that the Name of the City was *Sichem*. This therefore is either a corrupt Pronunciation, as Βελιὰρ for Βελιὰλ, or a Name of Reproach put upon it by the *Jews*, שכר, as if it were a City of *Drunkards*, as *Achan*; Joſh. vii. 25, is called עוכר, 1 *Chron.* ii. 7. as being a *Troubler of Iſrael*.

c Ibid. *The parcel of Ground which Jacob gave to his Son Joſeph*;] *i. e.* that piece of Ground, which he bought of *Hamor*, the *Father* of *Sichem*, Gen. xxxiii. 19. for that was near *Sichem*, ſaith the Text there: And hence this Place became not only the Inheritance of *Joſeph*, but his own Burial-place; he being buried, not in the Cave of *Machpelah*, as his Father *Jacob* was, *Gen.* l. 13. nor ſaying, *I will lie with my Father*, as *Jacob* did, *Gen.* xlvii. 30. but being buried in this Place; for the Bones of *Joſeph*, *which the Children of Iſrael brought out of Egypt*, *buried they in* (*i. e.* near to) *Sichem*, *in a Parcel of Ground*, *which Jacob bought of Hamor*, *the Father of Sichem*, *for an hundred Pieces of Silver*; *and it became the Inheritance of the Children of Joſeph*, Joſh. xxiv. 32. See *Bochart. Hieroz.* Part. I. lib. ii. c. 43. p. 435, 436.

d Ver. 6. Ἐκαθίζετο ὕτως, *He ſat thus on the Well*;] *i. e.* either weary or thirſty as he was; ſo *Acts* vii. 8. ὕτως, ſo *Abraham begat Iſaac*, *i. e.* being circumciſed, 1 *Kings* ii. 7. *Shew kindneſs to the Sons of* Berzillai, for ὕτως, *ſo they came to me*, *i. e.* with kindneſs; or, as *Chryſoſtom* and *Theophylact* have it, he ſat ἁπλῶς ὡς ἔτυχε, as he found a place: It follows, it was ὥρα ἕκτη, that is, ſaith one, ſix a Clock in the Evening; St. *John* counting by the *Roman* Hours in his Goſpel. But this Miſtake is plainly evident from *Chap.* i. 39. they abode with him that Day; for it was about the *tenth* Hour, *viz.* four in the Afternoon, not *ten* of the Night, according to the *Romiſh* Computation.

e Vet. 9. Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις, *For the Jews have no Dealing with the Samaritans.*] So in the *Jeruſalem Talmud* the *Samaritans* ſay, your *Fathers dealt with our Fathers*, *why therefore do not you ſo likewiſe with us?* Buxt. Lex. Talm. p. 1370. By the Traditions of the *Phariſees* they might buy of them; and therefore Chriſt's Diſciples do not ſcruple at this, *ver.* 8. but they were not to borrow any thing of them, or receive any kindneſs from them, or drink of their Water, or eat of their Morſels; for they bound them under an *Anathema*, not to eat of the Fruit, or Morſel of a *Cuthæan*, and held the eating of their Fleſh to be as bad as eating Swines Fleſh. *R. Eliezer* c. 38. But Chriſt, deſpiſing ſuch Traditions as had no Foundation, either in the Law of God or Equity, and tended to the impairing the Laws of common Friendſhip or Humanity, aſks Drink of this *Samaritan* Woman, and eateth with them.

f Ver. 10. *If thou hadſt known* τὴν δωρεὰν τοῦ Θεοῦ, *the Gift of God.*] By the *Gift of God*, and *living Water*, Chriſt ſeems here to underſtand the Holy Spirit, repreſented in the *Old Teſtament* by *clean Water*, Ezek. xxxvi. 25, 27. and, in the *New*, by *living Water*, John vii. 38. Rev. xxi. 6. — xxii. 1. For, (1.) Spring Water is in the *Hebrew* Idiom called living Water, in oppoſition to that which ſtagnates; for Life conſiſting in continual Motion, by reaſon of the continual Ebullition of this water, it is ſaid to live; ſee *Lev.* xiv. 5, 50. — xv. 13. *Numb.* xix. 17. Hence it is here ſaid to be water ſpringing up, *ver.* 14. And, (2.) this holy Spirit to be communicated to Believers, is ſtyled δωρεὰ τοῦ Θεοῦ, *the Gift of God*, Acts viii. 20. ἡ δωρεὰ ἐπουράνιος, *the heavenly Gift*, Heb. vi. 4. ἡ δωρεὰ *the Gift*, Acts xi. 17. See the Note on *Rom.* v. 17.

g Ver. 14. *He that drinketh of the Water that I ſhall give him*, *ſhall never thirſt*;] *i. e.* he never ſhall have need to thirſt for the Enjoyment of this Spirit, he being to abide with them for ever, who have once received him, *John* xiv. 16. if they do not expel, quench, or grieve him; or he ſhall thirſt no more, becauſe this Spirit will be in him the Earneſt of, and bring him to that happy Life, where there is no more thirſt, *Rev.* vii. 16.

h Ver. 18. *Is not thy Huſband.*] See one Reaſon in the Paraphraſe; others ſay, this is ſpoken, becauſe ſhe had divorced herſelf from her Huſbands, contrary to the Law, which permitted not Women to begin the Divorce, and ſo was really the wife of ſome former Huſband then living. So *Grotius*.

i Ver. 20. *Our Fathers worſhipped* in this *Mountain.*] We learn from *Joſephus*, (b) and from this Woman, that the *Samaritans*, when they ſaw it for their Advantage, pretended to be συγγενεῖς τῶν Ἰουδαίων, *allied to the* Jews, *to have* Jacob *for their Father*, ver. 12. ἢ ἐπὶ τοῦ Ἰωσήφου γενεαλογοῦντες αὐτοὺς ἐκλόνων Ἐφραὶμ καὶ Μανασσῆ, *and deduced their Genealogy from* Ephraim *and* Manaſſes, *the Sons of* Joſeph; they alſo contended, that Mount *Gerizim* was the moſt ancient place of Worſhip, becauſe *Abraham* built there an Altar to God, *Gen.* xii. 6, 7. and ſo did *Jacob*, Gen. xxxiii. 18. and therefore that was the Place where Sacrifices were to be offered before the Temple at *Jeruſalem* was built. But the *Jews* anſwered,

(a) Ἔθος ἦν τοῖς Γαλιλαίοις ἐν ταῖς ἑορταῖς εἰς τὴν ἱερὰν πόλιν παραγενομένοις ὁδεύειν διὰ τῆς Σαμαρέων χώρας, Antiq. lib. xx. c. 5.

(b) Antiq. Jud. l. xi. c. 8. p. 386. D.

ſwered, that the Temple was built on the Mountain of *Moriah*; in the place where *Abraham* offered up *Iſaac*, Joſeph. *Antiq. lib.* vii. *c.* 10. *p.* 254. F. and that that was the Place of Worſhip throughout all Generations, *Targum in Chron.* iii. 1. See *Maimonides de ædificio Templi, Tract.* I. *Cap.* 2. §. 2.

k Ver 21. Ὅτι ὅτε ἐν τῷ ὄρει τούτῳ, ὅτε ἐν Ἱεροσολύμοις, *Neither in this Mountain, nor yet at Jeruſalem.*] *Joſephus* ſaith the Contention betwixt the *Jews* and *Samaritans* was about the Place, to which they ought to bring thoſe Sacrifices and Oblations by which God was then chiefly worſhipped, the *Jews* declaring that it was their Temple, (c) καὶ τὰς θυσίας ἐκεῖ πέμπειν ἀξιούντων, *and requiring that the Sacrifices ſhould be brought thither*; the *Samaritans*, that they ſhould be brought to Mount *Gerizim*. This Controverſy, ſaith Chriſt, will ſhortly be decided by removing the occaſion of it, *viz.* this way of worſhipping God by Sacrifices; and by giving liberty to worſhip God with ſpiritual Sacrifices in every Place, as the Prophet *Malachi* foretold, *Chap.* i. 11.

Ver. 22. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, *Ye worſhip ye know not what, &c.*] This, many think, is ſpoken with relation to ſome falſe Objects of the Worſhip, or to ſome idolatrous way of Worſhip, which obtained among them. The *Jews* gave it out, that they worſhipped God (d) *in the Image of a Dove*; but this ſeems plainly fabulous, and invented by the *Jewiſh* Rabbins out of hatred to them. For, (1.) among the Idols, which they worſhipped, when they came from *Aſſyria* to *Samaria*, there is not the leaſt hint of any Image of a *Dove* worſhipped by them. (2.) (e) *Joſephus*, though he, in ſeveral Places, inveighs againſt them ſharply upon other accounts, doth never charge them with this Crime, which ſhews it to be a later Invention of their Rabbins: And, (3.) it is a thing wholly inconſiſtent with the Laws of *Moſes*, which they then owned; for, as all Images are forbidden by it, ſo it did require them to ſacrifice the Dove to God, and it was always judged an abſurd thing to worſhip that, which they did ſacrifice. See *Bochart. Hieroz. part.* ii. *l.* 1. *p.* 6, 8.

Others ſay, they worſhipped God only as the topical God of that Country; but though this might be true of them when they firſt came into *Samaria*, and retained their Heathen Sentiments; yet could it not be true of them after, that, rejecting all their heatheniſh Superſtitions, they had embraced that Law in which *Jehovah* is continually ſtyled *the Maker of Heaven and Earth*, and *the God of all the Earth*; and when, as (f) *Epiphanius* ſaith, *they endeavoured to renounce all Idolatry, and to own but one God.*

But whereas *Epiphanius*, and many of the *Jews*, pronounce them guilty of latent Idolatry, for worſhipping God in that Mountain where *Jacob* hid the Idols of the Nations, according to thoſe Words, *Gen.* xxxv. 4. *And they gave to Jacob all the ſtrange Gods that were in their Hands, and Jacob buried them under the Oak which was by Sichem*; it is not probable, that Chriſt ſhould accuſe them of falſe Worſhip on the account of Idols under Ground, which they knew nothing of, and which they never did intend to worſhip. Obſerve then,

1*ſt*, That the Enquiry of the Woman, and the Diſpute was, ſaith *Joſephus*, only about the Place of Worſhip; and therefore it is very probable Chriſt's Anſwer chiefly doth reſpect the Place.

2*dly*, That Chriſt, by ſaying to the *Samaritan* Woman, that ſhortly they ſhould not *worſhip the Father in that Mountain*, does tacitly own, that the *Samaritans* did worſhip the *Father*; nor doth he inſtruct her, who was the true Object of her Worſhip, but only, How ſhe was to worſhip the true God.

3*dly*, When they came firſt to *Samaria*, it is obſerved that they knew not *Miſhpat*, the manner of worſhipping the God of *Iſrael*, 2 *Kings* xvii. 26. In this, ſaith Chriſt, you are ſtill deficient, as not worſhipping the God of *Iſrael* according to his Preſcription in the Law, but according to your own Inventions. You therefore may be truly ſaid not to know him, whoſe Will you obſerve not, neither worſhipping him according to his Nature in the Spirit, nor according to that Law, which is the Rule of his Worſhip, and according to which alone you can do him acceptable Service: if then you would obtain Salvation by the Worſhip of him, you muſt do it according to the Revelations made to the *Jews*, to whom, as the Promiſe of a Saviour was given, ſo from them is Salvation to come to the World, according to the Promiſe made to their Father *Abraham*, *In thee ſhall all the Families of the Earth be bleſſed.*

Ver. 23. *Shall worſhip the Father* ἐν πνεύματι καὶ ἀληθείᾳ, *in Spirit and in Truth.*] That is, ſaith *Origen*, ἀ σαρκικαῖς θυσίαις, *not with carnal Sacrifices, but with ſpiritual Worſhip*, or with thoſe ſpiritual Sacrifices, which are acceptable to God, through Jeſus Chriſt; 1 *Pet.* ii. 5. οὐκ ἐν τύποις, *not in Types, but according to the Truth contained in them*; *for the Law was given by Moſes*; *but Grace and Truth came by Jeſus Chriſt*, John i. 17. Thus *Philo* ſaith, he brings to God, γνήσιον θεραπείαν, *the true Worſhip, who brings*, τὴν ἀληθείαν, ἀπλῆν, καὶ μόνῳ θυσίαν, *Truth, the ſimple and the only Sacrifice*; not he who uſes waſhings and purgations of Body, but defiles his Soul; or who builds and adorns Temples, and offers Hetacombs upon the Altar, ἁμαρτάνεται γὰρ ἕκαστος τῆς πρὸς εὐσέβειαν ὁδοῦ, θρησκείαν ἀντὶ ὁσιότητος ἡδυσμάτων, *for he errs from the Way of Piety, as thinking outward Worſhip is to be preferred to Holineſs.* L. quod deter. pot. p. 123. C D. Now,

m

(c) Antiq. l. xii. cap. 1.
(d) Talmud. Tr. Cholmi, c. i. F. 6.
(e) L. ii. & xi. fine. l. x. c. 1. 7. l. xiii. c. 6. l. xviii 35. l. xx. 5.
(f) Εἰς τὸ μεταβαλεῖν τῆς εἰδωλολατρίας, καὶ τὸν ἕνα Θεὸν ἐπιγνῶναι. lib. i. H. 9. §. 2.

Now, that we may thus worſhip God in Spirit, we muſt lay, as the Foundation, not only Purity of Body from all Uncleanneſs, but of the Soul alſo from all ſpiritual Defilements, all Pride and Haughtineſs of Mind, all Malice, Envy, Bitterneſs of Spirit, all impure Thoughts, and evil Concupiſcence; for theſe are ſtyled *Works of the Fleſh*, Gal. v. 19—21. Now, *they that are in the Fleſh*, ſaith the Apoſtle, *cannot pleaſe God*, Rom. viii. 8. nor can they *mind the things of the Lord*, who are not *pure in Body and in Spirit*, 1 Cor. vii. 34. 2 Cor. vii. 1. And with this the very Heathens were ſo well acquainted, that they often taught, that God was, purâ mente colendus, *to be worſhipped with a pure Mind*; this was (g) the beſt Offering we could give, and the beſt Habitation we could build him.

2*dly*, We muſt have juſt and awful thoughts of the Divine Majeſty, oft repreſenting him to our Thoughts, as a God of infinite Purity and Juſtice, as well as Power and Wiſdom, one who is always preſent with, and beholds all our ſecret Thoughts and Actions, in order to a future Recompence; for by theſe Apprehenſions fixed in our Hearts, we ſhall be naturally induced to glorify him in our Spirits, 1 *Cor.* vi. 20. having laid this Foundation, we muſt endeavour to walk humbly with God, ſubjecting ourſelves wholly to his Providence, being contented in all Conditions in which he doth think fit to place us, and ſubmitting our own Wills to his good Pleaſure, which is in Scripture ſtyled *Poverty of Spirit*, Matth. v. 4. and *the Wiſdom of the Spirit*, Rom. viii. 6.

3*dly*, We muſt endeavour to reſemble him as much as may be in Holineſs and Righteouſneſs, in Truth, in Goodneſs, and in Mercy; for even the Heathens ſay, (h) τιμήσεις τὸν Θεὸν ἄριστα, ἐὰν τῷ Θεῷ ἁγνοιαν ὁμοιώσεις, *we then worſhip God beſt, when we are moſt like to him.*

4*thly*, We muſt worſhip God from ſpiritual Principles, a ſincere Love and filial Reverence of him; and to ſpiritual Ends, that we may promote his Glory, and do what is well-pleaſing to him; and, after a ſpiritual Manner, ſerving him with the whole Heart, Soul, and Mind, and with a Fervency of Spirit.

n Ver. 24. Πνεῦμα ὁ Θεὸς, *God is a Spirit.*] The Article (ὁ) here ſhews, that God is the Subject, and the Spirit is the Predicate; and this Opinion obtained among the *Platoniſts*, who ſtyle him Νοῦς, *a Mind*; and, among the (i) *Pythagoreans*, who ſaid, ἀσωμάτους πρὸ παντὸς ἡγοῦ Θεοὺς ὑπάρχειν, *before all things you muſt hold the Gods to be incorporeal.* *Ariſtotle* alſo thought it neceſſary to aſſert, that the firſt Mover was ἀμερὲς, or *without Parts*; yea, even the *Stoicks*, ſaith (k) *Plutarch*, determined, that God was an *intelligent Spirit*, *without Form.*

Ver. 27. *They marvelled that he talked with the Woman.*] This being one of the ſix things, ſay the Rabbins, which render a Diſciple impure, *viz.* that he talks with Women, *Buxtorf. Lexic. p.* 1145. o

Ver. 32. *I have Meat to eat, &c.*] This Phraſe is uſed by the Ancients concerning things, which were done by them with (l) Pleaſure, iſtic mihi cibus eſt quod fabulare, *thou ſayeſt that which is Meat to me.* So the Servant in *Plautus*, and another in (m) *Ariſtophanes*, μάλε γε ἐποπλεύειν δοκῶ ὅταν καταράσομαι λάθρᾳ τῷ δεσπότῃ, *'tis Meat to me to curſe my Maſter ſecretly.* p

Ver. 35. *Say you not there be yet four Months of the Harveſt, &c.*] The ſenſe of theſe words ſeemeth to run thus; In your common Harveſt you uſually ſay, after your Seed is ſown, four Months hence will come the Harveſt, or the Time when you ſhall reap the Fruit of the Seed ſown; but, in this ſpiritual Harveſt, it is otherwiſe; for the Seed of the Word ſown in the Heart of the Woman of *Samaria*, in your Abſence, hath made the *Samaritans* already ripe for the Harveſt. q

Ver. 37. Ὁ λόγος, *This Saying.*] So the *Scholiaſt* in *Ariſtophanes*, καλὰ τὸ παλαιὸν λόγον, ἄλλοι μὲν σπείρουσι, ἄλλοι δ' ὦν ἀμήσουσι, *according to the old Proverb, One ſoweth, but another ſhall reap.* r

Ver. 40. *He abode there two days.*] He abode there ſo long, that he might not contemn Perſons ſo deſirous to learn of him; he ſtaid no longer, that he might not neglect the *Jews*, or ſeem to prefer the *Samaritans* before them. And he commanded his Apoſtles not to go to any City of *Samaria*, Matt. xiii. 5. becauſe the Goſpel was firſt to be preached to the *Jews*, and then to the *Samaritans*, Acts i. 8. s

Ver. 42. *The Saviour of the World.*] That is, ſaith Mr. *Cl.* of the *Jews*; *for it is not likely the* Samaritans *thought of the Salvation of the Gentiles*; but why might they not think ſo, who knew, that *in the Seed of* Abraham *were the Families of the Earth to be bleſſed?* And ſeeing the *Samaritans* were not *Jews*, had they uſed theſe words in that reſtrained Senſe, they had excluded themſelves from this Salvation. The Word doth ſometimes ſignify the Multitude, or the Publick, as when Chriſt's Brethren ſay to him, *Shew thyſelf to the World, i. e.* publickly, *John* vii. 4. and the *Phariſees*, *the World is gone after him*, John xii. 19. but never the *Jews* in oppoſition to the *Gentiles.* t

Ver. 48. *If ye ſee not Signs and Wonders ye will not believe.*] Hence ſome Interpreters conclude this Nobleman was a *Jew*; it being no Wonder, that an *Heathen* ſhould not believe without a Miracle. u

Ver. 53. *Himſelf believed and his whole Houſe*;] *i. e.* all that by Age were capable of doing ſo.

CHAP.

(g) Cultus autem Deorum eſt optimus, idemque caſtiſſimus, atque ſanctiſſimus, pleniſſimuſque pietatis, ut eos ſemper purâ, integrâ, incorruptâ & mente & voce veneremur. *Cic. de Nat. Deorum*, l. ii. p. 53. Ὡς γὰρ οἱ αὐτοὶ ἄνδρες φασὶ, ψυχῆς καθαρᾶς οἰκειότερον τόπον ἐπὶ τῆς γῆς Θεὸς οὐκ ἔχει. Hier. in Carm. Pyth. p. 15. & Seneca apud Lact. de vero cultu. l. vi. c. 25. (h) Hier. in Car. Pyth. p. 22, 25. (i) Jamb. Protrept. p. 151. (k) Phyſ. l. viii. c. 10. De Placit. Philo. l. i. c. 6. (l) Ciſtel. Act. iv Sc. ii. ver. 49. (m) Ib. Ranis.

CHAP. V.

1. AFTER this there was a (*nother*) Feaſt of the Jews, (*viz. that of the Paſſover, requiring the appearance of all the adult Males at the Temple*, Deut. xvi. 16.) and (*therefore*)
a [a] Jeſus went up to Jeruſalem.
b 2. Now [b] there is at Jeruſalem by the Sheep market (*or Gate*) a Pool, which is called in the Hebrew Tongue, Bethesda, (*the Houſe of Mercy*) having five Porches, (*in which the Sick lay to be cured; for*)

3. In theſe lay a great number of impotent Folks, (*viz.*) of blind, halt, withered (*Perſons*) waiting for the moving of the Water;
c 4. For an [c] Angel (*viſibly*) went down at a certain ſeaſon into the Pool, and troubled (*i. e. ſhook*) the Water: whoſoever then firſt, after the troubling of the Water, ſtepped in, was made whole of whatſoever Diſeaſe he had.

5. And a certain Man was there, who had (*lain under*) an Infirmity thirty and eight Years.

6. When Jeſus ſaw him lie, and knew (*by his Divine Spirit*) that he had been now a long time in that caſe, he (*looking on him as an Object worthy of Compaſſion*) ſaith to him, Wilt thou be made whole?

7. The impotent Man anſwered him, Sir, I have no Man, when the Water is troubled, to put me into the Pool; but while I am coming, another ſteppeth down before me.
d 8. Jeſus ſaith to him, [d] Riſe, take up thy Bed, and walk:

9. And immediately (*at his Word*) the Man was made whole; and (*to ſhew that he was ſo*) took up his Bed, and walked: and on the ſame day (*that he did this*) was the Sabbath.

10. The Jews therefore ſaid to him that was cured, It is the Sabbath-day, it is not lawful for thee to carry thy Bed (*on that day of Reſt.*)

11. He anſwered them, He that (*with a word*) made me whole, the ſame ſaid to me, Take up thy Bed, and walk; (*and ſurely he that could heal me with a Word, muſt be a Prophet; and therefore muſt have Authority to bid me do this.*)

12. Then aſked they him, What Man is he, that ſaid to thee, Take up thy Bed, and walk, (*that, knowing him, we may be the more able to judge of him?*)

13. And he that was healed wiſt not who he was; for Jeſus (*having done this*) had conveyed himſelf away, (*without being obſerved by him, as he might eaſily do*) a Multitude being in that Place.

14. Afterward Jeſus findeth him in the Temple (*giving thanks to God for his Cure*) and ſaid to him, Behold thou art made whole (*of a Diſtemper laid upon thee for the Puniſhment of thy Sins;*) ſin no more, leſt a worſe thing come unto thee, (*for thy Inſenſibility and Contempt of this Mercy.*)

15. The Man (*knowing now who had done this, and perhaps thinking himſelf obliged in Gratitude to own the Author of his Cure, and hoping hereby to convince them, that he was a Prophet*) departed (*from the Temple*) [e] and told the Jews (*who enquired after him that had done this*) that it was Jeſus who had made him whole. e

16. And (*but though this Cure demonſtrated that he was ſent from God, becauſe no Man could do theſe things except God were with him*, John iii. 2.—9, 30, 31, 32, 33. *yet*) therefore did the Jews perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the Sabbath-day; (*the doing any Work on the Sabbath-day being, by the Law, as they thought, a capital Crime*, Exod. xxxi, 14, 15.)

17. But Jeſus anſwered them, [f] My Father worketh hitherto, (*he from the beginning of the Creation till this preſent Time continues to give and preſerve Life, and do good on the Sabbath-day*) and I (*after his Example*) work (*that which is good and ſalutary to Mankind on that day.*) f

18. Therefore the Jews ſought the more to kill him, becauſe he not only had broken the Sabbath, but ſaid alſo, that God was [g] his Father, (*in a peculiar manner proper to him alone,* πατέρα ἴδιον ἔλεγε τὸν Θεὸν, *thereby*) making himſelf equal with God (*in Nature, as a Son to his Father.*) g

19. Then anſwered Jeſus, and ſaid to them, Verily, verily, I ſay to you, the [h] Son can do nothing of himſelf, but what he ſeeth the Father do (*ing*, Gr. *i. e. without Commiſſion from him to do it, and certain Knowledge that he doth what the Father would have done*) for whatſoever thing he doth (ποιῇ, or ποιήσῃ, *he would have done*) theſe alſo (ϰἀ, *even*) doth the Son likewiſe; (*i. e. after his Example as to the kind of them, according to his Will as to the manner of doing them; whence you may be aſſured this Action was done after his Example, and according to his Will, as to the Time, as well as to the Manner of it; and therefore cannot be worthy of Blame.*) h

20. For the Father loveth the Son, and ſheweth him (*by the Spirit with which he hath anointed him*) all things that himſelf (*his Son*) doth, and he will ſhew (*i. e. incite and enable*) him (*by the ſame Power to do*) greater Works than theſe, (*ſo*) that you may (*i. e. will*) marvel (*at them, though you will not be convinced by them.*)

21. For as the Father raiſeth up the Dead, and quickeneth them, even ſo (*ſhall ye ſee that*) the [i] Son quickeneth whom he will. i

22. (*And this Power of quickening and raiſing whom he will, the Father hath given him: becauſe he hath made him the Judge of all Men;*) for the Father judgeth no Man, [k] but hath committed all Judgment to the Son, (*who yet cannot judge them till he hath raiſed them from the Dead.*) k

23. *And this he hath done*) that all Men ſhould [l] honour the Son (*for his Power and Authority over them*) even as they honour the l

Father, (*the great Judge of all the Earth*, Gen. xviii. 25.) he that honoureth not the Son (*inveſted with this Power*) honoureth not the Father, which hath ſent (*and authorized*) him (*to exerciſe it.*

24. *And having all Judgment committed to me)* Verily, verily, I ſay to you, he that (*obediently*) heareth my Word, and believeth on him that ſent me, hath (*an Aſſurance of*) everlaſting Life, and ſhall not come into Condemnation (*for his paſt Sins*) but is paſſed from (*the*) Death (*threatened to him*) unto Life.

25. (*And that you may have reaſon to believe I can thus raiſe the Dead, ye ſhall ſee an Inſtance of it ſhortly, not only in my Reſurrection, but in the riſing of many others with me by my Power, for)* Verily, verily I ſay unto you,
m [m] The hour is coming, and now is, when the Dead ſhall hear the Voice of the Son of God, and they that hear (*it*) ſhall live.

26. For as the Father hath (*the Fountain of*) Life in himſelf, (*and ſo can impart Life*
n *to others*) ſo hath he given to the Son, [n] to have Life in himſelf.

27. And he hath given him Authority to execute Judgment alſo, (*on the Dead thus raiſed*)
o becauſe he is [o] the Son of Man, (*whom he hath appointed the Judge of the World*, Acts xvii. 31.)

28. Marvel not at this, for the Hour is coming, in the which (*not theſe few only, but*) all that are in the Grave ſhall hear his Voice,

29. And ſhall come forth, they that have done Good, to the Reſurrection of Life;
P and [p] they that have done Evil, to the Reſurrection of Damnation.

30. (*And in paſſing this Judgment of Abſolution and Condemnation upon Men)* I (*the Man Chriſt Jeſus*, Acts xvii. 31. *the Son of Man*, ver. 27.) can of my own ſelf (*my own Impulſe and Pleaſure)* do nothing, (*but*) as I hear, (*i. e. receive the Terms of Abſolution and*
q *Condemnation from my Father, ſo)* [q] I judge; and my Judgment is (*therefore*) juſt, becauſe I ſeek (*i. e. purſue)* not (*in it)* mine own Will, but the Will of the Father, which hath ſent me.

31. (*And)* If (*in aſcribing this Honour and*
r *Power to myſelf)* I (*did)* [r] bear witneſs of myſelf, (*and had no Credentials from my Father, or thoſe whom he hath ſent)* my Witneſs is not true (*for he that pretends to be ſent, or delegated from God, and hath not his Teſtimony to confirm his Miſſion, cannot be true; but this is not my Caſe, for)*

f 32. There is [f] another that beareth Witneſs of me, (*to wit, John the Baptiſt)* and I know that the Witneſs which he (*being a Prophet*) witneſſeth of me is true, (*ye alſo have heard his Teſtimony, for)*

33. Ye ſent unto John, (*Chap.* i. 22, 23.) and he bare Witneſs to the Truth, (iii. 29, 30.)

34. But (*I appeal not to his Teſtimony for my own ſake, but for yours; for)* I receive not Teſtimony from Man: but theſe things I ſay,
t that [t] ye (*believing his Teſtimony)* might be ſaved.

35. He was a burning and a ſhining Light, (*as* Elias *is by you repreſented*, Eccl. xlviii. 1. *his Word being clear and powerful)* and ye were willing for a [u] Seaſon to rejoice u
in his Light, (*owning him as a Prophet, and a juſt Man; and therefore I inſiſt upon his Teſtimony, as hoping it may have ſome Influence upon you, to work that Faith in you, by which you ſhall be ſaved*, John x. 41.)

36. But I have a greater Witneſs than that of John; for the Works which [w] the Father w
hath given me to finiſh, the ſame Works that I do (*by his Power reſiding in me)* bear witneſs of me, that the Father hath ſent me.

37. [x] And the Father himſelf, which hath x
ſent me, hath borne witneſs of me, (*by a Voice from Heaven, ſaying, This is my beloved Son; and by the Deſcent of the Holy Ghoſt upon me, in the* Shechinah, *or bright Light, which is the Symbol of his Preſence; but on this I inſiſt not, for)* ye have neither heard his Voice at any Time, nor ſeen his Shape, (Ezek. i. 28. *the likeneſs of the Glory of God.)*

38. And (*as ye have not known his Will this Way, ſo neither will ye do it by his revealed Will; for)* ye have not his Word abiding in you; for whom he hath ſent, him ye believe not, (*as his Word would induce you to do.)*

39. [y] Search the Scriptures; for in them ye y
think ye have (*the Words of)* eternal Life; and they are they which teſtify of me.

40. And (*yet)* ye will not (*by them be perſuaded to)* [z] come to me (*i. e. believe in me)* z
that ye might have (*the)* Life (*I promiſe to them that believe in me.*

41. *And yet ye have no Reaſon to diſbelieve me; for)* I receive not Honour from Men, (*I do nothing from Deſire of their Applauſe, but purely for the Honour of God, and out of Love to him, and ſo act not like a falſe, but a true Prophet.)*

42. But (*this I cannot ſay of you; for)* I know you, that you have not the Love of God in you.

43. I am come in my Father's Name, (*i. e. with his Authority and Teſtimony)* and ye receive me not, (*i. e. ye do not own me as the promiſed Meſſiah;)* another ſhall [aa] come in aa
his own Name, (*without any Evidence of Divine Authority, even Barchochebas, and)* him ye will receive (*as ſuch.*

44. *And indeed)* How [bb] can ye believe, bb
who (*ſtrive to)* receive Honour (*and Glory)* one of another, and ſeek not (*rather)* the Honour that cometh from (*the Approbation of)* God only?

45. Do not think that I will accuſe you to the Father; (*I ſhall not need to do it; for)* there is one that accuſeth you (*to him,)* even Moſes, in whom you truſt, (*that, by Obedience to his Law, you ſhall have Life*, ver. 39.)

46. For had ye believed (*the Words of)* Moſes, ye would have believed me; for [cc] he cc
wrote of me, (*ſaying, I will raiſe up a Prophet like unto thee, and I will put my Words in his Mouth*, Deut. xviii. 18.)

47. But if ye believe [dd] not his Writings, dd
(*whom you own as a great Prophet ſent from God)* how ſhall you believe my Words, (*when you have no ſuch opinion of me, or reſpect for me?)*

Annotations on Chap. V.

a Ver. 1. JESUS *went up to Jeruſalem,*] to hold Communion with the *Jewiſh* Church at the Feaſt of the Paſſover, by obſerving with them the Rites to be obſerved at the Feaſt; he therefore refuſed not Communion with a Church that had clogged theſe Feſtivals with human Traditions, though perhaps he performed only the Rites required by the Law at theſe Feſtivals. *See Dr.* Lightfoot.

b Ver. 2. Ἐϛὶ δὲ, *There is at Jeruſalem by the Sheep-gate a Pool, called in the Hebrew* Bethesda;] That is, *the Houſe of Mercy:* becauſe of the Mercy of God ſhewed there in curing their Diſeaſes. Moreover, if ἐϛὶ δὲ, *there is,* be the true Reading, as the Conſent of almoſt all the *Greek* Copies argues, it ſeems to intimate, that *Jeruſalem* and this Pool were then ſtanding when St. *John* wrote this Goſpel, and therefore that it was written, as *Theophylact*, and others, ſay, before the Deſtruction of *Jeruſalem*, and not, as the more ancient Fathers thought, long after.

c Ver. 4. *An Angel went down,* κατὰ καιρὸν, *at a certain Seaſon, and then he that firſt went down was made whole of whatſoever Diſeaſe he had.*] All the Circumſtances of this Hiſtory ſhew, that Dr. *Hammond*'s Conjecture, that this *Angel was only an Officer ſent at a certain Time to ſtir this Pool*, and that *the warm Entrails caſt into it, communicated this healing Virtue to theſe Waters*, though it ſeems to be ſupported by the Authority of St. *Chryſoſtom* and *Theophylact*, is highly improbable. For (1.) How unlikely is it that this ſhould be a natural Means of curing all ſorts of Diſeaſes without Exception, *the blind, the halt, and the withered?* ver. 3. (2.) That it ſhould only cure the Perſon that firſt ſtepped in, tho' he might be followed by others the ſame inſtant; for how ſhould the natural Virtue of this Pool, impregnated with the warm Entrails of ſo many Sacrifices, extend itſelf only to one Man? And, (3.) how unlikely is it, that it ſhould do this only at one time of the Year, *viz.* at the Feaſt of *Paſſover?* For this was done, not at ſeveral Times, but only κατὰ καιρὸν, *at a certain time*, ver. 4. And, *laſtly*, the very Foundation of this Surmiſe is taken away by that Obſervation of Dr. *Lightfoot*, that there was a Laver in the Temple, for the waſhing of thoſe Entrails, and ſo they were not likely to be waſhed in this Pool.

It is farther to be noted, that theſe Waters of *Siloam* were a Type of the Kingdom of *David* and of Chriſt; of the Kingdom of *David*, according to theſe words, *Iſa.* viii. 6. *Foraſmuch as this People refuſeth the Waters of* Siloah, *that go ſoftly*, that is, ſaith the *Targum*, *the Kingdom of* David *that rules them quietly*; and of *Chriſt*, according to thoſe words of the ſame Prophet, chap. 12. 3. *With Joy ſhall they draw Water from the Wells of Salvation*, whence *Siloah* is interpreted *ſent*. See Note on Chap. ix. 7. To this Type of the *Meſſiah*, God might therefore give this Virtue about that time, to prepare the *Jews* to receive his Advent, who was ſent to them; and when a Fountain was to be *opened for Sin and for Uncleanneſs*, Zach. xiii. 1. *viz.* that of the Blood of Chriſt, might communicate this Virtue to this Pool, as a Prefiguration of it; whence, as (a) *Tertullian* notes, *the Virtue of this Pool then ceaſed, when they, perſevering in their Infidelity, rejected our Saviour.* And this might be one Reaſon why the *Jewiſh* Writers are ſo ſilent as to the Virtue of this Pool; becauſe, by its Signification, it related to Chriſt, and, by this Miracle, confirmed his Doctrine. *See here* Examen Millii in locum.

d Ver. 8. *Ariſe, take up thy Bed, and walk.*] Chriſt here requires not Faith of him, becauſe he had ſeen, and perhaps heard of none of his Miracles; but he requires him to do that on the Sabbath, which was contrary to the Letter of the Law, to ſhew he was a Prophet, who, by their own Rules, had Power to require what was contrary to the Ceremonial Reſt of the Sabbath, ſee *Note* on Chap. ix. 18. and to inſtruct them that to do this, not in Contempt of the Law, or for bodily Advantage, but as a publick Teſtimony of the great Goodneſs of God to us, tended rather to the Sanctification, than to the Profanation of the Sabbath, that Day being ſanctified to this very end, that Men might employ it in glorifying and praiſing God for his Benefits.

e Ver. 15. *Told the Jews, that Jeſus had done this.*] Not to accuſe him to them, but partly out of Gratitude, to own the Author of this Cure; and partly to excuſe himſelf, as only doing this at the Command of ſo great a Prophet.

f Ver. 17. *My Father worketh hitherto, &c.*] Even from the time he reſted from the works of the Creation, continuing to preſerve and govern all things he created, and do thoſe things, which tend to his Glory, and to the Good of his Creatures, even on the Sabbath-day; and, in imitation of him, I do my wondrous Works of Mercy, to the Glory of his Name upon that Day; which, being divine, and done by his Power and Aſſiſtance, ſhew that I do nothing in them contrary to his Will. Thus (b) *Philo*, ſpeaking of God's *reſting on the ſeventh Day*, ſaith, *We have declared, that God ceaſeth not to work, but proceeds to the Production of other things, as being not the Artificer only, but the Father of them.*

g Ver. 18. *Therefore the Jews ſought the more*

(a) Piſcina Bethſaidæ uſque ad adventum Chriſti curando valetudines Iſrael, deſiit à beneficiis deinde, cùm ex perſeverantia furoris ſui nomen Domini per ipſos blaſphemaretur. Adv. Jud. cap. 13.

(b) Ἐδηλώσαμεν δὲ, ὅτι ποιῶν ὁ Θεὸς ϑ παύεται, ἀλλ' ἐτέρων γενέσεως ἄρχεται, ἅτε ϑ τεχνίτης μόνον, ἀλλὰ κ πατήρ. L. primo Legis alleg. p. 32. A. 33. D.

to kill him, ὅτι πατέρα ἴδιον ἔλεγε Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ, *becauſe he ſaid, God was his own Father, making himſelf equal to God.*] Here note,

1*ſt*, That he is here ſaid to ſtyle God his Father, after a manner proper and peculiar to himſelf, as being ὁ ἴδιος Θεοῦ υἱὸς, *the proper Son of God*, Rom. viii. 32. and ſo as being his Son, not as *Adam* and the Angels were, by Creation, nor as good Men are, by Adoption only; in which Senſe the *Jews* pretended to have God for their Father, Chap. viii. 41. and in which ſenſe both (c) *Philo* and the (d) *Jewiſh* Writers ſpeak of him as the Father of *Iſrael*, and of thoſe who had a true Knowledge of him; for, in this ſenſe, to call himſelf the *Son of God*, could neither be worthy of Death, nor worſe than the Violation of the Sabbath. 'Tis therefore evident the *Jews* thought Chriſt, by ſaying *God was his Father*, made himſelf his Son in ſuch a manner as rendered him equal to God in Nature, as a Son is to his Father; and yet they thought he did this, not as the *Socinians* ſay, by ſaying he did the Works of his Father, but as their Words teſtify, by calling God his Father, in a Senſe peculiar to himſelf; and hence they accuſe him of Blaſphemy, for ſaying that he was the Son of God, *Matth.* xxvi. 63, 64, 65. *John* x. 33, 36. which they never do, for ſaying he was the *Meſſiah*, or that he did the Works of God.

Note, 2*dly*, Hence, that the *Jews* did not then think that their *Meſſiah* was to be God, or, in the ſublimer ſenſe, *the Son of God*. Hence, (e) *Origen* declares, that having *diſcourſed with many wiſe Men of the* Jews, *he could find none of them, who allowed*, Θεὸν ὄντα, ἢ Θεοῦ υἱὸς, *that he was God, or the Son of God.* And *Jerom* on thoſe words, *Jer.* xvii. 5. *Curſed is he who putteth his Truſt in Man*, ſaith, *the* Jews *are accurſed*, qui ſpem habent in homine Chriſto, videlicet ſuo, quem non Filium Dei, ſed purum hominem putant eſſe venturum, *who truſt in a Man, viz. in their* Meſſiah, *whom they expect to come as a mere Man, and not as the Son of God.*

h Ver. 19. *The Son of Man can do nothing* ἀφ' ἑαυτοῦ, *of himſelf*, ἐὰν μή τι βλέπει, *but what he ſees the Father doing.*] The *Jews* concluding Chriſt to be a falſe Prophet, becauſe he, in this peculiar manner, ſtyled *God his Father*, Chriſt here undertakes to ſhew, 1*ſt*, That he exerciſed his Prophetick Office according to the Will of the Father. 2*dly*, That he confirmed it by Miracles done by the Power of God reſiding in him. Chriſt therefore here ſeems not to ſpeak of his eſſential Power, but of his Prophetick Office, and of the Doctrine, which he taught and confirmed by Miracles. (1.) Becauſe, as to his eſſential Power, the Action of the Father and the Son being one and the ſame, both as to Power and Time, he cannot properly be ſaid to do nothing of himſelf, or to do nothing but what he ſees the Father do. (2*dly*,) Becauſe, as to *ſpeak nothing of himſelf*, is to ſpeak nothing of his own Inſtinct and Will without Commiſſion from God; ſee *Note* on Chap. vii. 17. So *to do nothing of himſelf*, is to do nothing without commiſſion from, and Knowledge of the Will of God, that he ſhould do it, and ſo reſpecteth his Prophetick Office, and the things done in Confirmation of it; and then the Words following, *unleſs he ſees the Father doing them*, muſt bear this Senſe; unleſs he, by the Spirit of the Father reſiding in him, ſees that the Father would have them done by him; for what the Father ποιῇ, *would have done*, he doth according to his Will, or as he would have them to be done. And this import of the words ſeems to be confirmed,

1*ſt*, From the following words; *For the Father loveth the Son* καὶ πάντα δείκνυσιν αὐτῷ ἃ ποιεῖ, *and ſheweth him all things, which he* (the Son) *doeth*; and he will ſhew him greater Works than theſe, (which are to be done by him, even that of raiſing the Dead, *ver.* 21.) For, becauſe we receive all our Knowledge from our Eyes or Ears, therefore Chriſt, ſpeaking of the Execution of his Prophetick Office, uſeth theſe Metaphors, declaring, that he ſpake and teſtified what he had ſeen, Chap. iii. 11. *what he had ſeen with the Father*, Chap. viii. 38. and ſo the *Baptiſt* ſaith, *What he hath ſeen, he teſtifies.* And again, that he ſpake *what he had heard from the Father*, Chap. viii. 26. — x. 15, 16. And becauſe they who teach or declare things, do by that ſhew them to us; therefore Chriſt uſes this Metaphor here, and ſaith, *Chap.* viii. 28. *I do nothing of myſelf, but as my Father hath taught me, ſo I ſpeak:* And again, *Chap.* xii. 49, 50. *I have ſpoken nothing of myſelf; but as the Father, who ſent me, gave me Commandment what I ſhould ſay and ſpeak; the things therefore which I ſpeak, as the Father ſaid to me, ſo I ſpeak.* Now that he ſpake this with reſpect to the Spirit of Prophecy, with which he was anointed, and by the Father ſent to preach the Goſpel to the Poor, &c. *Luke* iv. 18. the *Baptiſt* teacheth in theſe words, *What he hath ſeen, and heard, that he teſtifies; for he whom God hath ſent, ſpeaketh the Words of God; for the Father giveth not him the Spirit by meaſure*, Chap. iii. 32, 33, 34. and he himſelf intimates, by ſaying, Chap. xiv. 10. *The Words that I ſpeak to you, I ſpeak not of myſelf; the Father abiding in me, he doth the Works.* See the *Note* there.

2*dly*, That he ſaid truly, *My Father worketh hitherto, and I work*, he proves from the divine Works God the Father had given him Power to do; though he was to do them after

(c) Οἱ δὲ ἐπιστήμῃ κεχρήμενοι ἑνὸς υἱοὶ Θεοῦ δεόντως προσαγορεύονται, καθὰ καὶ Μωσῆς ὁμολογεῖ φάσκων, Υἱοὶ ἐστε Κυρίου τοῦ Θεοῦ ὑμῶν αὐτός σου πατήρ. De Conſuſ. Ling. p. 267.

(d) Eſt quidem cui nec Filius, nec Pater, hic eſt Sanctus Benedictus, niſi quod Deus dilexit Iſraelem, & vocavit eos Filius. *Midraſh Coheleth.* Fol. 93. 4.

(e) Lib. ii. p. 70. l. iv. p. 162.

after his Reſurrection and Advancement to his Kingdom, *viz.* the Reſurrection of the Dead, and the future Judgment: And therefore adds,

i Ver. 21. *As the Father raiſeth the Dead, and quickeneth them, ſo the Son quickeneth whom he will.*] This is more than ever was ſaid of any Prophet or Apoſtle, that he did ſuch Works at his Will; and here chiefly reſpects Chriſt, not acting as a Prophet, but as a King, ſitting at the right Hand of Power; and this being an Action repreſented as proper to God, who ſaith, *I am, and there is none beſides me; I kill, and make alive*, Deut. xxxii. 39. 1 Sam. ii. 6. A Work to be performed by his ſole Power, *Matth.* xxii. 29. *Acts* xxvi. 8. and by the *Strength of his Power*, Eph. i. 19. who is a *God quickening the Dead*, Rom. iv. 17. hence it is evident, that Chriſt, who will not only *raiſe our mortal Bodies*, but alſo make them *like to his own glorious Body, by that Power by which he is able to ſubdue all things to himſelf*, Philip. iii. 21. muſt be God; and that the *Father*, by giving him *Power to have Life in himſelf, as he hath it in himſelf*, ver. 26. muſt have given him the Fulneſs of the Deity, from which this Power is inſeparable.

k Ver. 22. *For the Father judgeth no Man; but hath committed all Judgment to his Son.*] Seeing this Judgment is committed to him, 'tis evident, ſaith *Woltzogenius*, that he cannot be God the Higheſt, becauſe he reigns and judges by his own Power derived from none; and yet he owns, that in this Judgment is comprehended totum Regimen, & divinum totius Mundi Imperium, *an entire Government, and divine Empire over the whole World, and eſpecially over the whole Church of God*; from whence it is demonſtrable, that he muſt be God: For, this Government muſt be attended with a Power of raiſing all them from the Dead, whom he ſhall place before his Judgment-ſeat, and with the perfect Knowledge, not only of the Actions of all Men from the Beginning of the World, but alſo of their ſecret Thoughts; ſince otherwiſe he cannot bring *every ſecret Thought and Work into Judgment*, nor *bring to light the hidden things of Darkneſs*, or *manifeſt the Secrets of the Heart*, 1 Cor. iv. 5. or *judge every Man according to his Works*, 2 Cor. v. 10. He alſo muſt be Omnipreſent and Omniſcient, even the Searcher of all Hearts, that he may know, and anſwer the Prayers of all his Servants in all Corners of the Earth, as the *Socinians* grant he doth; and Almighty, that he may be able to ſupply all their Wants, aſſiſt and enable them to do every where the greateſt Miracles in his Name, defend and preſerve them againſt all the Powers on Earth, and even the *Gates of Hell*, raiſe and condemn their Enemies, with the Devil and his Angels, to eternal Deſtruction from his Preſence, and alſo crown his Servants with everlaſting Glory. Now how all theſe things can be done by a mere Creature, is as difficult to conceive as any Myſtery of the *Bleſſed Trinity*. I anſwer therefore, in that Diſtinction of the Schools, that the *Principium quod*, or the Perſon thus judging, is the Son of Man, *ver.* 27. this Judgment being to be exerciſed by the Man Chriſt Jeſus, *Acts* xvii. 31. But the *Principium quo*, *i. e.* the Power or the Principle by which he does it, is the whole Fulneſs of the Deity, individually united to his human Nature, or the *Word made Fleſh*, John i. 14. This therefore hinders not, but he to whom this Judgment is thus given, may be *God of God*.

l Ver. 23. *That all Men may honour the Son as they honour the Father;*] That is, ſaith *Woltzogenius*, " that they, owning this Dig-
" nity and Power, per quam Deo equalis
" eſt, *by which he is equal to God, may give*
" *him that Obedience, Honour, and Worſhip,*
" *which is due to a divine and heavenly King*;
" for that the Honour and Worſhip due to
" Chriſt, is divine Honour, is evident from
" this, that it is ſuch, qualis Patri debetur,
" *as is due to the Father*; to whom, by the
" Conſent of all Men, belongs divine
" Worſhip:" And hence he proves, that Chriſt is to be worſhipped with Invocation;
" Becauſe he who refuſes to pray to him,
" doth not honour him as he honours the
" Father; in this, ſaith he, conſiſts the high-
" eſt Honour we give to the Father, that
" we own him for the chief Monarch, and
" Lord of all things, in whoſe Power is
" our Salvation and Deſtruction; and there-
" fore, by Prayer, endeavour to obtain from
" him the Enjoyment of good things, and
" the Deliverance from Evil: Qui hæc ea-
" dem in Chriſto agnoſcit, & eum ſic colit,
" is honorat, & colit eum ſicut Patrem; *He*
" *that owns theſe things to belong to Chriſt, and*
" *doth thus worſhip him, he honoureth the Son*
" *as he doth the Father*;" ſo he: Now can he be *equal to God*, who is only a Creature, or be *worthy of Divine Worſhip*, who is no God? The Precept being plain, and owned by Chriſt himſelf, *The Lord thy God is one Lord, and* (therefore) *thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, Deut. vi. 13. Matth. iv. 10. Can he, who ſaid, *Thou ſhalt worſhip no other Gods but me*, and *I will not give my Glory to another*, Iſai. xlii. 8. himſelf appoint, that any Creature ſhould be worſhipped as God, or have that *Honour, Worſhip, and Obedience*, in which his Glory doth conſiſt? It is therefore no unjuſt Imputation to call them *Idolaters*, who give this Worſhip to one, who, ſay they, is by Nature only Man; ſeeing they do the very thing charged on the *Heathen Idolaters*; *i. e. they worſhip them, which, by Nature, are no Gods*, Gal. iv. 8. and do that to a Creature, which God requires to be done to himſelf alone, *viz.* that they ſhould *glorify him as God*, Rom. i. 21. and do that with which God upbraided his own People, *viz. the worſhipping a new God, which their own Fathers had not known*, Deut. xxxii. 17. If you ſay here, they give him the ſame Worſhip, not as the firſt, but only as the intermediate Cauſe of our Salvation: It may be eaſily replied, that then they *cannot honour him as they honour the Father*;

ther; and, much leſs, as *the chief Monarch, and Lord of all things.* Moreover, I enquire, Whether this middle Cauſe be created, or uncreated? If uncreated, he is, by Nature, God, and, ſince there is but one God, of the ſame Eſſence with the Father; but if created, they muſt be guilty of Idolatry, who give him the ſame Worſhip with the Father; and therefore give the Creature the Worſhip due to the Creator.

m Ver. 25. *The Hour — now is, when the Dead ſhall hear the Voice of the Son of God, and live.*] That Chriſt here ſpeaks not only of a ſpiritual Reſurrection from the Death of Sin, is evident; (1.) Becauſe he ſpeaks of it as a thing ſhortly future; whereas the ſpiritual Reſurrection was in ſome already paſt. (2.) Becauſe he promiſes this Reſurrection not to them that ſhould hear his Word, but φωνὴν, *his Voice:* and that he ſpeaks of a proper Reſurrection, appears, (1.) From the Gradation he here makes from the Reſurrection of ſome, to the Reſurrection of all, *ver.* 28. (2.) Becauſe he adds, *That they who hear, ſhall live*; and that becauſe the Son, whoſe Voice they hear, hath *Life in himſelf*, ver. 26. I therefore think that our Lord ſpeaks of that Hour, when, he riſing from the Dead, *many Bodies of the Saints aroſe with him*, Matth. xxvii. 52, 53.

n Ver. 26. *He hath given the Son to have Life in himſelf*;] *i. e.* the Power of raiſing whom he will, *ver.* 21. Hence, though the Apoſtles, and others, raiſed Men from the Dead, 'tis ſaid of none of them, that they had *Life in themſelves*; becauſe they did this, not by their own, but by the Power of Chriſt. Note alſo, that the ſame thing is in both Places, ſaid both of the Father and the Son; for it is not ſaid, *the Father hath Life* from *himſelf*, *the Son* in *himſelf*, but both hath Life, ἐν ἑαυτῷ, in himſelf; and that as the Father, ſo the Son *quickeneth whom he will.* Now the Operations follow the Eſſence; ſo that where the ſame Operation is, there muſt be the ſame Eſſence.

o Ver. 27. *Becauſe he is the Son of Man.*] *i. e.* the *Meſſias*, to whom all Power and Dominion is given, *Dan.* vii. 13, 14. and of whom the (f) *Jews* ſaid, that he *ſhould raiſe the Dead*; or, becauſe he took the human Nature on him, he ſuffered in it, and, by that Paſſion, became the *Author of Salvation to all that obey him*, Heb. v. 8, 9. and, *laſtly*, in that Nature only could be a viſible Judge. *See* Examen Millii in locum.

p Ver. 29. *And they that have done Evil unto the Reſurrection of Condemnation.*] This ſeems to be ſpoken in oppoſition to the Doctrine of the *Phariſees*, who, ſaith (g) *Joſephus*, thought *the Reſurrection pertained only to the Juſt*; and that the wicked and antediluvian Sinners were to be excluded from it.

Ibid. *The Hour is coming in which all they that are in the Grave ſhall ariſe, and ſhall come forth*, οἱ τὰ ἀγαθὰ ποιήσαντες, *they* (of them thus ariſing) *who have done good, to the Reſurrection of Life*; οἱ δὲ τὰ φαῦλα πράξαντες, *they* (of them) *who have done evil, to the Reſurrection of Condemnation.* (*) A late Author hath endeavoured to avoid the clear Evidence of this Text for a general Sentence of all Men to a Life of future Happineſs or Miſery. I ſhall not here conſider all his Evaſions, but obſerve only, that he is obliged, from the force of theſe words, *All that are in the Graves ſhall come forth*, to own that all Mankind ſhall ariſe; but yet he will not own, that the Diſtribution of them, who thus come forth, into them *that have done good*, and into them *that have done evil*, contains all, but ſome of them only, *viz.* ſuch as have had the Goſpel made known to them; which is as great an Inſtance of a Man, who ſhall ſay any thing διαλύειν ὑποθέσει, to ſerve his Hypotheſis, as can be offered; for what Inſtance can be given through the Scripture of an univerſal Propoſition diſtributed into two parts, in which the oppoſite Members do not contain the whole general? What is this, in effect, but to allow the truth of this general Propoſition, Omne Animal eſt ſenſibile, *every little Creature is ſenſible*, and yet to deny the Truth of this Diſtribution, τῶν δὲ αἰσθητῶν τὰ μὲν λογικὰ, τὰ δὲ ἄλογα, that of ſenſible Creatures, ſome are rational, ſome irrational? Let us ſee the Abſurdity of it in ſome Scripture Inſtances. *Matth.* xxv. 32. *The Son of Man ſhall ſit on the Throne of his Glory*, and πάντα τὰ ἔθνη, *all Nations ſhall be gathered before him, and he ſhall place* τὰ μὲν πρόβατα, *the Sheep on his right Hand*, τὰ δὲ ἐρίφια, *but the Goats on his left*, ver. 33. now, muſt not here the Sheep and the Goats be equal to all Nations? So again, *Rom.* ii. 6. God, ſaith the Apoſtle, *will render* ἑκάστῳ, *to every Man according to his Works*, τοῖς μὲν, *to them, who, by Patience in well-doing, ſeek for Glory, Honour, and Incorruption, eternal Life*; τοῖς δὲ ἐξ ἐριθείας, *but to thoſe that are contentious, and obey not the Truth, Tribulation.* Now, doth not this Diſtribution, into the Obedient and Diſobedient, contain all that are comprehended in the general word, *every Man?* And doth not the Apoſtle interpret the words ſo, *ver.* 9, and 10. by ſaying, θλῖψις πᾶσαν ψυχὴν, *upon every Soul of Man, that worketh evil, ſhall be Tribulation*; and πάντι τῷ ἐργαζομένῳ τὸ ἀγαθὸν, *to every one that worketh good, Glory, Honour, and Peace?*

Ver. 30. *As I hear*, κρίνω, *I judge*;] *i. e.* q
I pronounce Sentence according to the Will of my Father; for κρίμα and κρίσις is a Sentence; ſo βλάσφημος κρίσις is *a blaſphemous Accuſation*, or Sentence, 2. *Pet.* ii. 11. κρίμα θανάτου, *the Sentence of Death*, Luke xxiv. 20. κρίμα τῆς πόρνης, *the Sentence upon the Whore*; Rev. xvii. 1. And, κρίνω, *I give ſentence*; ſo ὀρθῶς ἔκρινας, Luke vii. 43. *thou haſt judged*, or given Sentence aright: *Out of thy Mouth*, κρινῶ σε, *will I pronounce Sentence upon thee*, Luke xix. 22. *See* Matth. vii. 1, 2. John vii. 24 — viii. 15. Acts xv. 19. Rom. ii. 1, 3. — iii. 4, 6, 7. Pſal. li. 4.

Ver. 31.

(f) R. Eliezer, c. 34. p. 38. (g) De Bel. Jud. lib. iii c. 12. (*) Mr. *Dodwell.*

r Ver. 31. *If I bear witneſs of myſelf* (only) *my witneſs is not true*;] *i. e.* ſay moſt Interpreters, it is not valid, the Law requiring two Witneſſes. But to bear witneſs of himſelf here, is to declare himſelf a Prophet without any Atteſtation from God, as the falſe Prophets did; and had Chriſt done this, he muſt have been like them, and ſo his Teſtimony would have been falſe; God never ſending any Prophet to Men without ſufficient Teſtimonies, that he was ſent from him.

ſ Ver. 32. *There is another that beareth witneſs of me*,] *viz.* whom ye counted as a Prophet, Matth. xiv. 5.—xxi. 26. and, upon that account, received his Baptiſm: Now, according to your own Rules, *he is to be owned as a* Prophet, *to whom a* Prophet *gives his Teſtimony.*

t Ver. 34. *But I ſpake theſe things, that ye might be ſaved.*] Hence it is evident, that Chriſt ſeriouſly willed, and intended the Salvation of them, who *would not come to him, that they might have Life*, ver. 40. and therefore were not actually ſaved.

u Ver. 35. *For a Seaſon ye rejoiced in his Light.*] He was a burning Light, ſaith Chriſt here; *his Word burned as a Lamp*, ſaith the Son of *Sirach*, Ecclus xlviii. 1. and yet in this Light they rejoiced but for a Seaſon; for when he had freely given Teſtimony to Chriſt, and reproved their Vices, they blaſphemed him, and ſaid, *he had a Devil*, Luke vii. 30, 33.

w Ver. 36. *The Work which my Father hath given me to do, &c.*] He ſaith not, *Which I do*, but *which the Father hath given me to do*; ſo *Woltzogenius:* And yet the following words are ἃ ἐγὼ ποιῶ, *which I do.* He therefore here declares, that he had ſufficient Teſtimony of his Miſſion from the Works done by him through the Father dwelling in him, *Matth.* xii. 28. and that the Father had given him to do them, by giving him his Spirit and his Power, together with his Eſſence, *John* iii. 34, 35.—xiv. 10.

x Ver. 37. — *And the Father that ſent me, beareth witneſs of me*;—*you have neither heard his Voice, nor ſeen his Shape*,] as in the Paraphraſe; or thus, Nor are you to expect the Father ſhould teſtify of me otherways than by his Works; for that which was granted to your Fathers belongs not to you, *viz. to ſee his Glory, and hear his Voice out of the middle of the Fire*, Deut. v. 24. ſo that he cannot now be otherwiſe ſeen than by his Works.

Ver. 39. Ἐρευνᾶτε τὰς γραφὰς, *Search*,] (or y ye *ſearch* the Scriptures:) Which of theſe two Senſes the *Greek* bears, I will not contend: Only note, (1*ſt*,) that *Origen. Philoc. cap.* 1. *&* *cap.* 5. *Chryſoſtom. Hom.* 24. *&* 37. *in Geneſin*, and St. *Auſtin*, in *Pſalm.* cviii. *col.* 1269. and *Epiſt.* 80. *col.* 365. confirm our Verſion. Note, (2*dly*,) that if the *Jews* did truly think the Doctrine of Life eternal was contained there, and that they, by ſearching, might find it there, it muſt be to them a ſufficient Rule of Faith: if in this they erred, it behoved Chriſt to correct in them an Error ſo pernicious.

Ver. 40. *Ye will not come to me*;] *i. e.* after z the clear Teſtimonies, which the Prophecies and Characters of the *Meſſiah* in the Old Teſtament afford, that *I am he*, ye will not believe in me, which ſhews your Infidelity is the reſult, not of ſimple Ignorance, but of wilful Obſtinacy.

Ver. 44. *Another ſhall come in his own* aa *Name*,] without Commiſſion or Teſtimony from God; ſo did *Barchochebas*, working no Miracles. Many of the Fathers thought Antichriſt was here meant.

Ver. 44. *How can ye believe, who ſeek Ho-* bb *nour one of another?*] and ſo cannot bear the Reproach of the *Phariſees*, and the chief of the *Jews*, or endure the Infamy of being caſt out of the *Synagogue*, which is the Sentence they have paſſed upon all that ſhall believe in me, Chap. xii. 42, 43. till you prefer the Approbation of God before that of Man, it is not to be expected ye ſhould do it.

Ver. 46. *For he wrote of me*,] *viz. Deut.* cc xviii. 17, 18, 19. Hence, it follows, that thoſe words of *Moſes* are not primarily to be underſtood of a Succeſſion of Prophets, but of a ſingle Perſon, even Chriſt; for a Prophet, ſaith he, *ſhall the Lord raiſe up to you like to me*; whereas no other Prophet roſe up to them *like to* Moſes, *Deut.* xxxiv. 10. beſides Chriſt. See the Biſhop of *Ely* on that place.

Ver. 47. *If ye believe not* Moſes,] for whom dd you pretend ſo great reſpect. Their Pretences for not believing in Chriſt, were theſe two; their Love to God, and Reverence for the Law of *Moſes*; Chriſt proves they could have no true Love to God, *ver.* 42. nor Faith in *Moſes*, ver. 46. for this very Reaſon, that they believed not on him.

CHAP. VI.

a 1. [a] AFTER theſe things Jeſus went over the Sea of Galilee, which is (*alſo named*) the Sea of Tiberias:

2. And a great Mutitude followed him, becauſe they ſaw his Miracles, which he did upon them that were diſeaſed, (*and becauſe ſome of them alſo needed healing*, Luke ix. 11.)

b 3. And Jeſus [b] went up into a Mountain, and there he ſat with his Diſciples.

4. And the Paſſover, (*which was*) a Feaſt of the Jews, (*which all their Males were bound to celebrate at Jeruſalem*) was nigh; (*to which the People were therefore haſtening.*)

5. When Jeſus then lift up his Eyes, and ſaw a great Company come to him, he ſaith to Philip, Whence ſhall we buy Bread, that (*all*) theſe may eat?

6. And this he ſaid to prove him, (*who was ſlow of Faith*, Chap. xiv. 9.) for he himſelf knew what he would do.

7. Philip anſwered him, Two hundred pennyworth of Bread is not ſufficient for them,

them, that every one of them may take a little.

8. *(Then the Diſciples deſiring him to ſend the Multitude away, that they might go into the Villages, and buy themſelves Bread: And Chriſt anſwering, that they ſhould give them to eat: And they enquiring how they ſhould do this? He aſks them alſo, how many Loaves have you?* Mark vi. 36, 37.) One of his Diſciples *(to wit)* Andrew, Simon Peter's Brother, ſaith to him,

9. There is a Lad here, who hath five Barley-Loaves, and two ſmall Fiſhes; but what are they among ſo many?

10. And Jeſus ſaid, Make the Men ſit down. Now there was much Graſs in the place: So the Men ſat down, in number about Five thouſand.

11. And Jeſus took the Loaves; and when he had given Thanks, he diſtributed *(of them)* to the Diſciples, and the Diſciples to them that were ſat down, and likewiſe of the Fiſhes; *(both which were ſo miraculouſly increaſed as they went through his Hands, that every one of that great Company did eat)* as much as they would.

c 12. *(And)* when they were filled, he ſaid to his Diſciples, [c] Gather up the Fragments that remain, that nothing *(of God's good Creatures)* be loſt.

13. Therefore they gathered them together; and *(to evidence the Truth and Greatneſs of the Miracle)* filled twelve Baſkets with the Fragments of the five Barley-Loaves, which remained over and above to them, that had eaten.

14. Then theſe Men, when they had ſeen the Miracle, which Jeſus did, *(reſembling that of* Moſes, *who fed them with Manna in the Wilderneſs; and knowing he had told them, that God would raiſe them up a* Prophet *of their Brethren like to him)* ſaid, This is of a Truth that Prophet, which ſhould come into the World, *(and having got a falſe Notion that their* Meſſiah *was to be a temporal King; they finding him ſo able to ſupply them with Proviſion, were minded to ſet him up for their King.)*

d 15. When Jeſus therefore [d] perceived that they would come, and take him by force to make him a King, he *(firſt ſent away his own Diſciples, to whom he knew that Motion would not be unacceptable, and then diſperſed the Multitude,* Mark vi. 46. *and ſo)* departed again into a Mountain himſelf alone.

16. And when Even was now come, his Diſciples went down unto the Sea,

17. And entered into a Ship, and went
e over the Sea [e] towards Capernaum; and it was now dark, and Jeſus was not come to them.

18. And the Sea aroſe *(and was tempeſtuous)* by reaſon of a great Wind, that blew.

f 19. So when they had rowed about [f] five and twenty, or thirty Furlongs, *(about the fourth Watch of the Night,* Mark vi. 48.) they ſee Jeſus walking on the Sea, and drawing nigh to the Ship, and *(taking him for an Apparition,* ver. 49.) they were afraid.

20. But he ſaid to them, It is I, be not afraid.

21. Then they [g] willingly received him g
into the Ship, *(believing that then all things would go well with them;)* and immediately the Ship was at the Land whither they went.

22. The day following, when [h] the peo- h
ple, which ſtood on the other ſide of the Sea, ſaw that *(laſt Night)* there was no other Boat there, ſave that one, whereinto his Diſciples were entered; and that Jeſus went not with his Diſciples into the Boat, but that his Diſciples were gone away alone.

23. Howbeit, there came other Boats *(afterwards)* from Tiberias, *(which in the Morning they found)* nigh to the place where they did eat Bread, after that the Lord had given Thanks.

24. When the People therefore ſaw that Jeſus was not there, neither his Diſciples, they alſo took Shipping *(in thoſe Boats)* and came to Capernaum, *(his uſual Habitation)* ſeeking for Jeſus *(there.)*

25. And when they had found him on the other ſide of the Sea, they ſaid to him, i
[i] Rabbi, *(thou wenteſt not laſt Night with thy Diſciples, nor ſaw we thee this Morning where laſt Night we left thee;)* when *(therefore)* cameſt thou hither?

26. *(But)* Jeſus *(without ſatisfying their Curioſity in this matter)* anſwered them, and ſaid, Verily, verily, I ſay to you, Ye ſeek me, not becauſe ye ſaw the Miracles, *(as being ſo convinced by them as to hear and to obey my Doctrine, from a Deſire to obtain by it eternal Life, as ye ſhould do;)* but becauſe ye did eat of the Loaves, and were filled, *(and expect the like Benefit again: And therefore I ſay to you)*

27. [k] Labour not for the Meat that pe- k
riſheth, but for that Meat which endureth to eternal Life, which *(if you believe in him)* the Son of Man ſhall give to you: For him hath God the Father ſealed; *(i. e. he hath ſhewed, that he hath authorized him to do this; and by giving him this miraculous Power to feed your Bodies, hath fully teſtified he is the Perſon by him appointed to convey theſe Bleſſings to the Souls of Men.)*

28. Then ſaid they to him, What ſhall we do that we might work the Works of God? *(We have already the Law of* Moſes, *and know what God requires by that Law: What farther Duties, or what more pleaſing to him, canſt thou inſtruct us to perform?)*

29. Jeſus anſwered, and ſaid to them, This is the Work *(moſt acceptable in the Sight)* of God, that ye believe on him whom he hath ſent.

30. They ſaid therefore to him, What Sign ſheweſt thou then *(greater than* Moſes *hath done)* that we may ſee *(it)* and believe thee? What doſt thou work *(above what* Moſes *did?*

31. *Thou haſt indeed fed us one day in a Deſert, but)* our Fathers did eat Manna in the Deſert *(through which* Moſes *led them)* forty Years, *(and that was heavenly Food;)* as it is written, *(Pſal.* lxxviii. 25.) He gave them [l] Bread from Heaven to eat, *(and ſo* l
they had by Moſes *a Sign from Heaven of his Commiſſion;*

Commiſſion; *ſuch an one would we ſee from thee*, Mark viii. 11.)

32. Then Jeſus ſaid to them, Verily, verily, I ſay to you, Moſes gave you not that Bread from Heaven, (*which I exhort you to labour for, and of which the Manna only was a Type*;) but my Father (*now*) giveth you the true Bread from Heaven.

m 33. For [m] the Bread of God (*of which you ſpiritually are to eat*) is he that cometh down from Heaven, and giveth (*not a fading Life, as Manna did to the* Jews, *but everlaſting*) Life to the (*whole*) World.

34. Then ſaid they to him, Lord, evermore give us this Bread, (*which will preſerve our Lives*; *ſtill thinking that he only ſpake of this preſent Life.*)

n 35. And (*then*) Jeſus ſaid to them, I am the Bread of Life; he that [n] cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt, (*he being, by that Faith, united to me, who am the Life*, Chap. xiv. 6. *and partaking of that Spirit, which will be in him as a Well of Water ſpringing up to eternal Life*, Chap. iv. 14. —vii. 38. *and ſo ſhall need no more to hunger or thirſt after it.*)

36. But I ſaid to you, that ye alſo have ſeen me (*doing Works ſufficient to convince you of the Truth of what I ſay*) and (*yet*) believe (*me*) not; (*and I ſhall find ſtill cauſe to ſay ſo to Men ſo worldly-minded, and prejudiced againſt the Truth.*

o 37. *But though it be thus with you*) [o] all that the Father giveth me, (*i. e. all that he prevails on by the Miracles he works by me, and the Doctrine he teacheth me to deliver to the World, to judge of me as one ſent from him to propound the Terms of Life eternal*) ſhall come to me, (*i. e. embrace my Doctrine, and believe in me*;) and him that cometh (*thus*) to me, I will in no wiſe caſt out, (*i. e. reject from that Life.*)

38. For I came down from Heaven, not to do my own Will, but the Will of him that ſent me.

39. And this is the Father's Will that hath ſent me, that of all that he hath given me I ſhould loſe nothing, (*i. e. ſhould ſuffer none to*
p *periſh*, Chap. xvii. 12.) but ſhould [p] raiſe it up again at the laſt Day.

q 40. And this (*alſo*) is the [q] Will of him that ſent me, that every one that ſeeth the Son, (*i. e. diſcerneth him to be the Prophet ſent from God*) and (*therefore*) believeth on him, may have everlaſting Life; and I (*for that End*) will raiſe him up at the laſt Day.

41. The Jews then murmured at him, becauſe he ſaid, I am the Bread, which came down from Heaven:

42. And they ſaid (*one to another*) Is not this Jeſus the Son of Joſeph, whoſe Father and Mother we know? How is it then that he (*being born of earthly Parents*) ſaith I came down from Heaven?

43. Jeſus therefore anſwered, and ſaid to them, Murmur not among yourſelves, (*on the account of theſe Words*; *for 'tis not want of Truth in my Words, but want of Affection to my Doctrine, and due Conſideration of the Teſtimonies God hath given to it, that makes you thus murmur at, and reject them.*

44. *And indeed*) no Man can come to me, except the Father, which hath ſent me, (*by thus confirming my Teſtimony, and diſpoſing you to prize and value that eternal Life, I promiſe*) [r] draw him (*to believe and embrace my* r
Doctrine, and live according to it;) and I will raiſe him up at the laſt Day (*who is thus drawn to believe and embrace it.*)

45. It is written in the Prophets, (*That the Kingdom of the Meſſiah ſhall be ſet up*;) and (*then*) they ſhall be all [s] taught of God; s
every one therefore that hath heard (*the Father ſpeaking in and by me*) and hath learned of the Father (*the Truth of my Doctrine*,) cometh to me.

46. (*This I ſay*) not that any Man hath ſeen the Father, (*and ſo immediately is taught by him, this Privilege none can claim*) ſave (*but*) he, who is (*the only begotten Son*) of God; he (*only*) hath (*thus*) ſeen the Father.

47. (*Being therefore thus alone acquainted with his Will*) Verily, verily, I ſay to you, He that believeth in me hath (*an aſſurance of*) everlaſting Life.

48. (*For*) I am that Bread of Life, (*of which, if a Man ſpiritually eat, he ſhall not die*, ver. 50.)

49. Your Fathers did eat Manna in the Wilderneſs; and (*notwithſtanding this they*) are dead, (*moſt of them in their Sins, and for their Unbelief*; *and all of them, becauſe it could neither preſerve Life, nor reſtore it.*)

50. This (*Bread, of which I ſpeak*) is the Bread, which cometh down from Heaven, that a Man may eat thereof, and not die (*for the Puniſhment, but for the Abolition of Sin, and then be raiſed to a ſtate in which he can die no more.*)

51. I am the living, (*or life-giving*) Bread, which came down from Heaven; if any Man eat of this Bread, (*though he die*) he ſhall live (*again*) for ever, (*by Virtue of his eating of it*;) and the [t] Bread, that I will give, is t
my Fleſh, which I will give (*up to the Death*) for the Life of the World, (*that whoſoever believeth in me thus dying for him, may not periſh, but have everlaſting Life*, chap. iii. 16.)

52. The Jews therefore ſtrove among themſelves, ſaying, How can this Man give us his Fleſh to eat?

53. Then Jeſus ſaid to them, Verily, verily, I ſay to you, Except ye (*by Faith in my Death*) [u] eat the Fleſh of the Son of Man, u
and drink his Blood, you have no Life in you, (*no ſpiritual Life at preſent, nor any right to Life eternal.*

54. *But*) whoſo eateth (*thus*) my Fleſh, and drinketh my Blood, hath (*by that Faith, an Intereſt in*) eternal Life, and I will raiſe him up at the laſt Day (*to enjoy it.*).

55. For [w] my Fleſh is Meat indeed, and w
my Blood is Drink indeed; (*i. e. Faith in me, giving up my Body to the Death, and ſhedding my Blood for the Remiſſion of your Sins, is the true Meat and Drink, which nouriſheth to eternal Life.*

56. *For*) he that (*thus*) eateth my Fleſh,

and drinketh my Blood, dwelleth in me, and I in him, (*by that Spirit, which will quicken your mortal Bodies, and raiſe them from the Dead*, Rom. viii. 11.)

57. As the living Father hath ſent me, x and I (*though I die, ſhall*) [x] live (*again*) by the Father; ſo he that (*thus*) eateth me, even he ſhall live by me.

58. This is that Bread, which came down from Heaven (*to be eaten of you*) not as your Fathers did eat Manna, and are dead; (*ſee* ver. 49. *for*) he that eateth of this Bread, ſhall live for ever, (*and have that Life, which Manna never could, nor was deſigned to afford.*)

59. Theſe things ſaid he in the Synagogue, as he taught in Capernaum.

60. Many therefore of his Diſciples, when they had heard this, ſaid, This is an hard Saying, who can hear (*i. e. receive*) it?

61. When Jeſus knew in himſelf that his Diſciples murmured at it, he ſaith to them, Doth this (*Diſcourſe of eating my Fleſh*) offend you (*now?*)

62. What and if (ἐὰν οὖν, *if, or when therey fore*) ye ſhall ſee the Son of Man [y] aſcend up where he was before? (*How much more will you be offended, ſeeing my Body will be then leſs capable of being eaten by you, in that groſs Senſe in which you underſtand my Words?*

z 63. *But know that*) it is [z] the Spirit (*imparted to Believers*) that quickeneth (*their mortal Bodies*, Rom. viii. 11.) the Fleſh (*even of my Body, could you eat it*) profiteth nothing (*to that end; now*) the words that I ſpeak to you, they are Spirit, and they are Life; (*i. e. they are the means of obtaining this Spirit, and Life by him.*)

64. But there are ſome of you (*my Diſciples*) who believe not, (*and ſo cannot obtain this Spirit, and this Life; this he ſaid*) for Jeſus knew from the beginning (*of his Miniſtry*, John ii. 24. 25.) who they were that believed not (*ſincerely*;) and who ſhould betray him.

65. And he ſaid: Therefore ſaid I to you, that no Man can [aa] come to me, (*i. e. believe* aa *in me*) except it were given to him of my Father; (*i. e. unleſs he were throughly convinced by the Miracles wrought by me, that I was ſent from God, and had by God wrought in him a prevailing Affection to eternal Life; both which were wanting in theſe Diſciples.*)

66. From that time many of his Diſciples went back, and walked no more with him.

67. Then ſaid Jeſus to the Twelve, Will ye alſo go away?

68. Then Simon Peter anſwered him, Lord, to whom ſhall we go, (*ſince*) thou (*only*) haſt the words of eternal Life? (*and for that, above all things, we are, and ought to be, concerned.*)

69. And we believe, and are ſure, that thou art that (*the*) Chriſt the Son of the living God, (*ſent by him to reveal this Life, and to impart it to thoſe, who do ſincerely believe in thee.*)

70. Jeſus anſwered them, Have not I choſen you Twelve, and one of you is a Devil? (*i. e. an Adverſary to me and my Doctrine.*

71. *This*) he ſpake of Judas Iſcariot, the Son of Simon; for he it was that ſhould betray him, being one of the Twelve.

Annotations on Chap. VI.

a Ver. 1. *AFTER theſe things*] related in the former Chapter, *i. e.* the Year following, (for he healed the Man at the Pool of *Bethesda* at the Paſſover, ſaith Dr. *Lightfoot*, and fed the *Jews* with the five Loaves the following Paſſover, ver. 4. *he went over the Sea of Galilee*. See the *Note* on *Matth.* xiv. 13.

b Ver. 3. *He went up into a Mountain.*] When *Jeſus* went out of the Ship, he ſaw the Multitude come to the Place, *Matth.* xiv. 14. But it was only when he ſat down upon the Mountain that he ſaw them come to him.

c Ver. 12. *Gather the Fragments, that nothing be loſt.*] That, by the Nature of the Bread remaining, it might appear, that there was no Illuſion in the Miracle; and, by the Command to ſave this Bread, it appears, it is not ſimply unlawful to ſave any thing till the Morrow; but only to be anxious for the Morrow, *Matth.* vi. 14. See *Examen Millii.*

d Ver. 15. *Chriſt therefore knowing that they would come, and make him a King.*] He knew this, ſaith *Stegmannus*, by that Spirit and Divine Virtue, by which he was able to diſcern the Secrets of Mens Hearts, and, knowing this, he would not be made a King, because his Kingdom was not of this World, *Chap.* xviii. 38.

Ver. 17. *They went over the Sea to Ca-* e *pernaum*] into the Land of *Genneſaret*, Matth. xiv. 34. they went over πρὸς Βηθσαϊδὰν, *towards Bethſaida*, Mark vi. 45. The Deſert of *Bethſaida* lying on the ſide of the Sea of *Galilee* oppoſite to the City, they firſt croſſed over that Sea towards the City, and then ſailed on along that Sea to *Capernaum*, which was in the Region of *Genneſaret*. See Dr. *Lightfoot*'s Map, p. 308.

Ver. 19. *About five and twenty, or thirty* f *Furlongs.*] In matters of ſo ſmall Importance the Spirit of God did not think it neceſſary to ſuggeſt the exact meaſure to them.

Ver. 21. Ἤθελον, *They were willing to take* g *him into the Ship.*] Though *Peter* firſt walked to him on the Sea, and then they came both into the Ship, *Matth.* xiv. 30.

Ver. 22. *The Multitude, which ſtood on the* h *other ſide of the Sea.*] For though Chriſt then ſent them away, *Matth.* xiv. 43. they might return again the next Morning.

Ver. 25. *Rabbi, when cameſt thou hither?*] i It was uſual with Chriſt to anſwer nothing to curious Queſtions, not tending to Edification, but to divert them from them to more profitable Subjects. So *Luke* xiii. 23, 24. *John* xii. 34, 35.

Ver. 27. *Labour not for the Meat which periſheth*] The *Maſſalian Hereticks*, ſay *Chryſoſtom* and *Theophylact*, abuſed theſe words, to prove it was not lawful for them to work to ſuſtain this preſent Life: By which Doctrine, ſaith *Chryſoſtom*, they do ὅλον ἀναβάλλειν τὸν χριστιανισμὸν, *wholly ſubvert Chriſtianity*, commanding Chriſtians to *work with their Hands that which is good*, Eph. iv. 28. *to do their own Buſineſs, and to work with their Hands*, 1 Theſſ. iv. 11. and he confutes them with the Example of St. *Paul*, *labouring with his own Hands night and day*, Acts xviii. 3.—xx. 34. 1 Theſſ. ii. 9. 2 Theſſ. iii. 8. and of the other *Apoſtles*, 1 Cor. iv. 12. Theſe words are therefore to be taken not abſolutely, but comparatively, *i. e.* do not chiefly and primarily labour for the Meat, that periſheth; but let your regard, for that Meat, which nouriſheth to eternal Life, be ſo great, as that your Concern for periſhing Enjoyments ſhall be comparatively as nothing: in which Senſe only we are bid *not to take thought for Food and Raiment*, Matth. vi. 28. 31. not to *fear them who can kill the Body*, Matth. x. 28. not *to ſeek earthly things*, Col. iii. 2.

But chiefly here obſerve, that whereas Chriſt, in this whole Chapter, ſpeaks of believing in him, and in his ſalutary Paſſion, and of receiving his Doctrine, under the Metaphor of Meat and Drink, he doth this by a Metaphor very familiar to the *Eaſtern* Nations, and frequent in the *Jewiſh* Writings; thus Wiſdom *crieth in the Streets*, *Come, eat of my Bread, and drink of the Wine that I have mingled*, Prov. ix. 5. that is, *go in the way of Underſtanding*, ver. 6. *eat you that which is good, and let your Soul delight itſelf in Fatneſs*, Iſai. lv. 2. that is, *hear, and your Soul ſhall live*, ver. 3. Thus doth the Son of *Sirach* introduce Wiſdom ſaying, *They that eat me ſhall yet be hungry, and they that drink me ſhall yet be thirſty*, Ecclus xxiv. 21. *i. e.* they that obey me, ver. 22. Hence (a) *Philo* often ſpeaks of Prudence, Wiſdom, Virtue, as the Food of the Soul, or that Spiritual Meat and Drink, which nouriſheth to Life eternal. So to eat of *every Tree in Paradiſe* is, ſaith he, *an Exhortation*, τὴν ψυχὴν μὴ ἀπὸ πασῶν τῶν ἀρετῶν ὠφελεῖσθαι, *that the Soul ſhould receive Advantage by all Virtues. The Soul*, ſaith he, *is nouriſhed with Knowledge, not with Meat and Drink; for the Scripture teſtifies*, (b) ὅτι ἡ γήϊνοι ἀλλ' ἐπάνιοι αἱ ψυχῆς τροφαὶ, *that the Food of the Soul is not earthly but heavenly, by ſaying, I rain down Bread from Heaven*; and this Principle, *that God is the Beginning and the End of all things, brings forth Piety*, (c) κάλλιστον καὶ τροφιμώτατον καρπὸν, *which is the beſt and moſt nouriſhing Food.* And the (d) *Talmudiſts* ſay, that all *Eating and Drinking, mentioned in the Book of* Eccleſiaſtes, *relates to the Law and good Works*; and that their Wiſe Men are *that Staff of Bread*, of which *Solomon* ſaith, *Come, eat of my Bread.* See ver. 32. So that the Senſe of theſe Words is this, Labour by Faith in me, and embracing my Doctrine, to obtain that eternal Life, which the Son of God will give to you; for he is to be lifted up upon the Croſs, *that every one that believeth in him might not periſh, but have everlaſting Life*, chap. iii. 16, 17. and *him hath God the Father ſealed, i. e.* he hath, by his Authority, commiſſioned, and, by his Teſtimony, owned him to be that *Prophet* and *Meſſiah*, from whom all Bleſſings are to be expected; and, by anointing him with his Spirit above meaſure, hath, as it were, ſet his Seal in Confirmation of his Meſſage; ſo that you may be ſure the Life he promiſes, in his Father's Name, ſhall be given you; ſo Chriſt expounds himſelf, ver. 29. ſaying, *This is the Work of God, that ye believe in him whom he hath ſent, i. e.* this is that, which he commands, and which is highly acceptable to him; ſo the *Sacrifices of God are a broken and a contrite Heart*, Pſal. li. 17. *i. e.* theſe are the moſt acceptable Sacrifices to him; and the *Righteouſneſs of God*, Rom. i. 17. 2 Cor. v. 21. is that Righteouſneſs, which he alone accepts.

Ver. 31, 32. *He gave them Bread from Heaven; Moſes gave them not that Bread from Heaven, &c.*] That we may the better underſtand what Chriſt here ſaith of himſelf, as the *true Bread coming down from Heaven, that they might eat of it, and live*, Note,

1*ſt*, From what hath been obſerved on ver. 27. that, among the Orientals and (e) *Jewiſh* Writers, to eat ἐπὶ τὸ φαγεῖν σύμβολον τροφῆς ψυχικῆς, *is uſed as a Symbol of the Food of the Soul*; becauſe the Soul, ſaith (f) *Philo*, *is nouriſhed by receiving and practiſing good Things*; and *Wiſdom, Temperance, and Piety are* ψυχῆς τροφαὶ τῆς θηλάζειν ἱκανῆς, *the Food of a Soul that can ſuck them in.*

2*dly*, They ſay, that Divine Wiſdom was this Meat and Drink of the Soul, according to that Exhortation of Wiſdom, *Prov.* ix. 5. *Come, eat of my Bread, and drink of the Wine that I have mingled*, Thus (g) *Philo* ſaith, of the Aſcetick employed in Divine Contemplations, ὑπὸ Θεοῦ ποτίζεσθαι κάλλιστον πόσιν, σοφίαν, *God gives him to drink of the beſt Drink, Wiſdom, even from the Fountain of his own Wiſdom.* Accordingly Chriſt, the Wiſdom of the Father, ſaith, *He that drinketh of the Water, which I ſhall give him, ſhall never thirſt*, John iv. 14. — vii. 38, 39. See *ver.* 35.

3*dly*, They add, that this Meat and Drink comes down from Heaven, and prove this from the Words here cited by our Lord. So (h) *Philo* proves, that God only gives heavenly Bleſſings, from thoſe Words of *Moſes*, *I rain down Bread from Heaven; for what Food*, ſaith he, *can be rained down from thence*, ὅτι μὴ τὴν ἐπάνιον σοφίαν, *but heavenly Wiſdom, which*

(a) Lib. de Leg. Alleg. p. 44. E. F. G.
(b) L. ii. de Alleg. p. 64. B. 69. B. C.
(c) De Plant. Noæ, p. 175. E. Vide de Cherub. p. 94. E. & reſipuit Noæ, p. 216.
(d) Midraſh. Coheleth. F. 88. 4. Hagigah F. 14. 1. Maim. More Nev. l. i. c. 30.
(e) De Legis Alleg. p. 44. E.
(f) L. quod deter. p. 137. A.
(g) Lib. iii. de Leg. Alleg. p. 853.
(h) De Nom. Mut. p. 839. F.

which he ſends down upon the Soul deſirous of it, who hath the Fulneſs and Abundance of it in himſelf?

4thly, They declare, that this Meat and Drink is therefore to be preferred to corporeal Food, becauſe it nouriſheth to eternal Life, or renders them immortal, who partake of it. So *Philo* ſaith, that the *Wiſdom of God is the Nurſe and Nouriſher*, (i) τ ἀφθάρτ τροφὸς ἐφιεμένων, *of thoſe that deſire incorruptible Diet.* He adds, that *ſeeking, what was the Food of the Soul, they found it was the Word of God*, (k) τὸν θεῖον λόγον, *and the Divine Word*, ἀφ' οὗ πᾶσα παιδεία, καὶ σοφία ῥέουσιν ἀένναοι, *from whom all eternal Wiſdom and Inſtruction flows, and that this was the heavenly Food of which* Moſes *ſaid, I rain down Bread from Heaven*; and that this *Wiſdom of God gives to the Soul that drinketh of it*, (l) ἀμεταβλητον ὑγείαν, *an unchangeable Health.* And even *Pythagoras* inſtructed Parents to provide for their Childeen, not what would preſerve the Body to old Age, but τὰ τ ψυχὴ θρέψαντα ἀϊδίῳ τροφῇ, *what would nouriſh their Souls with eternal Food*, Stob. Serm. I. p. 3.

Laſtly, They ſay, this Meat and Drink is the Wiſdom of God, and the Word of God, ſignified to them by that *Manna*, which fed the *Jews*, and by that Rock, which gave them Drink; thus (m) *Philo* having ſaid the Wiſdom of God was a ſolid Rock, which could not be broken, he adds, τ πέτραν ταύτην ἑτέρωθι συνωνυμίᾳ χρώμενος καλεῖ μάννα τ πρεσβύτατον τ ὄντων λόγον θεῖον, *that* Moſes *called this Rock, which was the moſt ancient of Beings, the Divine Word, by the ſynonymous Name of* Manna; *the good Man*, ſaith he, *lifts up his Eyes to Heaven*, ἀφορῶν τὸ μάννα τ θεῖον λόγον, τ ἐράνιον τ φιλοθεαμόνης ψυχῆς ἄφθαρτον τροφὴν, *looking to the* Manna, *the* divine *and* heavenly *Word, the incorruptible Food of the Soul, which loves God.* (n) *Ainſworth* alſo notes from *R. Iſaac*, and *R. Menahem*, that *Manna* ſignified *the Food of the Juſt in the World to come*, and others, that it was a *Type of* Life *eternal.* See *Buxtorf*'s Hiſtory of *Manna*, *p.* 336, 339, 352. From which Obſervations it is eaſy to diſcern why Chriſt here ſtyles himſelf, *the Bread which came down from* Heaven, *and gave* Life *to the* World, *viz.* becauſe he was that ſpiritual Bread prefigured by the *Manna* coming down from Heaven; and why he ſaith, that not *Moſes*, but his Father *gave them the true Bread from* Heaven, *viz.* becauſe he only, by ſending his Son from Heaven, gave them that Bread, which nouriſhed to Life eternal, *ver.* 49, 50, 51. And, *laſtly*, why he inſiſts ſo much upon this Metaphor, *viz.* becauſe it was familiar to the *Jews*, and uſed by their moſt celebrated Writers.

Hence alſo we may ſee a probable Reaſon, why they deſire a Sign, *i. e. a Sign from Heaven*, Matth. xii. 38. Mark viii. 11. and do it for this Reaſon, that their Fathers *did eat Bread from Heaven*, ver. 30, 31. *viz.* they do it ſeeking an Experiment, whether he was the *Meſſiah*, or not, (o) they being uſed to ſay, that as their *firſt Redeemer made* Manna *deſcend from Heaven for them, ſo ſhould their ſecond Redeemer do*; and how appoſitely our Lord anſwers, that what they deſired was already done, by his Father ſending his Son, the true heavenly *Manna*, to them.

Ver. 33. *For the Bread of God is he that* m *cometh down from Heaven, &c.*] The Oblations made to God are ſtyled in the Old Teſtament, *the Bread of God*, though they were Sacrifices of living Creatures, and by the *Septuagint* δῶρα Θεοῦ, *the Gifts of God*, Lev. xxi. 6, 8. accordingly Chriſt ſtyles his piacular Victim by the ſame Name; and whereas the *Socinians* ſay, Chriſt is here only ſaid *to come down from Heaven*, not as being in Heaven firſt, and then condeſcending to dwell on Earth, but only as every *good and perfect Gift* is ſaid *to deſcend from above*, Jam. i. 17. I know not why the Gifts of the Spirit, imparted then to Believers by the Holy Ghoſt ſent down from Heaven, and being Gifts of Illumination, may not be properly ſaid to deſcend from above, even from the *Father of Lights.* That the *Jews* underſtood him in a ſenſe intimating his coming down from Heaven in a real ſenſe, as from a place of his abode, appears from their murmuring at his words, on account of his earthly Parentage, ver. 41, 42. which yet they could have had no cauſe to have done, had he meant this in ſuch a ſenſe only, in which all their own Prophets muſt be allowed to come from Heaven: Moreover, thus even the Baptiſt came down from Heaven, his Authority, Commiſſion, and Doctrine being from Heaven, *Matth.* xxi. 25. and yet he maketh this Diſtinction betwixt himſelf and Chriſt, that *he was from Earth*; but Chriſt was emphatically ὁ ἐκ τ ἄνωθεν ἐρχόμενος, *one coming from Heaven.* 2*dly*, The Antitheſis put here betwixt Chriſt and *Manna*, and the Declaration, that Chriſt was that Bread, which the *Pſalmiſt* ſays was given them from Heaven, ſhews the Phraſe muſt be uſed as a true Deſcent from Heaven, that *Manna* and Bread, of which the *Pſalmiſt* and *Moſes* ſpeak, coming down truly from the Clouds of Heaven. And, 3*dly*, this is farther evident from Chriſt's Queſtion, ver. 62. *What if you ſhall ſee the Son of Man aſcending where he was before, i. e.* to his Father, chap. xiv. 2. unleſs they will ſay, that, as his Deſcent ſignified his having his Commiſſion, Wiſdom, and Power from Heaven, ſo his Aſcent ſignifies his Deprivation of that Commiſſion, Wiſdom, and Power.

Ver. 35. *He that cometh to me ſhall not hun-* n *ger.*] See *Note* on Chap. iv. 14.

Ver. 37. *All that my Father giveth me ſhall* o *come to me.*] For Explication of theſe Words, let it be noted,

1*ſt*,

(i) L. quod deter. p. 137. A.
(l) Lib. iii. Alleg. p. 853. A.
(n) On *Exod.* xvi. 14.
(k) De profug. p. 367. A. B.
(m) L. quod deter. p. 137. C.
(o) Midr. Coheleth. F. 86. 4.

1*ſt*, That to *believe in Chriſt, and to come to him*, is the ſame thing; ſo *John* v. 38. *in him whom the Father hath ſent, ye believe not*, is, ver. 40. *ye will not come to me, that ye may have Life*. So *John* vii. 37. *if any Man thirſt, let him come to me and drink*; and, to encourage them to embrace this Invitation, he adds, *he that cometh to me, out of his Belly ſhall flow Rivers of living Water*, ver. 38. So ver. 35. of this Chapter, *he that cometh to me ſhall not hunger*, is the ſame with the following words, *he that believeth in me ſhall not thirſt*. So when Chriſt had ſaid, *ye have ſeen me, and have not believed*, he adds this reaſon of their Incredulity, *you come not to me, becauſe you are not given of the Father*; and ver. 40. ſaith, *he that cometh to me, I will not caſt forth; for this is the Will of my Father, that he, who hath ſeen the Son, and believed in him, ſhould have eternal Life*. Note,

2*dly*, That to be given of the Father, cannot here ſignify to be abſolutely choſen by him to eternal Life; for then the *Jews* could not reaſonably be accuſed for not coming to Chriſt, or not believing in him, much leſs that they would not believe, or come to him; ſeeing, upon this Suppoſition, that only they, whom God had abſolutely choſen to eternal Life, could come to him, it was impoſſible they ſhould believe, who were not thus elected, and ſo it could not be imputed as their Crime, that they did not that thing, which it was impoſſible for them to do; whereas 'tis certain, that our Saviour repreſents it as their great Sin, that *in him, whom the Father had ſent, they believed not*, John v. 38. and that *they would not come unto him, that they might have Life*, ver. 40. telling them, that the Spirit would *convince them of Sin, becauſe they believed not in him*, John xvi. 9. and that they had *no Excuſe for that Sin*, John xv. 22, 24. Whereas what better Excuſe could be made for them than this, that they could not come unto him, as not being elected by God to that Life he offered, to induce them ſo to do? (2.) Hence it muſt follow, that Chriſt could not rationally have invited them to come to him, or called them to believe in him, who were not given him by the Father; for this was to invite them to come to him, that they might live, who, he well knew, could never come, as being never choſen to obtain that Life; much leſs could he have told them, that this was the Work, which God required them to do, or that the Father had *given them this Bread from Heaven*; this being to require them, according to this Suppoſition, to believe a Lye, *viz.* that Chriſt was ſent to be *the Bread of Life*, and a *Saviour* to them, for whom the Father never did intend Salvation by him; and yet Chriſt manifeſtly ſays to them, who, ſeeing him, did not believe, and therefore was not given to him by the Father, *Labour for that Meat which nouriſheth to Life eternal, which the Son of Man ſhall give to you*, ver. 27. and that *this is the Work of God, that ye believe in him that he hath ſent*, ver. 29. and my Father giveth you the true Bread from Heaven, *even him that cometh down from Heaven, and giveth Life* (not to the Elect only, but) *to the World*, ver. 32, 33. I therefore here enquire thus, Was our Lord truly willing that thoſe he ſpeaks to ſhould have Life? If not, why doth he ſay, *theſe things I ſpeak unto you, that ye might be ſaved*, John v. 34. *but ye will not come unto me, that ye might have Life?* If ſo, why did he ſay, that *he did always thoſe things which pleaſed him?* John viii. 29. and *could do nothing but what he ſaw his Father doing*, ſeeing 'twas not the Father's Will, that they ſhould be ſaved, or come unto him, that they might have Life, whom he had not given to him, that is, had not elected to Salvation. Note,

(3*dly*,) That Chriſt here gives a Reaſon why they believed not, *viz. You have ſeen, and yet believe not; becauſe ye are not given to me of my Father:* Now it is reaſonable to conceive this Reaſon ſhould agree with all his other reaſons aſſigned of their Infidelity, which yet are manifeſtly founded, not on any thing wanting on the part of God, but on ſomething wanting in themſelves, that they might do ſo, *viz.*

1*ſt*, That they came not to the Light, *becauſe their Works were evil*, and, being ſo, they *hated the Light, and would not come to it*, John iii. 19, 20. that they believed not in him, *becauſe he ſpake the Truth*, which was diſtaſtful to them, *Chap.* viii. 45.

2*dly*, Becauſe *they had not the Word of God abiding in them*, nor believed God bearing witneſs to him, nor *Moſes* ſpeaking of him, *John* v. 38, 46. and ſo, not being taught of God, they would not learn.

3*dly*, Becauſe *they were not of God; ye therefore do not hear his Word, becauſe ye are not of God*, John viii. 47. and becauſe they *had not the Love of God in them*, John v. 40, 42.

4*thly*, Becauſe *they preferred the Praiſe of Men before the Praiſe of God*, not ſeeking that Glory, which cometh of God only, *John* v. 44.

5*thly*, Becauſe *they were not of his Sheep, i. e.* not docile, nor diſpoſed to hear his Voice; *ye therefore believe not, becauſe ye are not of my Sheep*, John x. 26.

6*thly*, Becauſe, through the perverſeneſs of their Hearts, they could not hear his Word; *Why do you not know my Speech, even becauſe ye cannot hear my Word?* John viii. 43. and this they could not do, becauſe *they were of their Father the Devil*, and his Works they would do. And therefore,

(4*thly*,) To be given of the Father, is, (1.) To be convinced by the Miracles, which God had wrought by him, to teſtify the Truth of his Miſſion, and thereby to ſet his Seal unto him, that he was the *Meſſiah*, and the Son of God, and to be willing, upon theſe Teſtimonies, to own him as ſuch, laying aſide all thoſe unreaſonable Prejudices, and carnal Affections, which obſtructed their coming to him. This appears, (1.) from the Deſcription, which Chriſt gives of thoſe, whom God had given him, *viz. they were thine, and thou gaveſt them to me, and they know that I came from thee, and they have believed*

lieved that thou haſt ſent me, John xvii. 6, 8. for this is ſpoken of Chriſt's Diſciples, of whom it is ſo often ſaid, *they ſaw his Miracles, and believed on him*, John ii. 11. by them they therefore knew that he came forth from God, and ſo are ſaid to be given him of God, who, by theſe Miracles, convinced them of this Truth, and ſo they believed that he had ſent him. (2.) This appears farther from theſe words, *There are ſome of you that believe not; for Jeſus knew from the beginning, who they were that believed not* (ſincerely) and ſaith, *Therefore I ſaid to you, No Man can come unto me, except it were given him of my Father*, ver. 64, 65. For theſe Men had not laid aſide their Prejudices againſt his Words; they could not believe that he came down from Heaven, who was the Son of *Joſeph*, ver. 42. They murmured at his words, and were ſcandalized, ver. 61. *they went away from him, and walked no more after him*; and therefore, through their Prejudices againſt his Perſon and his Doctrine, they could not prevail with themſelves to think, that he came forth from God; and, upon that account, Chriſt here informs us, that he ſaid, *No Man can come unto him, unleſs it were given him of the Father.* And (3.) this we may learn from a like Expreſſion in the Book of *Deuteronomy*, chap. xxix. 2, 3, 4. *Ye have ſeen all the Lord did before your Eyes in the Land of Egypt, the great Temptations, Signs, and Miracles, which there he wrought; yet the Lord hath not given you an Heart to perceive, and Eyes to ſee, and Ears to hear unto this Day,* ולא, *and the Lord hath not given*, or rather *hath not the Lord given you?* ולא being put for הלא. So ולא ילך *ſhall not Ammon go with us?* 2 Sam. xiii. 26. לא לבי הלך *went not my Heart with thee?* 2 Kings v. 26. So alſo *Job* ii. 10. *Mal.* ii. 15. For here 'tis manifeſt, that the way of God's giving them an Heart to perceive, was by working thoſe Signs and Miracles before their Eyes, which might induce them ſo to do; and yet, for want of this Improvement of them to this end, it is admired that *the Lord hath not given them this Heart*, or is imputed as their great Fault, that he had not given it; *i. e.* that, after all he had done to produce it in them, they had it not.

(2.) Chriſt being ſent by God the Father, that the World through him might be ſaved; and he having ſent his Son to propound to them that eternal Life, which *was with the Father, and was manifeſted to us by his Son*, and to propoſe to us the Terms, on which this Life might be obtained (as Chriſt doth throughout this Chapter;) he is ſaid *to have given us eternal Life, and that this Life is in his Son*, 1 John v. 11. and that this is his Record concerning him, and here, that *the Father had given them the true Bread from Heaven, that giveth Life unto the World*, ver. 32, 33. And they, who were ſo convinced of the Truth of this Promiſe by our *Saviour*'s Miracles, as to expect to receive it by Faith in him, and Obedience to his Doctrine, and ſo affected with this Promiſe of eternal Life, as to eſteem it above all other things, and ſo were willing to apply themſelves to the performance of thoſe Duties, which he required to obtain it, and to reject and quit thoſe things, which might obſtruct them in the Proſecution of it, are ſaid to be *given to him of the Father*; becauſe he wrought thoſe Miracles, which gave them this Conviction; on which account, when *Peter* had confeſſed that he was the Chriſt, Chriſt anſwered, *Fleſh and Blood hath not revealed this to thee, but my Father, which is in Heaven*, Matth. xvi. 17. See the *Note* there; and becauſe he gave this Promiſe of eternal Life, and ſent his Son to reveal it to the World; and therefore when he ſaith to his *Apoſtles*, whom the Father hath given him, *Will ye alſo go away? Simon Peter* anſwers, ver. 68. 69. *Lord, to whom ſhould we go, ſeeing thou haſt the Words of eternal Life? and we have believed, and know that thou art the Chriſt the Son of the living God.* Now it is evident, that all, who have this ſtrong Conviction, that our *Saviour* came from God, and this Concernment for that eternal Life he promiſed, as the Encouragement to come to him, will believe on him; becauſe ſuch Perſons can neither want aſſurance that they ought to do ſo, nor the moſt prevalent Engagements ſo to do, as having that eternal Life before their Eyes, which they more value than all worldly things, and for which they are willing and prepared to quit all their lower Intereſts.

Ver. 39. *But I will raiſe it up at the laſt* p *day.*] This being ſaid of all, who are given to Chriſt by the Father, it follows, that none of them ſhall riſe till that day; and it being here ſaid, they are to be raiſed to receive eternal Life, which Life is only to be enjoyed in the Heavens, it follows, that none of them are to be raiſed to *reign with Chriſt a thouſand Years.*

Ver. 40. *It is the Will of him that ſent me,* q *that every one that believeth in me, ſhould not periſh, but have everlaſting Life.*] Some hence infer, that every true Believer muſt perſevere unto the end, ſince otherwiſe he cannot have this Life eternal.

But to this, and to all other Promiſes and Declarations of a like Nature, which engage, that God will give eternal Life to the Believer, I anſwer, that nothing is more evident, than that they can only be underſtood of ſuch a Faith, as doth *endure to the end*, Matth. xxiv. 13. and ſo includeth Perſeverance in it; for either theſe Promiſes are made to temporary Believers, and ſo to thoſe which after fall away, which is contrary to the Tenor of the Scripture, and makes the Promiſes of eternal Life, and the Threats of Perdition, belong to the ſame Perſons, *viz.* to them, who, having *lived by Faith, draw back*, Heb. x. 38, 39. or elſe they depend on this Condition, that ſuch Men do continue in the Faith, according to thoſe expreſs Words, *He hath reconciled us to God, if we continue in the Faith rooted and grounded, and be not drawn away from the Hope of the Goſpel*, Col. i. 21, 22. *We are Chriſt's Houſhold, if we hold our Confidence and*

and rejoicing of Hope firm to the end, Heb. iii. 6. and *ver.* 14. *We are made Partakers of Chriſt, if we hold the beginning of our Confidence firm to the end*; and then is it demonſtratively certain, that Perſeverance is included in them, and made the Condition on which the Bleſſing promiſed doth depend; and therefore cannot be proved from them.

r Ver. 44. *No Man can come unto me, except the Father, which hath ſent me, draw him.*] For Explication of theſe Words, conſider,

1*ſt*, That to be drawn of God, cannot import our being moved by any inward and irreſiſtible Impreſſions from God, to believe in him; for then no Man could come to Chriſt without theſe irreſiſtible Impreſſions; and therefore none could be blame-worthy for not believing in him, becauſe they could not do it without that powerful Impreſſion, which God was not pleaſed to afford them; nor could it be praiſe-worthy to believe in him, becauſe they only did ſo, when they could not chuſe but do it, as being acted in ſo doing by a Force, which they could not reſiſt. And therefore,

2*dly*, To be drawn of God, can only ſignify to be perſuaded, and prevailed on ſo to do, by the Conſideration of thoſe mighty Works, which God had done to teſtify, that Chriſt was the true *Meſſiah*, and that Prophet, which he had ſent into the World; to theſe Chriſt ſtill appeals, as divine Teſtimonies concerning him, by ſaying, *The Works which my Father hath given me to do, bear witneſs of me*, Chap. x. 25. by the Conſideration of them he perſuades others to believe in him, ſaying, *Believe in me for my Works ſake*, John xiv. 11. and upon this account he repreſents the unbelieving *Jews* as inexcuſable, that *he had done thoſe Works among them, which never Man did*, Chap. xv. 22, 24. and all thoſe Works are ſaid to be recorded, that *Men might believe that Jeſus is the Son of God*; *and, believing, might have Life through his Name*, Chap. xx. 31. all which muſt convince us, that theſe things were ſufficient to draw Men to Chriſt; whence he himſelf ſpeaks thus, *When I am lifted up, I will draw all Men after me*, Chap. xii. 32. *viz.* by the Power of my Reſurrection, by which I ſhall ſo fully be demonſtrated to be the Son of God, by the Miſſion of the Holy Ghoſt to confirm my Reſurrection, and the Truth of my Doctrine by Signs and Wonders, and powerful Diſtributions of the Holy Ghoſt, as to be ſufficient to prevail with all Men to believe in me; though the Event ſhewed, that all Men were not actually drawn to him by theſe Means. Or,

3*dly*, To be moved by the great Promiſe of eternal Life to do it; for whereſoever there is any lively Senſe of that ineſtimable Bleſſing, it ſtrongly muſt engage us to uſe the Means by which we may obtain it, and ſo to come to Chriſt, if from him only this Bleſſing is to be expected; and this is a familiar Senſe of the word *draw*, both in the Scripture and in other Writings; thus God is ſaid *to draw them to him by the Cords of Love*, Hoſ. xi. 4. who yet were *bent to Backſliding from him*, ver. 7. and Men are ſaid to be *drawn away by their own Luſts*, Jam. i. 14. For, ſaith the Poet, Trahit ſua quemque voluptas, Every *Man's Pleaſure draws him* to a Compliance with it. Thus ſay the (p) *Jews*, *The Maſter draws the Scholar by his Parables*, *i. e.* incites him to learn; and a Man is driven *by Wine, and by his Pleaſures*; and 'tis a celebrated Saying among them, that a *Precept draws a Precept, and a Tranſgreſſion draws on a Trangreſſion*, *i. e.* one Sin diſpoſeth us to commit another, and Obedience to one Precept, to obey another; and that we are only ſaid to be *drawn* by the Father to Chriſt, *viz.* by his Miracles and Divine Inſtructions, is evident from the Words following; as the proof of this, *it is written, they ſhall all be taught of God*; *he therefore, who hath heard of the Father*, *i. e.* perceived him ſpeaking, and doing his mighty works by me, *cometh to me*. Without this drawing none can come to Chriſt; for none but God can give this Promiſe of eternal Life to encourage us to do ſo, and no Power, but that of God, can work thoſe Miracles, which proved his Commiſſion from God; and hence Chriſt owns, that, if *he had not done thoſe Miracles among them*, they had had no Sin of Infidelity, *John* xv. 22, 24.

Ver. 45. *It is written*, ἐν τοῖς προφήταις, *in* s *the Prophets.*] *viz.* expreſsly, *Iſaiah* liv. 13. and, in effect, *Jer.* xxxi. 33, 54. in theſe Words, *I will put my Law in their Hearts, and write it in their inwards Parts, and they ſhall not teach every Man his Neighbour, ſaying, Know the Lord; for they ſhall know me from the greateſt unto the leaſt.*

Ibid. *They ſhall be all taught of God*] *Iſaiah* liv. 13. Thus we are taught by his Example; thus we are θεοδίδακτοι, taught of God to love one another: (2.) By his Spirit, that Unction, which taught the primitive Chriſtians all things needful to be known, 1 *John* ii. 27. (3.) By his Word, ſo ſaith (q) *Clemens* of *Alexandria*, *are we taught of God.* And, *laſtly*, by his Son, delivering the Mind of God to us as his Prophet, and ſo giving us the Knowledge of what he requires us to believe and do, in order to Salvation; and, 2*dly*, Confirming the Truth of what he thus delivered in his Name, by Miracles done by the Finger of God, and ſo ſetting his Seal to the Doctrine taught. And of his teaching by God are theſe Words to be underſtood; (1.) Becauſe the Prophet *Iſaiah* is there ſpeaking of the ſetting up the Kingdom of Chriſt, and of the Teaching then promiſed. (2.) Thus is it that the Father draws Men to Chriſt, of which theſe Words are made the Proof. See *Note* on ver. 37.

(p) Buxtorf. voce למד. p. 484.

(q) Θεοδίδακτοι γὰρ ἡμεῖς ἱερὰ ὕλως γράμματα παρὰ τῷ υἱῷ τοῦ Θεοῦ παιδευόμενος. Strom. i. p. 318. 2. 396, 397.

ver. 37. (3.) From the Argument following, ver. 46. *That they were not to expect to be taught immediately by the Father*, as a Scholar is by his Maſter, ſeeing him preſent, and hearing him ſpeak, but only *by him that had ſeen the Father*, and ſo ſpake, and did thoſe Things, which he had ſeen of the Father, *John* iii. 12. — viii. 28. — xii. 50. So that he who had *ſeen him, had ſeen the Father*, Chap. xiii. 9, 30. It is alſo evident from theſe words, *it is written, They ſhall all be taught of God*, that this teaching muſt be common to all the *Jews*; but that is not true of God's internal and effectual teaching, but only of Chriſt's outward teaching. (4.) From Chriſt's Inference πᾶς ὃν, every Man therefore, it follows, 1*ſt*, that to be taught of God, is not inwardly to be taught by him, but only by hearing the Doctrine of his Son; 2*dly*, that not all, that are thus taught, will come to Chriſt, but they only, who have learnt of him.

t Ver. 51. *And the Bread, which I will give, is my Fleſh, that I will give, &c.*] up to the Death, to obtain that eternal Life, which was loſt by the Sin of *Adam*. Hence it is evident, that Chriſt here ſpeaks of Faith in him, as ſuffering and ſhedding his Blood for Mankind, he being our *Propitiation only through Faith in his Blood*, Rom. iii. 25. and we being *reconciled to God by his Death*, Rom. v. 9, 10. See here *Examen Millii*.

u Ver. 53, 54. *Except ye eat the Fleſh, and drink the Blood of the Son of Man, you have no Life in you.*] To prove that Chriſt, in this Chapter, ſpeaks not of Oral and Sacramental Eating, but only of doing this ſpiritually by Faith in his Blood, I premiſe,

1*ſt*, That nothing was more common among the *Eaſtern* Nations than to uſe the Metaphor of Eating and Drinking, when they ſpeak not of corporeal Meat or Drink, which was to go into the Mouth, but only of ſpiritual, to be fed on by the Soul, as hath been fully proved already, Note on *ver.* 27, 31, 32. Thus *Clemens* of *Alexandria*, diſcourſing upon that Paſſage of St. *Paul* to the *Corinthians*, *I have fed you with Milk, and not with ſtrong Meat*, ſaith, that *Milk is the Rudiments of* Faith, *or the Doctrine of the* Catechiſm, *the firſt Nouriſhment of the Soul*; *ſtrong Meat a Contemplation, which makes us to diſcern the Divine Power and Eſſence*; σάρκες αὖ καὶ αἷμα τοῦ λόγου, *theſe Contemplations are the Fleſh and Blood of the Word*; βρῶσις γὰρ καὶ πόσις τοῦ θείου λόγου ἡ γνῶσίς ἐστι τῆς θείας οὐσίας, *the Meat and Drink of the Divine Word, is the Knowledge of the Divine Eſſence*; and *Irenæus* ſaith, that Chriſt *taught the weak* τρώγειν καὶ πίνειν τὸν λόγον τοῦ Θεοῦ, *to eat and drink the Divine Logos*, lib. iv. c. 74.

2*dly*, That it is the ſame thing in this Chapter, *to eat of the Bread, which came down from Heaven, and to believe in Chriſt*, breaking the Bread of Life to us by his Doctrine, and offering himſelf a Sacrifice and Oblation for us to obtain that Life; for when he had exhorted them *to labour for the Meat that did not periſh*, he tells them, *ver.* 29. *That this was to believe on him, whom God had ſent:* When he had told them, *ver.* 35. that he *was the Bread from Heaven*, he immediately adds, *He that cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt.* Having ſaid, that he was the *Bread, which cometh down from Heaven, and giveth Life unto the World*, ver. 33. he confirms this Expreſſion, *ver.* 40, by theſe words, *This is the Will of my Father, that every one that ſeeth the Son, and believeth on him, ſhould have eternal Life.* And again, ver. 47. *Verily, verily, I ſay unto you, He that believeth on me hath everlaſting Life*; *I am that Bread of Life.*

3*dly*, Obſerve that, from theſe Metaphors, our Lord proceeds to that contained in theſe Words objected by the *Roman* Doctors, *ver.* 51. *The Bread, which I will give, is my Fleſh, which I will give for the Life of the World*; that is, it is my Body, which I will give up unto Death, that by it the World may have Life. The *Jews*, taking theſe words in a groſs Senſe, as if our Lord had promiſed to give his real Fleſh to be ſwallowed down their Throats, and eaten by them, as they had eaten Bread the Day before, and as their Forefathers had eaten *Manna* in the Wilderneſs, exclaiming againſt him, as promiſing a thing abſurd, inhumane, and impoſſible, ſaying, *How can this Man give us his Fleſh to eat?* To this our Saviour anſwers, *ver.* 53. in words ſtill more expreſſive of his violent and bloody Death for the Salvation of Mankind, *viz. Except you eat my Fleſh, and drink my Blood, &c.* Now theſe words are by ſome conceived to import thus much: Unleſs you, with the Mouth of your Bodies, do eat my real and corporeal Fleſh, and drink my proper Blood, you cannot have eternal Life. Againſt this Senſe I argue,

1*ſt*, From ver. 51. thus, *The Fleſh, which* Chriſt here promiſed to *give for the Life of the World*, is the ſame with the *Bread that cometh down from Heaven*; if any Man *eat of this Bread, he ſhall live for ever*, ſaith Chriſt; and *the Bread, which I will give, is my Fleſh*, that *I will give for the Life of the World.* And again, having ſaid, *He that eateth my Fleſh, and drinketh my Blood, hath eternal Life*, ver. 54. and he that *eateth me, ſhall live by me*, ver. 57. he adds immediately, *This is the Bread which came down from Heaven*; — and *he that eateth of this Bread ſhall live for ever.* Now our Lord hath expreſsly taught us, that the eating of this Bread of Life imported only our believing in him, *ver.* 35. as hath already been made evident from our ſecond Obſervation; therefore, the eating of his Fleſh doth certainly import the ſame ſpiritual Action. Moreover, we are only to eat of Chriſt's Fleſh, in that Import of the Phraſe in which we are to eat of Chriſt as Bread; for, as Chriſt ſaith, he *will give Fleſh to eat*; ſo doth he ſay, he *will give Bread to eat*; as he ſaith, *He that eateth my Fleſh ſhall live for ever*; ſo he ſaith, *He that eateth of this Bread ſhall live for ever*; but none could ſay, that Chriſt was, or could properly be Bread, or eaten by the Mouth as ſuch; wherefore

wherefore he, being only figuratively and ſpiritually Bread, could only figuratively and ſpiritually be to be eaten as ſuch. If therefore in the ſame Importance only we are to eat his Fleſh, that alſo is to be eaten in a ſpiritual Senſe.

2*dly*, From theſe Words, *ver.* 52. *How can this Man give us his Fleſh to eat?* 'tis evident the *Jews* conceived, that our Lord promiſed to give them his proper Fleſh to eat, and ſwallow down their Throats, as they had done the Bread with which he fed them; and it, on all hands, is agreed, that they miſtook the ſenſe of Chriſt's words, and fanſied ſuch a meaning of them as he did not intend; but had our Lord intended the corporeal eating of his Fleſh, and drinking of his Blood, 'tis certain that it muſt be ſwallowed down their Throats as properly as the Bread, which they had eaten; and therefore no Man, who maintaineth this corporeal eating of Chriſt's Fleſh to be intended here, can, ſuitably to his Opinion, ſay, that they impoſed a falſe Senſe upon our Saviour's Words, ſince, from this ſenſe, it doth inevitably follow, that Chriſt intended, that his human Fleſh ſhould properly be eaten; and their Words ſignify no more. Add to this one Conſideration, which ſhews what Apprehenſions the Fathers of the three firſt *Centuries* had of this eating of the Fleſh of Chriſt, *viz.* When 'twas objected to them by the *Heathens*, that they did eat Man's Fleſh; they conſtantly, in their Apologies, reject the Accuſation as the vileſt Calumny, and as a moſt abominable thing, ſufficient to diſcover the Author of ſuch an Accuſation muſt be ſome wicked *Dæmon*. See this fully proved, Note on *Matth.* xxvi. 26.

3*dly*, The 53*d* Verſe affords two farther Arguments in refutation of the corporeal Senſe of theſe Expreſſions: (1.) That it follows plainly from it, that the Thief upon the Croſs, and all the pious and believing *Jews*, who heard theſe Words, and died before our *Saviour*'s Paſſion, muſt of neceſſity be damned; for our Lord ſaith, with an Aſſeveration to them, *Except you eat the Fleſh, &c.* Now this was ſaid at the Paſſover then inſtant, ver. 4. and ſo at leaſt above a Year before our Saviour's Paſſion, and ſo before the Inſtitution of that Sacrament, in which alone his Fleſh could be corporealy eaten; and therefore had it been intended of corporeal and ſacramental Eating, it was impoſſible that any Perſon of thoſe Hearers could be ſaved, who died in the enſuing Year. (2.) Theſe Words, interpreted in the corporeal Senſe, do plainly and inevitably infer, that they, who do deprive the *Laity*, all their whole Lives, of drinking of this Blood, expoſe them to inevitable Damnation; Chriſt having ſaid, *Except you drink the Blood of the Son of Man, you have no Life in you:* For though eating and drinking, being taken figuratively, do ſignify the ſame thing, *viz.* believing in a crucified *Saviour*; yet, being taken properly, they cannot be reputed the ſame thing: For albeit they, who receive the Body only, may be well ſaid to eat the Fleſh of Chriſt, becauſe they take ſomething by way of Meat into their Mouths; yet cannot they be ſaid *to drink his Blood*, if they take nothing into their Mouths by way of Drink: Since therefore eating and drinking are two diſtinct Actions, ſo that he cannot properly be ſaid to drink, who only eats; ſince the Privation of Life is here connected with not drinking of Chriſt's Blood, as much as with not eating of his Fleſh, according to the corporeal Interpretation of theſe words; he muſt certainly be deprived of the Life here promiſed, who doth not receive the Cup; becauſe he is deprived of drinking of the Blood of Chriſt.

4*thly*, From *ver.* 54, 56. the Argument runs thus: Whoſoever eateth the Fleſh and drinketh the Blood of Chriſt, in the Senſe here ſpoken of, *abideth in Chriſt, and Chriſt in him*; and therefore is a true and living Member of Chriſt's Body, and he ſhall have eternal Life, and be Partaker of an happy Reſurrection; and ſo no Perſon can either be wicked here, or deprived of everlaſting Life hereafter, who, in this Senſe here mentioned, eats of the Fleſh, and drinketh of the Blood of Chriſt. Now this is very true, of eating ſpiritually, and by Faith, as it imports believing in Chriſt: For *this*, ſaith Chriſt, *is the Will of him that ſent me, That every one, who believeth on the Son, may have everlaſting Life, and I will raiſe him up at the laſt Day*; but then of ſacramental Eating of Chriſt's Fleſh, it is as falſe; for this was eaten by a *Judas*, and continually is eaten by Millions, who are both wicked here, and will be damned hereafter: This therefore cannot be the import of our *Saviour*'s words. And here obſerve (1.) that our Lord ſpeaks in the general, *Whoſoever eats.* (2.) That he ſpeaks thus, not by way of Promiſe, which might be conditional, but by way of plain Aſſertion, and Declaration of a thing moſt certain. And, (3.) that the Text ſhews the eating mentioned here can never be performed unprofitably, no, not without the greateſt Benefit; for 'tis oppoſed to eating *Manna* in the Wilderneſs on this account, that whereas that only gave temporal Life, this would aſſuredly confer eternal; whereas that was not able to preſerve from temporal, this would preſerve from Death eternal.

5*thly*, Moreover, *ver.* 61, and 62. our Lord ſpeaks thus, *Doth this offend you? What if you ſhould ſee the Son of Man aſcend up where he was before? i. e.* Are you offended that I thus ſpeak of giving you my Fleſh to eat? Do you look on this Expreſſion now as ſo abſurd and unintelligible? What then will you think of it, when this Body ſhall be removed hence to Heaven? *i. e.* How will you then be ſcandalized, and think it ſtill more difficult, and more impoſſible to apprehend, how you ſhall eat my Fleſh, and drink my Blood, provided you go on to underſtand my Words in the groſs carnal Senſe. For (r)

(r) In illud Evan. *Quicunque dixerit*, p. 979.

Athanaſius ſaith well, that Chriſt here mentioneth his Aſcent into Heaven, ἵνα τ̃ σωματικῆς ἐννοίας αὐτὲς ἀφελκύσῃ, *that he might divert them from the corporeal Senſe*; and therefore argued thus, "Seeing it will be then impoſ-"ſible, that you ſhould corporealy eat my "Fleſh, when it is ſo far removed from you; "by this you may diſcern I ſpeak of a ſpi-"ritual eating of it." Whence by the way we learn, that Chriſt thought his Aſcenſion into Heaven a ſufficient Demonſtration to the *Jews*, that his Fleſh could not be eaten upon Earth; and why it ſhould not be ſo to the *Chriſtians*, I am yet to learn.

6thly, The 63*d* Verſe affords us a more plain and certain Expoſition of our *Saviour*'s meaning in the precedent Words; for thus it runs, *It is the Spirit that quickeneth; the Fleſh profiteth nothing: The Words that I ſpeak unto you, they are Spirit, and they are Life.* For the import of theſe words is to this effect: To that eating and drinking, of which in this Diſcourſe I have ſtill ſpoken, I have annexed the Promiſe of Life, ſaying expreſsly, *He that eateth me ſhall live by me*; he ſhall by me be quickened, *i. e.* be raiſed up to Life eternal; and that *he abideth in me by that Spirit*, which quickeneth our mortal Bodies, *Rom.* viii. 11. ſo that my words *are Spirit and Life*, as being the means of obtaining the Spirit, and by him this Life; to which effects my Fleſh, if you could eat it, would profit you nothing. Had our Lord ſaid, it is the Spirit that quickeneth, the Fleſh profiteth nothing; therefore the Fleſh, which I will give, ſhall be joined to my Divinity, and, by the virtue of it, give you Life, he had ſaid ſomewhat like the Senſe, which others put upon this Text; but ſaying only, *The Words, which I ſpeak unto you, they are Spirit*; we cannot doubt but he ſpeaks of eating and of drinking his Fleſh and Blood ſpiritually.

7thly, Our Saviour having ſaid to the Twelve, *Will ye alſo go away?* St. *Peter* anſwers, *To whom ſhall we go? Thou haſt the Words of eternal Life; and we believe, that thou art that Chriſt the Son of the living God.* Where, (1.) obſerve, that *Peter* here doth, as it were, repeat the Words of Chriſt; *My Words are Life*, ſaith Chriſt; *Thou haſt the Words of Life eternal*, ſaith St. *Peter*; whereas, if he had underſtood our Saviour to have ſpoken here of oral Manducation, his Anſwer would, in all probability, have been to this effect: *Whatſoever appearance there may be of Inhumanity, Abſurdneſs, and Impoſſibility of eating thy natural Fleſh, and drinking of thy Blood; yet we believe it, becauſe thou haſt ſaid it, who art Truth itſelf, and who art able to make good thy Words:* We therefore hearing nothing of this tendency from him, may conclude, that he knew nothing of this import of them. And, (2.) obſerve, that he thought it ſufficient to ſay, *We believe thou art the Chriſt*; which, if our Lord ſpake here of oral Manducation, was nothing to the purpoſe; but if he only ſpake of ſpiritually eating of him, was the very thing, which was deſigned by our Lord in this Diſcourſe, and which he ſpake of in thoſe Words, which ſo much offended others. We therefore conclude, with (s) *Clemens* of *Alexandria*, that when our Lord ſaid, *Eat my Fleſh, and drink my Blood, he allegorically meant the drinking of Faith and of the Promiſes; and that our Lord is, by way of Allegory to thoſe that believe in him, Meat, and Fleſh, and Nouriſhment, and Bread, and Blood.* With (t) *Tertullian*, that *our Lord all along urged his Intent by Allegory, calling his Word Fleſh, as being to be hungered after, that we might have Life*; auditu devorandus, ruminandus intellectu, & fide digerendus; *to be devoured by the Ear, ruminated upon by the Mind, and by Faith digeſted.* With (u) *Origen*, that *we are ſaid to drink his Blood, when we receive his Words, in which Life conſiſts; that his Fleſh is Meat indeed, and his Blood Drink indeed, becauſe he feedeth all Mankind with the Fleſh and Blood of his Word, as with pure Meat and Drink.* With (w) *Euſebius*, that *his Words and Doctrines are Fleſh and Blood.* With (x) *Athanaſius*, that *the Words, which Chriſt ſpake, were not carnal, but ſpiritual; for how could his Body have ſufficed for Meat, that it ſhould be made the Food of the whole World?* With (y) St. *Auſtin*, Utquid paras dentes & ventrem? crede, & manducaſti; credere enim in eum, hoc eſt manducare panem vivum. *Why provideſt thou Teeth and a Belly? Believe, and thou haſt eaten; for to believe in him, this is to eat the living Bread.* Add, *laſtly*, with (z) *Jerome*, *in the trueſt Senſe, the Body and Blood of Chriſt is the Word and Doctrine of the Scripture*; Caro Chriſti & ſanguis ejus in auribus noſtris infunditur, *the Fleſh and Blood of Chriſt is poured into our Ears.* We ſay, in the Language of (a) *Origen*, ſi Filii eſtis Eccleſiæ, — agnoſcite, quia figuræ ſunt; — ſi enim ſecundum literam ſequaris, &c. *If you are the Sons of the Church, own theſe things to be Figures; for if you follow the Letter, this very Saying, Except you eat the Fleſh, is a killing Letter.* In the Words of (b) *Euſebius*, pronounced in the Name of Chriſt, *Do not think that*

(s) Φάγεσθέ μω τὰς σάρκας εἶπὼν, καὶ πίεσθέ μω τὸ αἷμα, ἐναργὲς τῆς πίστεως, καὶ τῆς εὐαγγελίας τὸ ὠότιμον ἀλληγορῶν. &c. Pædag. l. i. c. 6. p. 100. Τὸ δὲ αἷμα, οἶνος ἀλληγορεῖται, &c. Ibid. p. 104, 105.

(t) De Reſur. Carn. cap. 36, 37.

(u) Bibere autem dicimur ſanguinem Chriſti —— cum Sermones ejus recipimus. Hom. xvi. in Num. fol. 123. Caro ejus verus eſt cibus, & ſanguis ejus verus eſt potus, carnibus enim & ſanguine verbi ſui, tanquam mundo cibo ac potu, potat & reficit omne hominum genus. Hom. vii. in Levit. fol. 73.

(w) De Eccleſ. Theolog. lib. iii. cap. 12.

(x) Ἵνα μάθωσιν ὅτι καὶ ἃ λέγει οὐκ ἔστι σαρκικὰ ἀλλὰ πνευματικά, πόσοις γὰρ ἤρκει τὸ σῶμα πρὸς βρῶσιν; ἵνα καὶ τῷ κόσμω παντὸς τοῦτο τροφὴ γένηται. Tom. I. p. 979.

(y) Tract. xxv. in Johan. Tom. ix. p. 218. & Tract xxvi. p. 223.

(z) Licet in myſterio poſſit intelligi, tamen verius Corpus Chriſti, & ſanguis ejus, ſermo ſcripturarum eſt. In Pſ. cxlvii. fol. 94.

(a) Hom. vii. in Levit. ibid.

(b) Ubi ſupra.

that I ſpeak of that Fleſh with which I am compaſſed, as if you muſt eat of that; neither imagine, that I command you to drink of my ſenſible and bodily Blood; but underſtand well, that the Words, that I have ſpoken to you, they are Spirit and Life: For, as (c) St. *Auſtin* ſaith, touching the Expoſition of Scripture Phraſes, *If the Saying be preceptive, either forbidding a wicked Action, or commanding that which is good, it is no figurative Speech; but if it ſeems to command any Wickedneſs, or to forbid what is profitable and good, it is figurative. This Saying, Except ye eat, &c. ſeems to command a wicked thing; it is therefore a Figure, enjoining to communicate in the Paſſion of our Lord, and ſweetly and profitably remember, that his Fleſh was wounded and crucified for us.*

Ver 55. *For my Fleſh* ἀληθῶς ἐϛι βρῶσις, *is* w *Meat indeed, and my Blood is Drink indeed.*] From what hath been ſaid, Note on *ver.* 53. it appears, this cannot be meant of eating and drinking *corporealy* the Fleſh and Blood of our Lord *Jeſus* in the holy Sacrament; it remains therefore, that they muſt here be ſtyled, *truly Meat and Drink*, in the ſpiritual Senſe; becauſe the eating of this Fleſh by Faith in his ſalutary Paſſion, doth nouriſh the Soul to Life eternal; and the drinking of this Blood by Faith, in the Blood of Chriſt, ſhed for the Remiſſion of our Sins, doth ſo refreſh the Perſon thirſting after Righteouſneſs, that, being juſtified by Faith in his Blood, and having the Spirit promiſed to all Believers, conveyed to him as a Fountain of living Waters, he ſhall thirſt no more, *John* iv. 14.—vii. 38, 39. Thus, in the Scripture Language, a thing is ſaid to be that ἀληθῶς, *truly*, which it is only *ſpiritually*, or by way of Allegory, or Reference to ſome Effects, which it performeth anſwerable to ſome natural Effects performed by that, which it is ſaid truly, and indeed to be; ſo our heavenly Treaſure is called τὸ ἀληθινὸν, *the true Riches*, as making us rich towards God, and being a Treaſure of ſpiritual wealth never to be taken from us, *Luke* xvi. 11. Thus Chriſt is ſtyled τὸ φῶς τὸ ἀληθινὸν, *the true Light*, John i. 9. becauſe his Doctrine was that to the Underſtanding, which Light is to the Eye, directing us into the way of Life; he alſo is ſtyled ἄμπελος ἀληθινὴ, *the true Vine*, John xv. 1. as being one, who did more certainly refreſh the thirſty Soul, and fill it with ſpiritual Joy, than will the Fruit of the Vine refreſh the thirſty Body, and rejoice the Heart: Thus Heaven is called ἡ σκηνὴ ἡ ἀληθινὴ, *the true Tabernacle*, Heb. viii. 2. And Chriſt here ſaith of himſelf, *ver.* 32. *I am* ὁ ἄρτος ὁ ἀληθινὸς, *the true Bread, which came down from Heaven, i. e.* more nouriſhing and ſtrengthening to the Soul of the Believer, than Bread can be to the Body. See *Examen Millii.*

Ver. 57. *And I live by the Father.*] How, x ſaith *Stegmannus*, can he be God, who lives by the Benefit of another? I anſwer, Even as he can have Life in himſelf, *Chap.* v. 26. by the Life of the Father communicated to him with his Eſſence.

Ver. 58, and 59. See *Examen Millii.*

Ver. 62. *What if you ſee the Son of Man* y *aſcending where he was before?*] 'Tis certain, ſaith *Stegmannus*, this is ſpoken of the Son of Man, and ſo not of a Perſon, who is God. But I deny the Conſequence; it being indeed ſpoken of him, who was the Son of Man; but not as he was ſo only, but as being alſo the Son of God, *his only begotten Son, who is in the Boſom of the Father*, John i. 18.

Object. But then, why is it ſaid, *Where he was before, as of a thing paſt, not where he always was?*

Anſw. 1. As God the Father is often ſaid in *Scripture*, to deſcend upon the Earth, ſee Note on *ver.* 33. and afterwards *to go up* and aſcend again to his Place, *Gen.* xviii. 33. *Hoſ.* v. 15. that is, *to the place where he was before*; ſo what Reaſon can be given, why the ſame may not be ſaid of the Divine Word?

Anſw. 2. I add, that, according to our *Hypotheſis*, he may be properly ſaid to aſcend where he was before, who, in his Divine Glory, uſed to appear from Heaven to the *Patriarchs*; and, when he became Man, diveſted himſelf of that Glory, and took upon him the Form of a Servant, becauſe he after re-aſſumed and appeared *in that Glory, which he had with the Father before the World was*, John xvii. 5.

Ver. 63. *It is the Spirit that quickeneth*, ver. z 64. *Thou haſt the Words of eternal Life.*] See Note on *ver.* 53.

Ver. 65. *Therefore ſaid I to you, No Man* a a *can come to me, except it be given him of my Father.*] See the Note on *ver.* 37.

Ver. 70. Οὐκ ἐξελεξάμην, *&c. Have I not choſen you Twelve, and one of you is a Devil?*] Hence it appears, ſaith *Theophylact*, that ἡ ἐκλογὴ τοῦ Θεοῦ οὐ βιάζεται τὴν προαίρεσιν ἡμῶν, *God's Election lays no Force upon the Will of Man*, but leaves him ἐθελοθρέπτου ζῶου, one that may turn to good or evil, as he will.

CHAP. VII.

1. AFTER theſe things Jeſus walked in Galilee; for he [a] would not walk in a Jury, becauſe *(the Rage of the Chief Prieſts and principal Men of)* the Jews *(was ſuch, that they)* ſought to kill him.

2. Now the Jews Feaſt of Tabernacles *(kept in Remembrance of their living in Tents forty Years in the Wilderneſs)* was at hand.

3. His Brethren therefore ſaid to him, Depart hence, and go into Judea, that [b] thy b Diſciples *(there)* alſo may ſee the Works that thou doeſt.

4. For there is no Man, who doth any thing in ſecret, and he himſelf ſeeketh to be known openly; if thou *(canſt)* do theſe things *(in truth at any time, and in any place)* ſhew

(c) De Doctrinâ Chriſtianâ lib. iii. cap. 16.

thy ſelf to the (*great Men of the*) World; (*the Sanhedrim, and the Phariſees and Rulers there, that they may be convinced of the Truth. And this they ſaid, being deſirous that his Miracles might be tried by them, hoping they would find out the Cheat of them*;)

c 5. For neither did [c] his Brethren believe in him, (*that he did theſe things in Truth, and for a good End, but for vain Glory*, ver. 4.)

6. Then Jeſus ſaid to them, My time is not yet come (*to go up thither*, ver. 8.) but your time is always ready (*to go thither without Moleſtation from any Body there.*

7. *For*) the World cannot hate you, (*who live in conformity to the Manners of it*) but me it hateth; becauſe I teſtify of it, that the Works thereof are evil.

d 8. [d] Go ye up to this Feaſt; I go not up yet to this Feaſt, for my (*fit*) time (*of going up*) is not yet full come.

9. (*And*) when he had ſaid theſe words to them, he abode ſtill in Galilee;

10. But when his Brethren were gone up, then went he alſo up to the Feaſt, (*in Obedience to the Divine Command; but this he did*) not openly, (*and with Company*) but as it were in ſecret (*as privately as he could, to avoid the Deſign of them that ſought to kill him*, ver. 19.)

11. Then the Jews ſought him at the Feaſt, and ſaid, Where is he?

12. And there was much murmuring, (*i. e. private Diſcourſe*) among the People concerning him; for ſome ſaid, He is a good Man, others ſaid, Nay, but he deceiveth the People, (*applying himſelf ſtill to them, and not to the wiſe and great ones.*)

13. Howbeit no Man (*i. e. none of his Favourers*) ſpake openly of him (*as of the Chriſt*) for fear of the Jews, (*who had decreed, that if any Man ſhould confeſs that he was the Chriſt, he ſhould be put out of the Synagogue*, Chap. ix. 22.)

e 14. Now about the [e] midſt of the Feaſt, (*when, the Number of the Sacrifices leſſening, the People were more at leiſure to hear*) Jeſus went up into the Temple, and taught;

15. And the Jews marvelled, ſaying, How knoweth this Man Letters, (*how comes he to be ſo ſkilful in the Knowledge of the Scriptures*) having never learned (*in the Academies, or from the Scribes?*)

16. Jeſus anſwered them, and ſaid, (*ye*
f *need not admire at this, if ye conſider, that*) [f] my Doctrine is not mine, but his that ſent me, (*i. e. I did not frame it of myſelf, but received it immediately from God.*

17. *And*) If any Man will (*honeſtly reſolve to*)
g do [g] his Will (*made known to him*) he ſhall know of the Doctrine, (*which I teach*) whether it be of God, or whether I ſpeak (*only*) of myſelf.

18. (*And by this Teſt you may diſcern it, for*) he that ſpeaketh of himſelf, ſeeketh his own Glory, (*and therefore ſpeaketh not thoſe things, which he knows will diſguſt, and procure hatred to him from Men*;) but he that ſeeketh (*only*) his Glory that ſent him, the ſame is (*a*) true
h (*Prophet*) and no [h] Unrighteouſneſs (*i. e. Falſhood*) is in him.

19. (*But it is otherwiſe with you, as being full of Hypocriſy and Guile, for*) did not Moſes give you the Law, (*for which you ſeem ſo zealous as to be angry with me for a ſuppoſed Violation of it*;) and yet (*after all this pretended Zeal*) [i] none of you keepeth the Law? i
Why (*elſe*) go ye about to kill me, (*againſt the ſixth Commandment?*

20. *Some of*) the People anſwered and ſaid, Thou haſt a Devil, (*i. e. thou art poſſeſt with a lying Spirit,*) Who goeth about to kill thee?

21. Jeſus anſwered, and ſaid to them, I have done one Work, and ye all [k] marvel, k
(*that I, who profeſs myſelf a Prophet, ſhould violate the reſt of the Sabbath by doing ſuch a Work on that Day.*

22. *Now*) Moſes therefore [l] gave to you l
(*the Precept of*) Circumciſion, not becauſe it (*originally*) is of Moſes, but of the Fathers, (*from the days of Abraham*;) and ye (*in Obedience to the Command to circumciſe on the eighth day*) on the Sabbath-day circumciſe a Man (*Child, when the eighth day is alſo the Sabbath-day.*)

23. If (*then*) a Man on the Sabbath-day receive Circumciſion, that the (*ritual*) Law of Moſes (*requiring it to be ſtill done on the eighth day*) ſhould not be broken, are ye (*juſtly*) angry at me, becauſe (*that the Law of Charity and Mercy, which is ſuperior to, and more ancient than that of Circumciſion, might not be broken by me*) I have made a Man every whit whole on the Sabbath-day?

24. [m] Judge not according to the appear- m
ance (*of violating the Sabbath by that Action; becauſe it was a Work done then,*) but (*conſider the goodneſs of the Action, that ye may*) judge righteous Judgment.

25. Then ſaid ſome of them of Jeruſalem, (*who knew the Deſigns of the Phariſees againſt him*) Is not this he whom they ſeek to kill?

26. But lo he ſpeaketh boldly, and they ſay nothing to him: Do the Rulers know indeed that this is the very Chriſt, (*and for this reaſon have they laid aſide that Deſign?*

27. *Howbeit there lies this plain Objection againſt his being the Meſſiah, that*) we know this Man whence he is; but (*our Tradition ſaith, that*) when [n] Chriſt cometh, no Man n
knoweth whence he is.

28. Then (*in anſwer to this cavil*) cried Jeſus in the Temple, as he taught, ſaying, Ye both [o] know me, and ye know whence I am, o
(*i. e. my Perſon, Parentage, and Country; but yet this ſhould not prejudice you againſt my being a Prophet ſent from God*) for (*and*) I am not come of myſelf, but he that ſent me (*and hath given ſufficient Teſtimony that he did ſend me*) is true, whom ye know (*i. e. you own*) not (*denying to receive his Teſtimony concerning me.*)

29. But I know him, for I am from him, and he hath ſent me, (*and thus I have an Original ye know not of.*)

30. Then they ſought to take him, (*for aſſuming to be a Teacher ſent from God*) but no Man laid Hands on him, (*God ſo ordering it*) becauſe his Hour was not yet come.

31. And many of the People (*who had ſeen his Miracles*) believed on him, and ſaid (*in Juſtification of their Faith,*) When Chriſt cometh,

eth, will he do more Miracles *(to convince us, that he is the Christ)* than these that this Man hath done, *(to prove himself so to be?)*

32. The Pharisees heard that the People murmured (*i. e. said privately*) such things concerning him, and (*therefore*) the Pharisees and the Chief Priests sent Officers to take him.

33. Then said Jesus *(to them that were sent, ye need not trouble yourselves to take me, for)* yet *(but)* a little while am I with you, and then I go (*again*) to him that sent me.

p 34. And (*then*) [p] ye shall seek me (*in your distress*, Luke xvii. 22. *See* Chap. viii. 21.) and shall not find me, and where I *(then)* am, thither ye cannot come.

35. Then said the Jews among themselves, Whither will he go, that we shall not *(be able* q *to)* find him? Will he go to [q] the dispersed among the Gentiles, and teach the Gentiles?

36. What manner of Saying is this, *(what other meaning can he have in)* that he said, Ye shall seek me, and shall not find me, and where I am, thither ye cannot come?

r 37. [r] In the last day, that great day of the Feast, *(on which they went with great Solemnity and Joy to draw Water from the Fountain of* Siloam, *to bring it to the Temple, singing these words of* Isaiah, *With Joy shall they draw Water from the Wells of Salvation, and expecting an Afflatus of the Holy Ghost)* Jesus stood, and cried, saying, If any Man thirst *(for spiritual Waters)* let him (*not go to* Siloam, *but)* come to me, and drink.

58. He that believeth on me, as the Scripture hath said, (*Isa.* xxxii. 1, 2. — xliv. 3. *Ezek.* xxxvi. 27. *so shall it be with him, for*) out of his Belly shall flow Rivers of living Waters, *(springing up to eternal Life*, John iv. 14.)

39. But this (τοῦτο δέ, *and this*) he spake of the Spirit, which they that believe in him should *(after his Ascension)* receive, for the (*Effusion of the*) [f] Holy Ghost was not yet (*given*) because that Jesus (*who was to send him from the Father*) was not yet glorified.

40. Many of the People therefore, when they heard this Saying, said, Of a Truth this is [t] the Prophet, (*of whom* Moses *foretold*, Deut. t xviii. 18.)

41. Others said, this is the Christ, *(the King* Messias, *of whom* Isaias *said*, Chap. xlii. 1. *I will put my Spirit upon him*;) but some said, Shall Christ come out of Galilee?

42. Hath not the Scripture said, that Christ cometh of the Seed of David, and out of the Town of Bethlehem, where David was?

43. So there was a Division among the People because of him.

44. And some of them *(that were sent for that purpose)* would have taken him, but *(others of them, who were much affected with his Doctrine, not consenting)* no Man laid hands on him.

45. Then came the Officers to the Chief Priests and Pharisees, and they said to them, Why have ye not brought him?

46. The Officers answered, [u] Never Man u spake like this Man; *(for he told us what we came about as soon as we came to him, and discoursed so heavenly, and with such Authority, that we durst not lay violent Hands upon him.)*

47. Then answered them the Pharisees, Are ye also deceived *(by him?)*

48. [w] Have any of the Rulers, or of the w Pharisees (*who understand the Law, and are to judge for you in matters of Religion)* believed on him?

49. But this People that know not the Law are accursed.

50. Nicodemus saith to them, He that came to Jesus by Night, being one of them, (*i. e. of the great Council*, Chap. iii. 1.)

51. Doth our Law *(permit us to)* judge (*and condemn*) any Man before it hear him (*making his Defence)* and know what he doth (*worthy of Condemnation?)*

52. They answered, and said to him, Art thou also *(an Abettor)* of (*those of)* Galilee, *(as by thy Actions thou seemest to be?)* Search, and look, for (*by so doing thou wilt find, that)* [x] out x of Galilee ariseth no Prophet.

53. And (*when they had said this, they dissolved the Assembly, and)* every Man went to his own House.

Annotations on Chap. VII.

a Ver. 1. HE *would not walk in Judea, because the Jews sought to kill him.*] His time being not yet come, he departed thence, instructing us, by his Example, not to irritate Men, or run into Danger without Necessity, upon presumption of Divine Protection; but that we are to use all lawful means, which God hath put into our Hands to avoid them. Only Note, that, by departing from *Judea* into *Galilee*, he declined not the End of his coming into the World; because in *Galilee* his Doctrine and Miracles found more Faith than in *Judea*, so that he chose to be most there, where his Doctrine was like to do most good. Note also, that *to walk*, when it relates to Places or Persons, signifies to tarry there or with them for a time; as *his Disciples walked no more with him*, *John* vi. 66. See *Chap.* xi. 54. When it relates to Things or Actions, it signifies to be often doing them, or conversant about them, as *to walk after their Covetousness*, *to walk in Malice*, &c.

Ver. 3. *That thy Disciples also may see the* b *Works that thou doest.*] Either that thy Disciples in *Judea* may see the Works thou dost in *Galilee*, or that thy Disciples in *Galilee*, going up to the Feast, and seeing thee doing the like Works before the *Sanhedrim*, who can best judge of them, may be the more confirmed in the Faith. For the *Galileans* received him, *having seen the Works that he did at Jerusalem at the Feast*, Chap. iv. 45.

Ver. 5. *For neither did his Brethren believe* c *in him.*] *i. e.* They believed not that he was the *Messiah*; because they saw not that Pomp and outward Splendor, which they expected from the *Messiah*; or imagining, that he fought to be ἐν παῤῥησίᾳ, *a publick Person*, they conceived that he pretended to do more than indeed he could; as appears from those words,

ver. 4.

ver. 4. *If thou doſt theſe things*, ſhew that thou doeſt them where the beſt Judges of thy Actions are. Yet that afterwards they believed, we learn from *Acts* i. 14. where they are numbered among thoſe who cleaved to the Apoſtles.

d Ver. 8. *Go ye up to the Feaſt.*] You may do this ſecurely at any time; for the *Phariſees* bear no Hatred to you, whereas my Doctrine, being oppoſite to their Manners and Affections, may expoſe me to their Rage; I therefore ſhall not yet go up. He would go up, in Obedience to the Divine Command, but he would go as privately as he could, to avoid danger, by human Prudence, when there was no neceſſity of doing it by a miraculous Power. Ἐγὼ οὔπω ἀναβαίνω, *I go not up yet to this Feaſt.* Here *Grotius* notes, that this Particle οὔπω *yet*, was not originally in the Text; becauſe *Porphyry* accuſes Chriſt of Inconſtancy and Mutability, ſaith (a) St. *Jerome*, as ſaying, *I go not up to this Feaſt*, when afterwards he went; and therefore concludes this Particle was after added by the Chriſtians, to avoid the Force of this Objection; but this is to accuſe the Chriſtians of adding to, and altering the Scriptures, to ſave the Credit of an Heathen and profeſſed Enemy to Chriſtianity, as if he could not read negligently, or meet with a deficient or corrupt Latin Copy. 'Tis certain, that *Chryſoſtom* reads, νῦν or οὔπω; ſo did alſo the *Syriack* and *Arabick* Verſions, the *Alexandrian*, and moſt other Manuſcripts, and both the Words preceeding, and the Words following, require this reading; Chriſt ſaying, *ver.* 6. my time (of going up) οὔπω πάρεστι, *is not yet come*; and here, I go not up (yet) unto the Feaſt, for my time οὔπω πεπλήρωται, *is not yet come*; where he reſpects not the time of his Death, as ſome imagine, for then he ſhould not have gone up to *Jeruſalem* till the Time came that he was to ſuffer there; whereas we find him at this Feaſt of Tabernacles, *ver.* 10. and at the Feaſt of Dedication of the Altar, *Chap.* x. 12. He therefore muſt there ſpeak of his going up to this Feaſt. See here *Examen Millii.*

Ver. 14. Τῆς ἑορτῆς μεσούσης, *About the midſt*
e *of the Feaſt Jeſus went up.*] Dr. *Pocock* informs us, that the Days betwixt thoſe which were ordinary and feſtival, were ſtyled *dies medii*, intermediate Days; becauſe ſome Works might be done in them, which were not lawful on their Feaſt-days.

Ver. 16. *My Doctrine is not mine, but his that*
f *ſent me.*] *If Chriſt*, ſaith *Stegmannus*, *had any other Nature beſides the human, according to which he was the prime Author of his Doctrine, could he have truly ſaid, my Doctine is not mine? Could one, who was the true God, deny that he ſought his own Glory? Since the true God cannot do otherwiſe, ſure he that thus denies theſe things, which are ſo proper to God, cannot be God moſt High.*

Anſw. To this ſome anſwer, that this indeed cannot properly be ſaid of him, *ſuper quem alius non eſt*, which is the Diſtinction put by *Juſtin Martyr* and *Irenæus*, betwixt God the Father and the Son, whom they believed to be truly God, *viz.* that this cannot be ſaid of him, who is the Original, and Fountain of the Deity, and derived his Eſſence from none; but it may be ſaid of him, who is *God of God*, as deriving his Divine Eſſence from the Father, eſpecially when being *in the Form of God, he did not covet to appear as God, but took upon him the Form of a Servant.* See the Note on *Philip* ii. 6. and upon 1 *Cor.* viii. 5. he acting, even when Lord of all things, *to the Glory of God the Father*, Phil. ii, 11. For thus he ſpeaks of himſelf as having an Original, according to which the *Jews* knew *who he was*, and *whence he was*, ver. 28. of this Chapter, *i. e.* ſaith *Stegmannus*, of what Parents he was according to the Fleſh; and yet, *Chap.* viii. 14. he ſaith, *Ye know not whence I am*, and *ver.* 19. *ye neither know me nor my Father*; that is, ſaith the ſame *Stegmannus*, ye know not my divine Excellency; and ſo both, ſaith he, are true, but in a divers manner, they knowing him as to his earthly Parents, but not as to his divine Excellency and Deſcent from Heaven. Why therefore may we not uſe the like Diſtinction here, *viz.* that his Doctrine was not his (only) and yet was his; that he came not to do his own Will, and yet he did it, *i. e.* he did not do it, as he was Man; but yet he did do it, as he was God as well as Man? Since from this Inſtance it appears, that truly may be aſcribed to him in an higher Senſe, which he removes from himſelf, when he ſpeaks of himſelf as acting here on Earth. Thus he tells his Apoſtles, he was *to be no more in the World, but to leave the World, and go to the Father*, and even *to go away from them*, Chap. xvi. 7, 28. — xvii. 11. And yet he promiſeth to be *always with them*, Matth. xxviii. 28. and to *abide with them for ever*, John xiv. 16. 23. See the Note on *ver.* 28. But,

2*dly*, I anſwer, that Chriſt, by ſaying theſe, and the like Words, reſpects himſelf as a Prophet, ſent by his Father into the World. Now the very Office of a Prophet requires, that he ſhould ſpeak nothing of himſelf, nor deliver his own Mind and Doctrine, nor ſeek his own Glory, but ſhould ſpeak all things in the Name, and do all things for the Glory of him that ſent him; and to this may be referred moſt of thoſe Paſſages of this Goſpel, which the *Socinians* urge againſt the Deity of Chriſt, they being ſpoken by him, not to declare by what Power and Wiſdom he acted, as he was the only begotten Son of God, but to demonſtrate he was no falſe Prophet; that he delivered not a Doctrine invented by himſelf, to get a Name and Reputation to himſelf, but only taught that Doctrine he had received from his Father, and which tended to advance his Glory: For,

Firſt, To ſpeak *of himſelf*, in the Scripture Phraſe, is to ſpeak from his own Heart, and private Motion and Invention, what he had not received from God, as the falſe Prophets did. So *Moſes* ſaith, *Numb.* xvi. 28. Hereby ſhall

(a) *Porphyrius* inconſtantiæ & mutationis accuſat, Lib. ii. *contr. Pelag.* F. 103. G.

ſhall ye know that the Lord hath ſent me to do all theſe things, and that I do them not מלבי *of my own Heart*, or at my own Will, ſay all the *Targums*. And *Balaam* ſpeaks thus, *Numb.* xxiv. 13. *If Balak would give me his Houſe full of Silver and Gold, I cannot tranſgreſs the Word of the Lord, to do good or evil,* מלבי, ἀφ' ἑμαυτῦ, *of myſelf*, or, as it is *Chap.* xxii. 18. ἐν τῇ διανοίᾳ μῦ, *of my own Mind*; *of my own Will*, ſaith the *Targum*; *but what the Lord ſaith, that will I ſpeak.* Hence God complains of the falſe Prophets, that they ſpeak ἀπὸ καρδίας αὐτῶν, *from their own Hearts*, and not from the Mouth of the Lord, *Jer.* xxiii. 16. and τὰ θελήματα τῆς καρδίας αὐτῶν, *the Deceits of their own Hearts*, ver. 26. Thus to ſpeak from himſelf here, *ver.* 17, 18. is oppoſed to ſpeaking from God, and, *Chap.* viii. 28. it ſtands oppoſed to ſpeaking what he was taught by God, in theſe words, *I ſpeak not of myſelf, but as the Father hath taught me, ſo I ſpeak*; and *Chap.* xii. 49. *I ſpeak not of myſelf, but as the Father hath given me Commandment*; ſee alſo *Chap.* xiv. 10. When therefore Chriſt ſaith, *my Doctrine is not mine*, he ſpeaks not this in reſpect of his own Knowledge, he having in him *all the Treaſures of Wiſdom*, Col. ii. 3. nor in reſpect of Authority; for he ſtyles it *his Word, his Commandment*; nor in reſpect of his Will, which was always one with that of his Father's; but he only denies that he ſpake as a falſe Prophet, ſaying things of himſelf without Commiſſion from his Father, or running when he had not ſent him, as they did, but as the Baptiſt ſaith of him, *ſpake the Words of God.* Now what Reaſon can be given, why Chriſt, though having in him *all the Fulneſs of the Godhead*, might not ſay, when upon Earth, he ſpake and acted as a Prophet ſent from God; that he was no falſe Prophet, that he uttered no Doctrine of his own Invention, nor any thing, which he had no Commiſſion to ſpeak to them; and that in the delivery of it he ſought not his own Glory, as the *falſe Prophets did?*

g Ver. 17. *If any Man will do his Will, &c.*] That is, if he hath an honeſt Heart, prepared to obey the Truth when he is convinced of it, he ſhall know of the Doctrine, *i. e.* ſhall have means ſufficient to convince him, that it is of God.

h Ver. 18. *He is true,* καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν, *and there is no Unrighteouſneſs, i. e.* no Falſhood *in him.*] So ἀδικία ſignifies; ſo οἰκονόμῳ τῆς ἀδικίας is *the falſe Steward*, Luke xvi. 8. ἀπάτη τῆς ἀδικίας, *Deceit by Falſhood*, is oppoſed to the *Love of the Truth*, 2 Theſſ. ii. 10. See the the Note on 1 *Cor.* xiii. 6. So that this ſeems to be the import of theſe Words, *He is a true Prophet, and no falſe Impoſtor.*

i Ver. 19. *None of you keep the Law*] *i. e.* None of you, who go about to kill me as a Violator of the Sabbath, that requiring you not to condemn the innocent, *Exod.* xxiii. 7.

k Ver 21. Καὶ πάντες θαυμάζετε, *And ye all wonder*;] *i. e.* Ye do it with Anger and Offence, *ver.* 23. σκάτεσθε, θορυβεῖσθε, *Theophylact.* So θαυμάζειν ſignifies, *Eccleſ.* v. 8. *when thou ſeeſt the Oppreſſion of the Poor,* μὴ θαυμάσῃς, *be not troubled or offended at the matter.* And *Ecclus* xi. 21. μὴ θαύμαζε ἐν ἔργοις ἁμαρτωλῦ, *be not offended at the Works of Sinners.* Note alſo, that the Words, διὰ τῦτο, *for this cauſe*, are added to this Verſe thus, that you may, or *ſo that you will marvel at this*, by *Chryſoſtom* and *Theophylact.* See *Examen Millii in locum.*

Ver. 22, 23. *Moſes gave you Circumciſion*;] l
i. e. he continued to you that Rite, which began from *Abraham*, to whom it was commanded that it ſhould be performed, τῇ ἡμέρᾳ τῇ ὀγδόῃ *on the eighth Day*, Gen. xvii. 14. tho' it fell upon the *Sabbath*, and you accordingly perform it on that Day, and teach that (b) *Circumciſion drives out the Sabbath*, or makes it lawful to perform Work on that Day, even all things, which are neceſſary to be done for the Circumciſion of the Child; and if this be lawful, by the Command of *Moſes*, to be done on that Day for the Benefit of a Child, why may it not be lawful, according to *Moſes*, to do a like Work for the Benefit of one of riper Years.

Ver. 24. *Judge not* κατ' ὄψιν, *according to ap-* m
pearance.] *i. e.* Abſolving them, who do theſe Works of Circumciſion, *&c.* on the Sabbath-Day, in obſervance of a ritual Precept, and condemning me, who, by healing with a Word on that Day, do what is leſs laborious, in obſervance of the higher Precepts of Charity and Mercy; and then conſidering, that *God will have Mercy, and not Sacrifice*, you will judge righteous Judgment. For, to exempt *Moſes* from Blame, for commanding that work to be done on that Day, which is more laborious, and leſs beneficial, out of reſpect to him; and to condemn me, a greater Prophet, for doing with a Word what is more beneficial on that Day, out of diſreſpect to me, is manifeſtly to judge with reſpect to Perſons; ſo *Theophylact.*

Ver. 27. *But when Chriſt cometh, no Man* n
knoweth whence he is.] This is doubtleſs ſpoken from the vain Traditions of their *Rabbins*; who owned indeed that their *Meſſiah* was to be born at *Bethlehem*, but imagined that he was preſently to be conveyed thence, and concealed till *Elias* came to anoint him. That this was an ancient Conceit among them, appears not only from the *Targum* of *Jonathan*, who, on *Mich.* iv. 8. ſaith thus, *Thou, O Chriſt, who lyeſt hid for the Sins of the Children of* Sion, *to thee ſhall the Kingdom come*; but alſo from the Words of (c) *Trypho, If Chriſt be born, and is any where* ἀγνωστός ἐστι, *he is unknown, nor hath he any Power, till* Elias *comes to manifeſt him to the World:* And hence *Juſtin Martyr* ſaith, *I know your Maſters ſay, that* Chriſt *is not yet come*; *and, if he be come,* ὃ γινώσκεται ὅς ἐστιν *is is not known who he is,* pag. 336. C.

Ver. 28.

(b) Maim. Hilcoth. Nicklah. C. 1. Pirk. Eliezer. cap. xxix. pag. 65.
(c) Apud Juſt. Dial. ix. 226.

o Ver. 28. *Ye both know me, and ye know whence I am.*] Here *Stegmannus* the *Socinian* notes, that what Chriſt grants here, he denies, *Chap.* viii. 14, 19. ſaying, *Ye neither know me, nor whence I am*, becauſe in different reſpects, mentioned Note on *ver.* 16. both are true; when then he argues from thoſe Words, *I came not from myſelf*, Chriſt is not God; becauſe God cannot but come from himſelf, why did he not, from theſe Words, infer in like manner, that Chriſt had no divine Excellence unknown to the *Jews?* But he conſidered not that to *come of himſelf*, did only ſignify to come as a *falſe Prophet* without Commiſſion from God, and delivering in his Name a Doctrine he received not from him; in which Senſe, though Chriſt could not come of himſelf; yet might he ſay theſe things of himſelf as a Prophet here on Earth, though he had alſo in him the Fulneſs of the Godhead.

p Ver. 34. *Ye ſhall ſeek me* (in your Diſtreſs) *and ſhall not find me.*] So have I interpreted this Paſſage in the *Paraphraſe*, as moſt Commentators do; yet the precedent Words, and the Words following, ſeem to require this Senſe, *I go to my Father, and though you ſhould ſeek me, ye cannot then find me; for you are not fitted to go to Heaven, where my Father is.*

q Ver. 35. *Will he go* εἰς τὴν Διασπορὰν Ἑλλήνων, *to the diſperſed among the Gentiles? &c.*] 'Tis matter of Diſpute what is here meant by the *Diſperſion of the Gentiles*, ſome underſtanding, by this Phraſe, the Diſperſion of the *Jews* among the *Greeks* in *Aſia* and *Europe*, as the Διασπορὰ Πόντου, *the Diſperſion of Pontus and Galatia*, 1 Pet. i. 1. is the Diſperſion of the *Jews* in thoſe Places; becauſe the Word *Diſperſion* is not thought to agree well with the *Gentiles*, being in their native Soil; but yet there ſeems a Neceſſity of underſtanding by this Phraſe, the *Gentiles* diſperſed from the Time of building the Tower of *Babel*, into divers Nations, *Gen.* x. For (1,) it is not ſaid, will he go to the Diſperſion, and teach the *Jews?* but will he go, and teach τὰς Ἕλλωας; *the Gentiles?* which fixes the Senſe to them. Moreover, this ſeems here to be ſaid by way of Imputation and Reproach to Chriſt; whereas it could be no Imputation on him to preach to the *Jews* to whom he was ſent, nor could this ſeem ſtrange to them; but they thought it unlawful for a *Jew* to converſe with the Uncircumciſed, *Acts* x. 28. nor could they patiently hear of one ſent to preach to the *Gentiles*, Acts xxii. 22. nor is the Phraſe in St. *Peter* parallel, it being not ſimply Διασπορὰ, *the Diſperſion*, but παρεπίδημοι τῆς Διασπορᾶς, *the Strangers of the Diſperſions of* Pontus, *&c.* See *Examen Millii in locum.*

r Ver. 37, 38, 39. Ἐν τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς. *In the laſt, i. e. the great Day of the Feaſt, Jeſus cried, If any Man thirſt, let him come to me, and drink. — This ſaid he of the Spirit.*] For Explication of theſe Verſes, obſerve,

1*ſt*, That Chriſt here ſpeaks of the internal Gifts of the Spirit, *viz.* thoſe of *Prophecy, Tongues, of Wiſdom*, and *the Knowledge of all Myſteries*; for he ſpeaks of thoſe Gifts of the Holy Spirit, which *were not yet given, becauſe Jeſus was not yet glorified*; he therefore ſpeaks of the Gifts to be received after his Aſcenſion, now they were theſe internal Gifts. See Note on *Heb.* ii. 4. 1 *John* v. 6.

2*dly*, Obſerve, that theſe Gifts of the Spirit are promiſed under the Metaphor of *Waters flowing out of the Body of Believers*, agreeable to the Nature of internal Gifts. So Chriſt ſaith to the *Samaritan* Woman, *The Water, which I will give, will be a Fountain of Water ſpringing up to Life eternal*, Chap. iv. 14. So *Iſai.* xxxii. 1, 2. *Behold a King ſhall reign in Righteouſneſs, and Princes ſhall rule in Judgment; and Man ſhall be as Rivers of Water in a dry Place.* And *Chap.* xliv. 3. *I will pour Water upon him that is thirſty, and Floods upon the dry Ground; I will pour my Spirit upon thy Seed, and my Spirit upon thy Off-ſpring*; that is, ſaith the *Targum*, *as Waters are given to the thirſty Earth, ſo will I give my Spirit upon thy Sons.* And *Ezek.* xxxvi. 25, 26, 27. *I will pour clean Water upon you, and ye ſhall be clean; I will put my Spirit* בקרב כם *in the midſt of you, in your Bowels*, ſaith the *Targum*; whence it is manifeſt, that they muſt be miſtaken who ſay, the Words of Chriſt are not to be found in the *Old Teſtament*, and ſo interpret his Words thus, *He that believeth in me* (as the Scriptures require him to believe) *out of his Belly ſhall flow Rivers of living Water*; whereas that Phraſe, καθὼς εἶπεν ἡ γραφὴ, *as the Scripture hath ſaid*, is never uſed to expreſs the manner after which a thing is to be done, but always to confirm the Truth, and the Authority of the thing mentioned. See *ver.* 42. *Rom.* iv. 3. — ix. 17. — x. 11. — xi. 2. *Gal.* iv. 30. *Jam.* ii. 8.

3*dly*, Obſerve that Chriſt ſpake thus on *the laſt Day of the Feaſt of Tabernacles:* Now on that Day, ſay the *Jews*, they uſed to compaſs the Altar ſeven times with Branches in their Hands, ſaying ſome Prayers, in which they often repeat the Words *Hoſannah* and *Hatzilcka*, *Save now and proſper us*; whence that Day was ſtyled *Hoſanna Rabba*, or *the great Day of the Feaſt*, as here; and as they add, by the Inſtitution of their Prophets *Haggai* and *Zachariah*, they then fetched Water with great Joy and Pomp from the Fountain of *Siloam*, and brought it to their *Prieſts*, who poured it upon the Altar with the Wine of their Sacrifice, ſinging theſe Words of *Iſaiah*, Chap. xii. 3. *With Joy ſhall ye draw Water from the Fountain of Salvation*; that is, ſaith the *Targum*, *With Joy ſhall ye receive a new Doctrine from the Elect of the Juſt*; and, whilſt they were thus ſinging, they expected the Holy Spirit ſhould fall upon them, as they ſaid he did on the Prophet *Jonas*, whilſt he was employed in this very Action: They farther ſay, that there was a Place in the Court of the Women, whither they carried theſe Waters,

called *Beth-Haſſoovah*, the place of drawing: Becauſe thence they drew the Holy Spirit. And Laſtly, *Zachary* foretells, that *all the Nations ſhould come to Jeruſalem at the Feaſt of Tabernacles*, Chap. xiv. 16. and *in that Day*, ſaith he, *living Waters ſhall go forth from Jeruſalem*, ver. 8. And hence we learn why that Day was called *the great Day of the Feaſt*; and how appoſitely our Lord ſpake to them of receiving the Holy Ghoſt, under the Metaphor of *Living*, i. e. Fountain-Water. See *Tremellius* here, and *Buxtorf*, *Lex. p.* 2298.

s Ver. 39. Οὔπω γὰρ ἦν πνεῦμα.] Many Copies read ἅγιον, and ſome διδόμενον; but I ſuſpect that neither διδόμενον, nor ἅγιον was in the Original; (1.) Becauſe *Origen* reads οὔπω γὰρ ἦν πνεῦμα, and no more continually. See *apud Huet. Tom.* 1. *p.* 299. *B. Tom.* 2. *p.* 359. *D.* 398. *C.* 422. *H.* nor is τὸ ἅγιον interpreted by the Syriack or Vulgar. And, (2.) The Words foregoing are only theſe, he ſpake περὶ τοῦ πνεύματος, *of the Spirit*, and ſo thoſe anſwer theſe, *the Spirit is not yet*.

t 40. *Of a Truth this is the Prophet*,] In whoſe time the great Effuſion of the Spirit, mentioned by *Iſaias* and *Joel*, is to be expected.

u Ver. 46. *Never Man ſpake like this Man.*] Here two things are obſervable; (1.) The Power of Chriſt's Words to change the Frame and Temper of Men's Spirits; for theſe Men came with Hearts alienated from *Chriſt*, and with Intention to carry him to the *Chief Prieſts*, but return with a great Admiration of his Excellency and Worth. (2.) Here is obſervable, the Honeſty of theſe Men; for they do not return with a pretence that they feared the Multitude, and therefore thought it dangerous to apprehend him; but they ingenuouſly confeſs they could not prevail with themſelves to apprehend a Perſon, whoſe Diſcourſes were ſo holy and divine.

Ver. 48. *Have any of the Rulers, or of the* w *Phariſees believed on him?*] This is plainly the *Popiſh* Argument, by which they attempt to prove That private Men, Laicks, and inferiour *Prieſts*, are not to be govern'd by their own Sentiments of *Chriſt*'s Doctrine, but muſt ſubmit to their *General Councils*, and *the major part of their Church Guides*: And that it is as ſtrong in the Mouth of the *Phariſees* againſt Chriſt being the true *Meſſiah*, as it is in the Mouth of *Papiſts* againſt *Proteſtants*; ſee the Sermon, at the End of this Goſpel, by me upon this Text.

Ver. 52. *Search and look, for out of Galilee ariſeth no Prophet.*] It is wonderful, that not the Multitude only, who had heard the Shepherds declaring from an Angel, that Chriſt was *born at Bethlehem*, Luke ii. 15. 16. and had wondred at the Words, which had been told them by the Shepherds, *ver.* 18. ſhould make this Objection *ver.* 41. but that the *Chief Prieſts* and *Phariſees*, who knew that the wiſe Men went to *Bethlehem* to worſhip him who was born *King of the Jews*, ſhould inſiſt upon it. This is an Inſtance of the Power of Prejudice, to ſhut the Eyes againſt the cleareſt Truth.

CHAP. VIII.

Verſe 1. JESUS went unto the Mount of Olives.

2. And early in the Morning he came again into the Temple, and all the People came to him, and he ſat down and taught them.

3. And [*as he was teaching*] the Scribes and Phariſees brought to him a Woman taken in Adultery; and when they had ſet her in the midſt of [*the Company*,]

4. They ſaid to him, Maſter, this Woman [*being eſpouſed to an Huſband*,] was taken in Adultery, in the very Act.

a 5. [a] Now Moſes in the Law commanded us, [*Deut.* 22. 23.] that ſuch ſhould be ſtoned; But what ſayeſt thou?

6. This they ſaid, tempting him, [*to ſay ſomething in derogation from that law of Moſes*,] that they might have to accuſe him, [*of contempt of, or oppoſition to the law of Moſes*;] but Jeſus [*knowing that he was no Judge to paſs Sentence on her, and looking upon them as unworthy of an Anſwer, as coming not to learn of, but to enſnare him*,] ſtooped down, and with his Finger wrote on the Ground, [*making as*] though he heard them not.

7. So when [ὡς δέ, *but as*] they continued aſk- b ing him, he lift up himſelf, and ſaid to them, [b] He that is without Sin [*in this kind*] among you [*her Accuſers*,] let him firſt caſt a Stone at her.

8. And again he ſtooped down, and wrote on the Ground, [*that they might ſlip away without thinking he took notice of them.*]

9. And they which heard [*this*,] being convicted by their own Conſcience, [*and not knowing but that Jeſus might diſcover their Guilt if they ſhould execute this Sentence on her*,] went out one by one, beginning at the eldeſt, even to the laſt; and Jeſus was left [c] alone, and c the Women ſtanding in the midſt [*of the People.*]

10. When Jeſus had lift up himſelf, and ſaw none [*of the Phariſees*,] but the Woman [*only*,] he ſaid to her, Woman, where are thoſe thine Accuſers? hath no Man condemned thee?

11. She ſaid, No Man, Lord: Jeſus ſaid to her, Neither do I [*who have no Commiſſion to paſs Sentence on thee, take upon me to*] condemn thee [*to die*;] go, [*and in the fear of Divine Judgment, repent*,] and ſin no more.

12. Then ſpake Jeſus again [*this Interruption of his Teaching being ended*,] to them, ſay- d ing, [d] I am [*ſent to be*] the Light of the World; he that followeth me, ſhall not walk in [*the ways of*] Darkneſs, but [*obeying my Doctrine*] ſhall have the Light of Life.

13. The Phariſees therefore [*then preſent*] ſaid to him, Thou beareſt Record of thy ſelf

ſelf; thy Record [*therefore*] is not true; [*for had God ſent thee, he would have given Teſtimony to thee.*]

14. Jeſus anſwered and ſaid to them, e Though I bare Record of my ſelf, yet my Record is true [*and certain in itſelf tho' it appear not ſo to you*;] for I know whence I came, [*viz. from the Father,*] and whither I go, [*viz. to him again*;] but ye cannot tell whence I come, and whither I go, [*and for want of this Knowledge, cannot believe my Record.*]

f 15. f Ye judge [*of me*] after the Fleſh, [i. e. *according to the meanneſs of my Extraction and Appearance, which is all that you know of me*;] I judge no Man [*at preſent; my buſineſs being now that of a Prophet, not of a Judge.*]

16. And yet if I [*at any time do*] judge [*of you,*] my Judgment is true; for I am not alone [*in that Judgment,*] but I and my Father that ſent me [*ſo judge*, i. e. *I do it by that Spirit of the Father in me, which enables me to diſcern the inward Temper of your Spirits.*]

17. And [*whereas you object, that I bear Record of my ſelf, note that*] it is alſo written in your Law, [*Deut.* xvii. 6.] That the Teſtimony of two Men is true, [i. e. *is valid in cauſes of the greateſt Conſequence; and this Evidence of the Truth of my Miſſion ye have: For,*]

g 18. g I [*whom the Father hath ſent*] am one that bear witneſs of my ſelf [*that he hath ſent me*;] and that Father that ſent me, [*he alſo*] beareth witneſs of me, [*by the Miracles by which he enables me to confirm my Miſſion.*]

19. Then ſaid they to him, Where is, [*he whom thou ſtileſt*] thy Father? Jeſus anſwered, Ye neither know me nor my Father; if ye had known me, [*or had a due ſenſe of my ſpiritual and heavenly Doctrine, and the Miracles, by which it is confirmed,*] ye ſhould [*would*] have known my Father alſo; [i. e. *would have diſcerned the Divine Power and Wiſdom ſhining in them, and would have had the moſt perfect Knowledge of his Will.*]

20. Theſe Words ſpake Jeſus in the Treaſury as he taught in the Temple; and [*tho' they incenſed the Phariſees, yet*] no Man laid hands on him, [*the Providence of God reſtraining them,*] for [*becauſe*] his hour was not yet come.

h 21. Then ſaid Jeſus again h to them, I [*ſhortly*] go my way, and ye ſhall ſeek me [*in your Diſtreſs, deſiring the* Meſſiah *would come to deliver you,* Luke xvii. 22.] and [*ye*] ſhall die in your Sins; [*for*] whither I go, you cannot come; [*being not fitted for the celeſtial Manſions; or you cannot come to fetch me thence.*]

22. Then ſaid the Jews, Will he kill himſelf, becauſe he ſaith, whither I go, you cannot come? [*Sure, if he be alive, and in Judea, we can reach him.*]

23. And he ſaid to them, ye are from beneath, [*and ſo can think and ſpeak only of earthly things*;] I am from above, [*and ſo ſpeak of the things above, whither I am going*;] ye are of this World, [*and ſo your Thoughts, Affections, Words and Actions, wholly reſpect this World*;] I am not of this World, [*and ſo my Life and Doctrine ſuits not with your Temper, nor have you any right apprehenſions of my Saying.*]

24. I ſaid therefore to you, [*ſo indiſpoſed to believe and receive my Doctrine,*] that ye ſhall die in your Sins; for i if ye believe not, i that I am he [*whom God hath ſent into the World as your Meſſiah, or that Prophet which was to come,*] ye ſhall die in your Sins.

25. Then ſaid they to him, Who [*then*] art thou? And Jeſus ſaid to them, Even the ſame that I ſaid to you k from the beginning, k [*viz. one ſent of God to reveal his Will to you.*]

26. l I have many things to ſay, and to l judge of you, [*which ye will not believe*;] but he that ſent me [*to ſpeak them,*] is true; and I ſpeak to the World [*only*] thoſe things, which I have heard of him, [*and which therefore muſt be true.*

27. *But*] they underſtood not that he m ſpake to them of [*his being ſent from*] them Father.

28. Then ſaid Jeſus to them, When ye have lift up the Son of Man [*upon the Croſs,*] n then ſhall ye know, [*ſome to Con-*n *viction, and ſome to Condemnation,*] that I am he, and that I do nothing of my ſelf, but as my Father hath taught me I ſpeak theſe things.

29. And [*even now*] o he that ſent me is o with me; [*and*] the Father hath not left me alone, [*or deſerted me*] for I do always thoſe things that pleaſe him.

30. As he ſpake theſe Words, many [*who had ſeen the Miracles by which he confirmed his Sayings,* chap vii. 31.] believed on him.

31. Then ſaid Jeſus to thoſe Jews that believed on him, p If ye continue in [*obedience* p *to*] my Word, then ye are my Diſciples indeed.

32. And q ye ſhall [*farther*] know the truth, q and the truth ſhall make you free [*from the Yoke of bondage to Sin,* ver. 34. *and Corruption.*]

33. They anſwered him, We be Abraham's Seed, and r were never in bondage to r any Man; how [*then*] ſayeſt thou, Ye ſhall be made free?

34. Jeſus anſwered them, Verily, verily, I ſay to you, whoſoever s committeth Sin is s the Servant of Sin, [*and ſhall receive the Wages of it, which is Death; and from this Servitude, Faith in me, and Obedience to my Word, will ſet you free.*]

35. And, [*as*] the Servant abideth not in the Houſe for ever, [*ſo ſhall it be with the Servants of Sin, who are to be caſt out into utter Darkneſs*;] but the Son [i. e. *he that is the Son of God,*] abideth ever.

36. If the Son therefore ſhall make you free, [*by giving you Power to become the Sons of God, through Faith in him, ſo Coheirs with Chriſt,* Rom. viii. 17.] ye ſhall be free indeed, [*ſo as never to loſe your Freedom.*]

37. I know that ye are Abraham's Seed [*according to the Fleſh*;] but [*now*] ye ſeek

to

t to kill me, becauſe [t] my Word hath no place in you, [*finds no reception with you; which ſhews, you are not the Children of Abraham by Faith but of another Father.*]

u 38. I ſpeak that which I have [u] ſeen with [i. e. *been taught by*] my Father, and ye do that which you have ſeen with [i. e. *been taught by*] your Father.

39. They anſwered and ſaid to him, Abraham is our Father: Jeſus ſaith to them, If w [w] ye were Abraham's Children [*in the Diſpoſition of your Spirit,*] ye would do the works of Abraham.

40. But now ye ſeek to kill me, [*becauſe I am*] a Man that have told you the truth, which I have heard from God; this did not Abraham, [*who was ſo celebrated for his Faith in God's Revelation, and Humanity to his Servants.*]

41. Ye do the deeds of [*him who is indeed*] your Father: Then ſaid they to him, We be x not born of [x] Fornication, [i. e. *we are no worſhippers of Idols*;] we have one Father, even [*the true*] God.

42. Jeſus ſaith to them, If God were your y Father, you would love me; [y] for I proceeded forth, and came from God [*into the World*;] neither came I of myſelf, but he ſent me.

43. Why do you not underſtand [*this from*] z my Speech? Even becauſe [z] ye cannot [*endure to*] hear my word, [*as being that which is contrary to your Luſts.*]

aa 44. Ye are of your [aa] Father the Devil, [*as being like him in temper of Mind*;] and [*therefore*] the Luſts of [*this*] your Father ye will do: He was a Murtherer from the beginning [*of the Creation,*] and abode not in the Truth, becauſe there is no [*affection to*] Truth in him, When he ſpeaketh a Lie, he ſpeaketh of his own, [i. e. *that which is agreeable to* bb *him*;] for he is a [bb] Lyar, and the Father [*the Author and firſt Exemplar*] of it, [*and ſemblably the like murtherous Diſpoſition in you, make you ſeek to kill me; and the like hatred to Truth renders you ſo averſe from receiving my Word.*]

45. And becauſe I tell you the Truth, ye believe me not.

cc 46. Which of you [cc] convinceth me of Sin, [*in ſaying I ſpeak that Doctrine which I have received from him who is true?* v. 14.] and if I ſay the Truth, why do ye not believe me?

dd 47. [dd] He that is of God, heareth God's Words; ye therefore hear, [i. e. *receive*] them not, becauſe ye are not of God.

48. Then anſwered the Jews, and ſaid to him, Say we not well [*and with good reaſon,*] that thou art a Samaritan, [*an Enemy to our Religion,*] and haſt a Devil, [i. e. *a lying Spirit in thee, when thou ſayeſt, the Children of Abraham are not the Children of God, but of the Devil.*]

49. Jeſus anſwered, I have not a Devil; but I honour my Father, [*by aſcribing all I ſay and do, not to my ſelf but, to him,*] and ye diſhonour me, [*in ſpeaking thus reproachfully of me.*]

50. And I ſeek not mine own Glory, [*in what I ſay or do*;] there is one that ſeeketh [*my Honour,*] and judgeth [*of theſe Reproaches which you caſt upon me.*]

51. Verily, verily, I ſay to you, If a Man keep my Saying, he ſhall [ee] never ſee Death ee [*eternal.*]

52. Then ſaid the Jews to him, Now we know that thou haſt a Devil, [i. e. *a lying Spirit in thee; for*] Abraham is dead, and the Prophets [*are dead*;] and thou ſayeſt, If a Man keep my Saying, he ſhall never taſte of Death.

53. [ff] Art thou greater than our Father ff Abraham who is dead, and the Prophets [*who*] are [*alſo*] dead, whom makeſt thou thy ſelf?

54. Jeſus anſwered, If I honour my ſelf [*by pretending to be greater than indeed I am, or a Prophet ſent from God when I am not ſo,*] my Honour is nothing [*worth; but*] it is my Father that honoureth me, [*by giving Teſtimony to the Truth of what I ſay, even he*] of whom ye ſay, that he is your God.

55. Yet [*though you call him ſo,*] ye have not [*truly*] known him, but I know him; and if I ſhould ſay, I know him not, I ſhould be a Lyar, like to you; but I know him, and keep his Sayings.

56. Your Father [gg] Abraham rejoiced [*ve-* gg *hemently wiſhed*] to ſee my Day, [*the coming of the Meſſiah*]; and [hh] he ſaw it, [*afar off by the* hh *Eye of Faith,*] and was glad.

57. Then ſaid the Jews to him, Thou art not yet [ii] fifty Years old, and haſt thou ſeen ii Abraham?

58. Jeſus ſaid to them, verily, verily, I ſay to you, [kk] Before Abraham was, I am. [*As being the Word which was in the Beginning,* Chap. i. 1.]

59. Then took they up Stones to caſt at him; but Jeſus hid himſelf [*in the Croud*] and [*ſo*] went out of the Temple, going through the midſt of them [*unſeen,*] and ſo paſſed by [*untouched by his Enemies.*]

Annotations on Chap. VIII.

a Verſe 5. [*NOW Moſes, in the Law commanded, that ſuch ſhould be ſtoned.*] If ſhe, who was taken in Adultery, was a married Woman, the Law required ſhe ſhould be put to Death, *Levit.* xx. 10. *Deut.* xxii. 22. that is, ſay all the *Jews*, that ſhe ſhould be ſtrangled; but if ſhe were only a Damſel eſpouſed, the Law ſaith, ſhe ſhall be ſtoned, *Deut.* xxii. 23. whence *Interpreters* conclude, this Adultereſs was only eſpouſed. *Seld. de Ux. Heb. l.* iii. *c.* 11.

Ver. 7. [*He that is without Sin among you,* b *let him caſt the firſt Stone at her.*] Chriſt ſpeaks here, not to the Magiſtrate, who muſt do his Office, though he himſelf ſhould not be innocent, but to the Accuſers of this Woman

man before him, to whom it belonged not to paſs Sentence on her. Moreover, the *Jews* ſay, the Woman was not to be accuſed of her Huſband, nor to be tried by the Waters of Jealouſy, if the Huſband was guilty of the ſame Crime: Chriſt therefore might ſpeak thus to him in the firſt place, Let him who is to accuſe her, and to begin the Execution, if he be free from the like Sin, *firſt caſt the Stone at her.* Nor is it to be wondred, that all her Accuſers, having heard this, ſhould depart from her, being *convinced by their own Conſciences* of like Guilt, ſeeing that was an *adulterous Generation*, Matth. xii. 39. and the *Jews* own, that the *Adulterous did multiply under the ſecond Temple:* And St. *Paul* ſpeaks thus, even to the *Doctors* of the *Jews*, *Thou that ſayeſt, a Man ſhall not commit Adultery; doſt thou commit Adultery?* Rom. ii. 22. See the Note there. And *Laſtly*, *Juſtin M.* ſaith, That *Trypho*, and other *Jews*, complied with the Sentiments of their *Rabbins*, who permitted them τέσσαρας ἢ πέντε ἔχειν γυναῖκας ἕκαστον, *to have every one four or five Wives; and ſaid, they ſinned not, if after the Example of the Patriarchs, ſeeing a beautiful Woman, they deſired her*, and ſo taught them to commit Adultery. *Dial. p.* 363, 364.

c Ver. 9. *The Woman was left alone.*] *i. e.* Without any of her Accuſers; for ſhe ſtood ſtill in the midſt of the People, ſaith the Text, and the Apoſtles were then with their Lord

I come now to vindicate the Truth and Sincerity of this Hiſtory from the Cenſures of the *Criticks* who ſuſpect it. And,

1*ſt*, It appears from the Teſtimony of St. (a) *Jerom*, That this *Hiſtory* was found in multis & Græcis & Latinis Codicibus, *in many Greek and Latin Copies* of the Goſpel of St. *John*, and therefore was wanting but in few of them. The (b) *Apoſtolical Conſtitutions* acknowledge it, ſaying, That Chriſt *ſaid to the Woman brought before him by the Elders, Go thy way,* οὐδὲ ἐγώ σε κατακρίνω, *neither do I condemn thee.* The *Greek Code*, cited by *Cotelerius*, ſaith, *Theſe Words are not to be found in ſome Manuſcripts, nor in* Apollinares, ἐν δὲ τοῖς ἀρχαίοις ὅλα κεῖσθαι, *but they are entire in the ancient Manuſcripts*; and that all the *Apoſtles made mention of them in the Conſtitutions they ſet forth for the Edification of the Church. Athanaſius* ſpeaks plainly of it, ſaying ἐνταῦθα τὰ περὶ τῆς κατεγορηθείσης ἐπὶ μοιχείᾳ, *hither muſt we refer what is ſpoken of the Woman accuſed of Adultery.* St. (c) *Ambroſe* ſaith, *The Queſtion and Abſolution of the Woman, which in the Goſpel of St.* John *was brought to Chriſt, was alwas famous in the Church*; and St. *Auſtin* ſpeaks often of it, and ſaith, *They are Enemies to the Faith who take theſe Words out of the Books, perhaps fearing leſt it give Impunity to the Women:* And *Proſper* owns it. Moreover, all the Verſions in the *Polyglot* own this *Hiſtory*; it was found in the *ſixteen MSS. of Stephanus*, in the *ſeventeen MSS. of Beza*, ſave one. Nor is it to be doubted, ſaith *Selden*, that it was received from *Primitive Antiquity in the Copies of the Eaſt*, as appears from the Harmonies of *Tatian* and *Ammonius* of *Alexandria*, and the *Canons* thence made. Now this *Tatian* flouriſhed *A. D.* 160. that is, ſixty Years after the Death of St. *John*, and made his Harmonies of the Goſpels out of the Copies then in uſe. *Ammonius* flouriſhed about the Year 230. and did the ſame. And *Euſebius* of *Cæſarea*, who flouriſhed about the Year 320. made his *ten Canons* out of thoſe Harmonies; whence it may eaſily be diſcerned what is contained in all the Goſpels, what in three, what in two, and what in one only: Now the number *Eighty ſix* in the *Canon* belonging to St. *John*, contains this Hiſtory; whence we may certainly conclude, that it was in his *Codex.*

That it was wanting in ſome few *Greek Copies*, is not to be wondred, if we conſider that the Sentence of many of the *Ancients* was ſo ſevere, that they would not admit *Adulterers* or *Adultereſſes* into the Church after the longeſt Penance, and thought τὸν ἐπὶ μοιχθείᾳ λέγοντα ὡς ἀποκτεῖναι θέλη, κακὸν οὐκ ἐργάζεσθαι, *that it was no hurt to kill them*; for Men of theſe ſevere Opinions, might be unwilling to admit this Hiſtory, as St. *Auſtin* ſaith, quaſi permiſſionem peccandi tribuerit, *as thinking it gave a permiſſion to this Sin*, by ſaying, *Neither do I condemn thee.* The Hiſtory which (d) *Papias* mentions of a Woman ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τῷ Κυρίῳ, *accuſed of many Sins before our Lord*, or rather by him, ſeems not to be this, but rather that of the *Woman of Samaria*, this being accuſed but of one, ſhe of many ſuch Sins, and ſo no Inference can be thence made for, or againſt the Truth of this Hiſtory. See F. *Simon* Crit. Hiſt. l. i. c. 13. and Dr. *Mills* in locum.

Ver. 12. *I am the light of the World.*] The *Jews* ſaid this of the firſt *Adam*; See *Buxt. Lex Talm. p.* 1321. This *Chriſt* applies to himſelf the ſecond *Adam.*

Ver. 14. *Though I bear Record of my ſelf,* e *yet my Record is true, becauſe I know whence I came, and whither I go*;[*i. e.* This makes it to me certain, that my Teſtimony of my Miſſion from him is true, though it carry no ſuch force with you, who have no Knowledge of this Matter, till it ſhall appear by my Miſſion of the Holy Ghoſt, that I am indeed gone to the *Father*, Chap. xvi. 10.

(a) Lib. 2. adv. Paleg. F. 103. H.

(b) L. 2. c. 24. P. 173, 174.

(c) Semper decantatam queſtionem & celebrem abſolutionem fuiſſe mulieris ejus, quæ in libro Evangelii Johannis, adulterii rea oblata eſt Chriſto. *Ep. l.* 9. *Ep.* 76. *Vide l.* 7. *c.* 58. Et ne nonnulli modicæ, vel potius inimici, veræ fidei, credo metuentes, peccandi impunitatem dari mulieribus ſuis, illud quod de adulteræ indulgentiâ Dominus fecit, auferrent de Codicibus ſuis. *L.* 2. *de Adult. Conjug. c.* 7. *Vid. Tract.* 33. *in Evang. de Conſ. Evang. c.* 10. *Ep.* 54. *p.* 242. De promiſſis & prædict. Dei. *Part.* 2. *c.* 22. *p.* 90.

(d) Apud Euſeb. l. 3. c. 39. p. 113.

Ver.

f Ver. 15. Ὑμεῖς τὴν ϛάρκα κρίνετε, &c. *You judge according to the Fleſh, I judge no Man.*] Κρίνω is here put for κατακρίνω, as *John* iii. 17. ——xii. 47. *Rom.* ii. 1.——iii. 4.——xiv. 3, 4, 10, 13. 1 *Cor.* xi. 29, 34. So that the Senſe runs thus, *You paſs ſentence on, and condemn me according to your carnal Tempers; I, whilſt I am on Earth, paſs not the Sentence of Condemnation on Men, for I came not to condemn the World.*

g Ver. 18. *I am one that bear witneſs of my ſelf.*] *i. e.* I, in whoſe Life you can find no fault; for *which of you convinceth me of Sin?* ver. 46. I, whoſe Doctrine tends to promote Piety and Holineſs, and to advance the Honour of God; for *I do always* the things that pleaſe him, *ver.* 29. I, who cannot but know the Truth; *for I know whence I came*, ver. 14. I teſtify that I came from God and am ſent by him.

h Ver. 21. *Then ſaid Jeſus to them again;*] *i. e.* To the ſame Perſons, though not in the ſame Place, he being *gone out of the Treaſury*, ver. 20.

i Ver. 24. *If ye believe not,—ye ſhall die in your Sins,*] As wanting that Faith in me, which can alone procure the Pardon of them.

k Ver. 25. *As I ſaid* τὴν ἀρχὴν, *from the beginning, or before.*] So *Gen.* xiii. 4. *Abraham* came to the Place of the Altar *which he had made*, τὴν ἀρχὴν, *before*; Chap. xiv. 20. *the lean Kine were* κατὰ τὴν ἀρχὴν, *as before*; and Chap. xliii. 18, 20. *we came to buy Corn*, τὴν ἀρχὴν, *before.* So that I would render the whole thus; Sum id quod locutus ſum vobis prius, *I am what I told you before I was*; it being very common, in anſwer to a Queſtion, to omit *ſum id*, or ſomewhat of like import; ſo σὺ εἶπας, *Matth.* xxvi. 25, 64. σὺ λέγεις, *Chap.* xxvii. 11. *i. e.* Sum id quod dicis, or dicis quod res eſt, *it is as you ſay*, or *I am as you ſay.*

l Ver. 26. *I have many things to ſay and to judge of you;*] *i. e.* You ſay and judge many things of me, which from my Words and Deeds will appear to be falſe; but I have many things to ſay of you, what you are as to your Manners, and what you will be through the juſt Judgment of God; which, though you will not believe will be found true; *for he that ſent me*, to ſave them, *is true.*

m Ver. 27. *They underſtood not* ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν, *that he ſpake to them of the Father.*] So Chap. vi. 71. ἔλεγε τὸν Ἰσδὰν, *he ſpake of Judas*; ſo here, Ver. 54. ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐϛιν, *of whom ye ſay that he is your God*; and Chap. ix. 19. ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγενήθη, *who ye ſay was born blind.* So (e) *Plato*, ἰατρὸς ὃν ἄρτι ἔλεγες, *the Phyſician of whom you ſpake*; and again, Ζῶ δὲ οἴει με τὺς τὰ βαλλάντια ἀποτέμνουλας λέγειν, *you think I ſpeak of thoſe that cut Purſes.*

n Ver. 28. *Then ſhall ye know that I am he;*] *i. e.* Then ſhall ye have ſuch Teſtimonies, by the Effuſion of the Holy Ghoſt upon my Diſciples, as ſhall be ſufficient to convince you, and ſhall prevail upon many to believe that I am the Chriſt.

Ver. 29. *And he that ſent me is with me.*] o Yea, ſaith *Stegmannus*, *that one God, who is the Father, is in me.* And why then doth he deny Chriſt to be God? It follows, *for I do always thoſe things which pleaſe him.* See here the true way to have God always graciouſly preſent with us.

Ver. 31. *If you continue in my Word, then* p *are you my Diſciples indeed;*] *i. e.* Such Diſciples to whom I ſhall ſtill more make known my Doctrine, and on whom I ſhall confer the Life Eternal promiſed to them, *Matth.* xxiv. 13. *Heb.* x. 35, 36. 2 *John* viii. *Rev.* ii. 10.

Ver. 32. *And ye ſhall know the Truth.*] q Chriſt thought no *general Council*, no *infallible Judge* neceſſary to the Knowledge of the Truth: but promiſeth this to him, who was ſtedfaſt in the Faith, and honeſtly diſpoſed to do what he knew to be his Duty.

Ver. 33. *We never were in Bondage,* ἑδενὶ r δεδουλεύκαμεν, *we never were Servants to any Man.*] What! Were they not *brought out of the Land of Bondage?* Does not *Nehemiah* confeſs, Behold, Σήμερον ἐσμεν δοῦλοι, *We are Servants this Day?* And muſt they not have been then in Bondage to the *Egyptians* and *Babylonians?* Or, if they ſpake of their own Age, were they not Tributaries to the *Romans?* And did they not ſtill clamour againſt this Tribute, as a Sign of Servitude? See Note on 1 *Tim.* vi. 2. and *Jam.* iv. 3. Tho' therefore they were under the *Romans*, not as Servants, but as Tributaries, yet ſince they thought, ſaith (f) *Joſephus*, the Payment of this Tribute did, δουλείαν ἐπιφέρειν, *bring them into Servitude*, they ſeem not well conſiſtent with themſelves, in ſaying, they never were Servants to any.

Ver. 34. Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, &c. *Every* s *one that committeth Sin is the Servant of Sin.*] That ποιεῖν ἁμαρτίαν is to live, and go on in any courſe of Sin, though our Reaſon may condemn and Conſcience boggle at it, ſee Note on 1 *John* iii. 9. He that doth this, ſaith Chriſt, *is a Servant of Sin*, and in Bondage to it; for when we thus obey Sin in the Luſtings of it, then doth it κυρεύειν, *Lord it over us*, and we become δοῦλοι εἰς ὑπακοὴν, *Servants to obey it*, Rom. vi. 14, 16. and *of what a Man is overcome, of that he is brought in Bondage*; and this the very (g) *Heathens* ſaw, that the Man that was forced to cry out through the Law of his Members, warring againſt the Law of his Mind, that *he did not the Good that he would, but the Evil that he would not*, had loſt his Freedom, and was under Servitude, *becauſe he could not do as he would, but ſinned, tho' he was not willing ſo to do.* See *Examen Millii* here.

Ver. 34. *The Son abideth ever,*] *i. e.* I,

(e) L. de rep. p. 581, & 586. (f) Antiq. l. 18. c. 1.

(g) Si ſervitus ſit obedientia fracti animi, & arbitrio carentis ſuo, quis neget omnes improbos eſſe ſervos? *Cicero Parad.* 5. Quid eſt enim libertas niſi poteſtas vivendi ut velis? dicite ergo, O homines, Βούλεσθε ζῆν ἁμαρτάνοντες; ἐὰν βουλόμεθα, οὐδεὶς τοίνυν ἁμαρτάνων ἐλεύθερός ἐϛι. Arrian. l. 2. c. 1.

who

who am the Son of God, abide for ever, and ſo am able for ever to confer this Freedom from Sin of which I ſpeak; for this Senſe the following Words (*if the Son therefore make you free*, &c.) fairly plead: it being reaſonable to conceive that the *Son*, in this Verſe, ſhould bear the ſame Senſe with the *Son* in the following Words, which give the Reaſon of what is here ſaid.

t Ver. 37. Ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, *My Word hath no place in you*;] *i. e.* Your corrupt Affections will not permit you to embrace it: So *Matt.* xix. 11. All Men οὐ χωροῦσι, *cannot receive this Saying*. See Note on Chap. xxi. 25.

u Ver. 38. *I ſpeak what I have ſeen*, Ver. 40. *what I have heard of my Father*;] *i. e.* what I have learnt of my Father abiding in me; for we learn by hearing and ſeeing,

w Ver. 39. *If ye were* Abraham's *Seed, ye would do the Works of* Abraham.] Chriſt owns they were *Abraham*'s Seed according to the Fleſh, *Ver.* 37. and therefore only denies them to be ſo as to their Manners, or that Reſemblance with the Works of *Abraham*, which would make God own them as his Children, *viz.* his ſteady Faith, *Rom.* iv. 16. and ready Obedience, *Heb.* xi. 8, 17. by which alone they could obtain the Bleſſing of *Abraham*, Gal. iii. 9, 14.

x Ver. 41. *We are not born* ἐκ πορνείας, *of Fornication, we have one Father, even God.*] The *Prophets* repreſenting the Idolaters among the *Jews*, as Fornicators, and their worſhipping other Gods, as their *going a whoring* from their own God, *Lev.* xvii. 7. *Ezek.* xxiii. 30. *Hoſ.* iv. 12.—ix. 1. when they had brought themſelves off from that Sin, they repreſented the Idolatry of others under that Name. So that their very Treatiſes of Idolatry bore the Name of זכות (h) *Treatiſes of Whores, or Whoredom*; and the Book of *Wiſdom* ſaith, *The Invention of Images was* ἀρχὴ τῆς πορνείας, *the beginning of Whoredom*, or Idolatry, *Ch.* xiv. 12. Hence (i) *Philo* ſaith, *they who introduce many Gods, differ nothing*, τῶν ἐκ τῆς πόρνης ἀποκυισθέντων, *from thoſe that are born of Whoredom*, and ſo are to be driven from the Congregation, the Law ſaying, ὁ ἐκ πόρνης, *a Baſtard ſhall not enter into the Congregation of the Lord, but they who have the Knowledge of God*, υἱοὶ τοῦ Θεοῦ προσαγορεύονται δεόντως, *are fitly ſtiled the Sons of God.* And again, *The Law*, ſaith he, (k) *expels both the Atheiſt and Polytheiſt from the Congregation, the firſt as barren, the ſecond as born of Whoredom*, ἄτεκνος μὲν γὰρ ὁ ἄγονος πολύτεκνος δὲ ὁ ἐκ πόρνης. And hence the *Jews* here, being free from Idolatry, ſay, *they were not born of Whoredom, but were the Children of God*, as worſhipping one God only, and thinking that on this account God would not impute to them their former Sins. See Note on *Jam.* ii. 19. But againſt this, Chriſt here declares, they only are to be own'd as the Children of God, who do the Works of God.

y Ver. 42. *I proceeded forth* ἐξῆλθον *and came from God*, into the World, being ſent by him, and not coming of my ſelf; others are ſaid to be ἐκ τοῦ Θεοῦ, *of God*, even all that hear his Word, *Ver.* 47. and the Prophets are ſtiled *Men of God* in the Old Teſtament, and his *Miniſters* in the New, 1 *Tim.* vi. 11. 2 *Tim.* iii. 17. But though *Moſes*, the *Prophets* and *Apoſtles* were ſent of God into the World, it is ſaid of none of them, that they did ἐκ τοῦ Θεοῦ ἐξελθεῖν, *come forth from God*: This therefore muſt import ſomething peculiar to *Chriſt*: It therefore either muſt reſpect the *Socinian* Gloſs of Chriſt's Aſcent into Heaven, to be inſtructed in his *Prophetick* Office, and his Deſcent again from thence; which Gloſs I have confuted, Note on Chap. iii. 13. or the *Jews* Opinion that the Soul of the *Meſſiah* was created at the Beginning of the World, and ſo came down from Heaven to animate his Body, which the *Socinians*, who deny that Chriſt had any Exiſtence before he was born of the Virgin, cannot approve of; or it muſt import his Divine ἐξελεύσις, or Original from the Father, by the Communication of his Eſſence, or the Union of the Divine Λόγος to the Human Nature, which we aſſert. See the Note on Chap. xiii. 3.

z Ver. 43. *Becauſe* οὐ δύνασθε ἀκούειν, *ye cannot bear my Word*;] That is, Men of your Tempers cannot yield Obedience to it. See the fifth Import of the Phraſe μὴ δύνασθαι, Note on *Mark* ii. 16. This, doubtleſs, was the great Sin of the *Jews*, and ſo they wanted not either natural Power, or Aſſiſtance neceſſary on God's Part to do this; but only a moral Power, or a Mind well diſpoſed to obey his Words.

aa Ver. 44. *You are of your Father the Devil*;] *i. e.* by reſembling him in your Actions; for as he is a Son of *Abraham*, who does the Works of *Abraham*, Ver. 39. ſo is he a Child of the Devil, who doth his Works, 1 *John* iii. 8, 10. not only out of Ignorance, and Human Frailty, but from Choice and Affection to, or good liking of them. *He was a Murtherer from the Beginning*, i. e. as ſoon as Man was created; *for through the Envy of the Devil, Death entred into the World*, Wiſd. ii. 24. and ſo *came upon all Men*, Rom. v. 12. you, by ſeeking my Death, in this reſemble him; He *abode not in the Truth*, but ſeduced *Eve*, by a Lye; you in like manner therefore believe me not, *becauſe I tell you the Truth*, Ver. 45. which ſhews you have Hearts alien from the Truth, but well affected to Falſhood, as it is with him. O, how tremendous a thing it is to have the *Devil for our Father!* How careful therefore ſhould we be to avoid thoſe things which will ſubject us to this vile Relation? *viz.* Murther, Lying, Hatred of the Truth here, Envy, and Enmity to others, *Matth.* xiii. 29. bitter Zeal, and Strife in the Heart, *Jam.* iii. 14, 15. Pride, 1 *Tim.* iii. 16. every cuſtomary Sin, 1 *John* iii. 8.

bb Ibid. *For he is a Liar*, καὶ πατὴρ αὐτοῦ, *and*

(h) Buxt. Abrev. p. 191. (i) De Confuſ. Ling. p. 266, 267.
(k) L. de Migrat. Abra. p. 312. C. Sel. de Victim offer. p. 664. B.

the

the Father of it.] Some of the Fathers conſtruing theſe Words, *and the Father of him*, hence gathered, that the Devil had a Father, and was the Son of ſome ſuperiour evil Spirit; this being the Sentiment, not only of the *Caſani* and *Archontici*, who held that the God of the *Jews* was the Father of the Devil, as St. (l) *Auſtin* ſaith, but alſo of many of the Orthodox, as St. (m) *Jerom* teſtifies; and (n) *Origin* leaves it as a thing doubtful; whereas αὐτῦ here plainly refers to τῦ ψεύδες, latent in the Words ψεύς-ης ἐς-ὶ, of which ſee Examples in *Caſaub. exercit.* 15. *ad Annal. Bar. c.* 12. *p.* 394.

cc Ver. 46. *Which of you convinceth me of Sin?*] In a falſe *Prophet* ſome Marks to diſcern him may eaſily be found, *viz.* his thirſt after Honour and Applauſe, Covetouſneſs or Falſhood; what of this Nature do you ſee in me, that you do not believe me?

dd Ver. 47. *He that is of God*;] *i. e.* Who reſembles him in Holineſs and Goodneſs, and is diſpoſed to do his Will, is ready to receive the Doctrine that comes from him; and 'tis an Evidence that you do not thus reſemble him, nor bear a filial Affection to him, that you receive not his Words.

ee Ver. 51. *Shall not ſee Death* εἰς αἰῶνα, *for ever*;] But ſhall after Death obtain that Life by which *Death ſhall be ſwallowed up in Victory*, 1 Cor. xv. 44. 2 Cor. v. 4. ſo Chriſt expounds himſelf, *Chap.* vi. 58.

ff Ver. 53. *Art thou greater than our Father Abraham who is dead*,] as by this Promiſe thou pretendeſt to be? For who can promiſe others ſhall never die, but he who is himſelf to live for ever? See here *Examen Millii.*

gg Ver. 56. *Your Father Abraham rejoiced* (or vehemently wiſhed) *to ſee my Day*;] *i. e.* to know the time when by my coming into the World, the Promiſe made to him, that *in his Seed ſhould all the Nations of the Earth be bleſſed*, was to be fulfilled. Thus the Days of *Noah* and *Lot* are the Times in which they liv'd, *Luke* xvii. 26. and the Days of the *Baptiſt* is the Time when he appear'd, *Matth.* xi. 12. Chriſt therefore here affirms of *Abraham*, what he had ſaid of others, *Luke* x. 24. *that many Prophets and Kings deſired to ſee the things which ye ſee*, viz. *Chriſt* come into the World.

hh Ibid. *And he ſaw it*;] *viz.* by the Eye of Faith, as a thing then afar off, to be accompliſh'd in future Ages: For *of this Salvation the Prophets enquired diligently, ſearching of what time the Spirit which was in them ſpake, when it teſtified of the Sufferings of Chriſt, and the Glories that ſhould follow them, to whom it was revealed, that not to themſelves, but to us, they did miniſter theſe things*, &c. 1 Pet. i. 10, 11, 12.

ii Ver. 57. *Thou art yet not fifty years old.*] There is no cauſe to wonder why the *Jews*, who were not ſollicitous about the age of Chriſt, ſhould ſpeak thus of one whoſe Gravity, Wiſdom and Countenance might perhaps cauſe them to think him older then truly he was. It was more to be admir'd that *Irenæus* ſhould plead *Apoſtolical Tradition* for this *Jewiſh* error, eſpecially when we conſider, that many of the *Fathers*, viz. *Clemens* of *Alexandria*, Strom. l. 1. p. 340. A. *Tertullian*, adv. Judæos, c. 8. *Julius Africanus*, apud Hieron. Comment. in Daniel. 9. *Lactantius*, l. 4. c. 10. *Oroſius*, l. 7. c. 10. and divers others, held, that our Lord preach'd but one Year, and ſuffer'd in the 15th of *Tiberius*, and the 30th Year of his Age. Moreover, all Chriſtians agree that our Lord ſuffer'd under *Pontius Pilate*; now he was depos'd by *Tiberius* in the laſt year of his Reign, ſaith *Joſephus*, which demonſtrates that our Lord's Suffering muſt be paſt in the 37th Year of his Age. See the Note on *Luke* iii. 23.

Ver. 58. *Before Abraham was, I am.*] This kk the *Socinians* interpret thus, *Before Abraham is made the Father of many Nations, I am the Meſſiah:* For, ſay they, πρὶν γένεσθαι doth not ſignify, *before he was*, but, *before he was made*, as it doth, Chap. xiii. 19. Chap. xiv. 29. And (2.) Thoſe Words ἐγῶ εἰμὶ is *Matth.* xxiv. 5. *I am the Chriſt*, or the *Meſſiah*, as *Mark* xiv. 62. *Luke* xxi. 8. ἐγῶ εἰμὶ is *Matth.* xxiv. 5. *I am the Chriſt.* So the Phraſe ſignifies, ſay they, here, *Ver.* 24. 28. and Chap. xiii. 19. But againſt this ſtrain'd Expoſition let it be conſider'd.

1*ſt*, That the whole *Series* of the Diſcourſe ſhews, that the Oppoſition is here put, not betwixt *Abraham*'s being the Father of all Nations, and Chriſt's being the *Meſſiah*; but between τὸ γένεσθαι, *the Birth of Abraham*, and τὸ εἶναι, *the Being of Chriſt.* Moreover, the Word *Abraham*, ſo *frequent* in the *Holy Scripture*, doth alſo ſignify his Perſon, and is never *elſewhere* us'd in this myſtical ſenſe, in which it imports not his *Perſon*, but his *Privilege*, or rather the *Completion* of a Promiſe made to him; it being therefore Evident that the Diſcourſe from *Ver.* 55, is of *Abraham*'s *Perſon*, it is incongruous here to introduce a *myſtical Senſe* of the Word, which the *Jews* never thought of, and which had Chriſt intended, he, in all likelihood, would have ſaid πρὶν Ἀβραὰμ γένεσθαι Ἀβραὰμ, *i. e. before the reaſon of his new Name be accompliſhed.* In Confirmation of this Argument, let it be noted, that the Word γένεσθαι ſignifies as well *to be*, as *to be made.* It ſignifies *to be*, Matth v. 45. John i. 6. ἐγένετο, *there was a Man named* John; and *Ver.* 30, ἔμπροσθέν μυ γέγονε, *he was before me*, Chap. xx. 27. *Acts* vii. 38.—xiii. 5. And when 'tis us'd of Perſons in the Senſe of *fieri*, *to be made.* It ſignifies to be born, produc'd, or generated; and ſo here, *before Abraham was made*, muſt be the ſame as, *before he was born.* The Places cited by the *Socinians* are doubly impertinent, *viz. John* iii, 29.— xiv. 29. (1.) Becauſe πρὸ τῦ γένεσθαι *is before they are*; and (2.) Becauſe they ſpeak not of Perſons, but

(l) Hær. 38. §. 4. Hær. 40. §. 5.

(m) Hoc. multi non intelligentes patrem Diaboli volunt eſſe Draconem qui regnat in mari, quem Hebræi appellant Leviathan. *In Iſa.* 14. *F.* 36. *E.*

(n) In John, Tr. 23. Ed. Huet. p. 308. Huet. Not. in Matth. p. 34, 35.

only

only of Things, which were to happen afterwards.

2*dly*, Chriſt in *theſe* Words anſwers the Objection of the *Jews*, that he being *not yet fifty Years old, could not have ſeen Abraham.* Now, according to our Interpretation, he anſwers it fully, by ſaying, he was the Eternal *Logos*, Chap. i. 1. or the Perſon that ſaid to *Moſes*, *I am*, Exod. iii. 14. whereas, according to the *Socinian* Comment, his Anſwer is nothing to the purpoſe, and was no more true of him, than it was of all that heard him, that they were before *Abraham*, they being all before he was made *the Father of all Nations*; who therefore can believe our Saviour would, upon this occaſion, put them off with ſuch a piece of Sophiſtry? For as *Novatian* argues, either Chriſt lied, and put a Cheat upon them, *if being from Abraham, he was not before him, or, he was before him, being the God of Abraham.* De Trin. c. 23. To this, *Stegmannus* anſwers, that this is no Abſurdity, it being uſual with Chriſt to anſwer nothing directly to the Objection of the *Jews*, to which effect he cites, *John* vii. 20, 21. -- xii. 23, 25. -- xiv. 23. *Luke* xiii. 23, 24. but very fallaciouſly; for *John* xii. 23, 25. there is neither Queſtion, nor Objection; *Luke* xiii. 23, 24. there is a curious Queſtion, but no Objection; *John* xiv. 23. Chriſt ſpeaks not to the *Jews*, but to his own Diſciples; and *John* vii. 20. Chriſt anſwers to the Queſtion ſufficiently, by ſaying, *Ver.* 23, ἐμοὶ χολᾶτε, *are you full of Choler, or Rage againſt me?* and the People more directly, *Ver.* 25, which made it the leſs neceſſary for him ſo to do. Let *Stegmannus* ſhew, if he can, when Chriſt anſwers in this impertinent and illuſive manner to the *Jews* carping at his Words as being falſe, and impoſſible to be true, with ſuch an Aſſeveration, *Verily, verily, I ſay to you.*

3*dly*, Had this only been Chriſt's meaning, Why do the *Jews* take up Stones to puniſh him as a Blaſphemer, there being not the leaſt ſemblance of Blaſphemy in the Words taken in this Senſe? They may do it, ſaith *Stegmannus*; becauſe he profeſs'd himſelf the *Meſſiah:* For as *Blaſphemers*, ſo alſo *falſe Prophets* were to be ſlain. But as they never did attempt to ſlay, or to accuſe him upon this account, though he ſtill own'd himſelf a *Prophet* ſent from God to them; ſo they themſelves teſtify, they ſton'd, or attempted to ſtone him for *this Blaſphemy, that being a Man, he made himſelf God*, Ch. x. 33.

4*thly*, I aſk, whether our Saviour was willing to be underſtood by the *Jews*, or not? If not, why did he uſe this ſolemn *Preface, Verily, verily, I ſay to you?* If he would be underſtood, why did he ſpeak unto them in that Language, in which they neither did, nor could they underſtand him? For how could they imagine the Word *Abraham* was to be underſtood in ſuch a Senſe in which they never knew it us'd? In a word, this Interpretation is contrary to all Antiquity, as their Expoſitions in theſe Caſes uſe to be; for even the *Antenicene Fathers* prov'd that Chriſt was God perfect from the Beginning, and no new God, from theſe Words. So *Iren. l.* 4. *c.* 27. *Orig. contra Celſum, l.* 8. *p.* 386. *Tertul. adv. Prax. cap.* 22. *p.* 513. *Novatian, cap.* 23.

As for the Phraſe ἐγώ εἰμί, *I am*, let it be noted, that in the other *Evangeliſts* it is only us'd to ſignify what the *Falſe Chriſts* would ſay, and ſo can have no other Import than *I am the Chriſt*; but in this *Goſpel* it ſeems to ſignify, *I am the Son of God:* For he that ſaith, *I am*, Ver. 24, 28. is he who had *God for his Father*, Ver. 23. and was ἐκ τῶ ἄνω *from above*, Ver. 19. and Chap. xiii. 19. he that calls them to believe, *I am*, is he who came *from the Father*, Ver. 1. and was their *Lord*, Ver. 13. and was *going to the Father*, Ver. 3. Now the Rulers of the *Jews* ſtill accus'd Chriſt of Blaſphemy, and condemn'd him upon this account, *Matth.* xxvi. 65. *Luke* xxii. 70, 71. Thus therefore Chriſt might ſay, *I am*, and yet be God of God.

2*dly*, Others anſwer with *Grotius*, That Chriſt here only ſignifies that he was before *Abraham, in the Decree of God.* But, (1.) Chriſt anſwers to the Objection of the *Jews*, which had no reſpect to the Priority of theſe two Perſons in the Decree of God; but as to actual Exiſtence. (2.) In this Senſe even *Judas*, and all the Murtherers of our Lord, might be before *Abraham* had a Being: And, laſtly, the Arguments produc'd againſt the former Anſwer, conclude as ſtrongly againſt this. See *Placæus, Argument* 11. *à Sect. viceſim. prim. ad finem.*

CHAP. IX.

Verſe 1. AND as Jeſus paſſed by [*them*, Ch. viii. 59.] he ſaw a Man which was blind from his Birth;

2. And his Diſciples aſked him, ſaying, Maſter, [*Diſeaſes and Imperfections in the Body* a *being the Fruit of Sin*] [a] who did ſin? this Man [*in the Womb, or in ſome other Body*] or his Parents [*at the time of his Conception, ſo as to be the occaſion*] that he was born blind?

3. Jeſus anſwered, neither hath this Man ſinned, nor his Parents, [*ſo as to cauſe this Blindneſs in the Child*;] but [*the Divine Wiſdom hath permitted this to be ſo*] that the [*miraculous*] [b] Works of God ſhould be made b manifeſt in [*the Cure of*] him.

4. [*And having received Power from him to do theſe mighty Works*] [c] I muſt work the Works c of him that ſent me while it is day, [i. e. *while my time laſts, for*] the night [*my Paſſion*] cometh [*ſhortly*] when no Man can work.

5. [d] As long as I am in the World, I am d [*to be*] the Light of the World, [*by giving*

Light

Light to the Blind, and the Light of the Goſpel to them that ſit in Darkneſs.]

6. [*And*] When he had thus ſpoken he
e e ſpat on the Ground, and made Clay of the Spittle, and he anointed the Eyes of the blind Man with the Clay.

f 7. And ſaid to him, f Go waſh in the Pool of Siloam, which is by Interpretation, Sent, [*and ſo may put you in mind of him who is ſent to give Light unto the Blind*, See Note on *chap.* v. 3.] He went his way therefore [*thither*,] and waſhed, and came [*back*] ſeeing.

8. The Neighbours therefore, and they that before had ſeen him, that he was blind, ſaid,
g Is not this he that [*before*] ſat g and begged?

9. Some ſaid, This is he; others ſaid, He is like him; but he [*himſelf*] ſaid, I am he.

10. Therefore ſaid they to him, How were thine Eyes then opened?

h 11. He anſwered and ſaid, A h Man that is called Jeſus made Clay, and anointed mine Eyes, and ſaid to me, Go to the Pool of Siloam, and waſh; and [*accordingly*] I went and waſhed, and I received [*my*] ſight.

12. Then ſaid they to him, where is he? He ſaid I know not.

i 13. They brought to the i Phariſees him that aforetime was blind.

14. And it was the Sabbath day when Jeſus made the Clay [*mixed with Spittle*] and [*by it*] opened his Eyes.

15. Then again the Phariſees alſo aſked him how he had received his Sight? He ſaid to them, He put Clay upon my Eyes, and I waſhed, and do ſee.

16. Therefore ſaid ſome of the Phariſees,
k k this Man is not of God, becauſe he keepeth not the Sabbath day; others ſaid, How can a Man that is a Sinner, [*not only by violating the Reſt of the Sabbath, but alſo by pretending to be of God when he is not*] do ſuch Miracles? And there was a Diviſion among them [*about him.*]

17. They ſay to the blind Man again, What ſayeſt thou of him, that he hath opened thine Eyes? He ſaid, He is a Prophet.

18. But the [*Phariſees among the*] Jews did not believe concerning him, that he had been blind, and received his Sight, untill they called the Parents of him that had received his Sight?

19. And they aſked them, ſaying, Is this your Son, who ye ſay was born blind? [*if ſo*] How then doth he ſee?

20. His Parents anſwered them, and ſaid, We know that this is our Son, and that he was born blind;

l 21. But by l what means he now ſeeth, we know not; or who hath opened his Eyes, we know not; he is of Age, aſk him, he ſhall [*will*] ſpeak for [Gr. *concerning*] himſelf.

22. Theſe words ſpake his Parents, becauſe they feared the [*Rulers of the*] Jews; for the Jews had agreed already, that if any Man did confeſs that he was [*the*] Chriſt, he ſhould be
m m put out of the Synagogue.

23. Therefore ſaid his Parents, He is of Age, aſk him; [*this Cure being ſuch that to affirm that Jeſus had done it, was in effect to own him as that Prophet of whom Iſaias had foretold, that he ſhould open the Eyes of the Blind.* See the Note on *Matth.* xi. 5.]

24. Then again called they the Man that was blind, and ſaid to him, Give God the Praiſe [*of this Cure, for*] we know that this Man is a Sinner, [i. e. *a falſe Prophet*, ver. 16.]

25. He anſwered and ſaid, n Whether he n
be a Sinner or no, I know not [Gr. *that he is a Sinner, I know not*] one thing I know, that whereas I was blind, now I ſee.

26. Then ſaid they to him again, What did he to thee? How opened he thine Eyes?

27. He anſwered them, I have told you already, and ye did not hear, [i. e. *believe me*] wherefore would you hear [*it*] again, Will ye alſo be his Diſciples?

28. Then reviled they him, ſaying, Thou art his Diſciple, but we are Moſes his Diſciples:

29. We know that God ſpake to Moſes, but as for this Fellow we know not whence he is.

30. The Man anſwered and ſaid to them, Why? herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened my Eyes, [*which is a Demonſtration that he acteth by a Power derived from God.*]

31. Now we know o that God heareth not o
Sinners [*uſurping his Authority, or pretending falſly to come from him*;] but if any Man be a Worſhipper of God, and doth his Will, him he heareth.

32. Since the World began was it not heard, that p any Man opened the Eyes of one p
that was born blind.

33. If that Man q were not of God, he q
could do nothing [*of this nature.*]

34. They anſwered, and ſaid to him, Thou waſt altogether born in Sins, [*being conceived by thy Parents in their Uncleanneſs,*] and doſt thou teach us? And they caſt him out [*of the Court.*]

35. Jeſus heard that they had caſt him out; and when he had found him, he ſaid to him, Doſt thou believe on the Son of God, [*the Meſſiah ſent by him into the World to be the Saviour of it?*]

36. He anſwered and ſaid, Who is he, Lord, that [*knowing him*] I might believe on him?

37. And Jeſus ſaid to him, r Thou haſt r
both ſeen him, [*or thou both ſeeſt him,*] and it is he that talketh with thee, [i. e. *and heareſt him talking with thee.*]

38. And he ſaid, Lord, I believe; and he worſhipped him.

39. And Jeſus ſaid, For, [*manifeſting the juſt*] Judgment [*of God on Men*] I am come into this World, [*viz.*] that they s which ſee s
not, [i. e. *that are rude and ſimple, and ſit in Darkneſs, but are ready to own their own Blindneſs, and come to the Light*] might ſee; and that they who [*think they*] ſee [*already, and therefore ſhut their Eyes againſt any farther Light ſhining to them,*] might be made blind, [*might have this Light taken from them, and ſo be left in Darkneſs.*]

40. And ſome of the Phariſees, which were with him, heard theſe words, and ſaid to him, Are we blind alſo [*in thy Opinion?*]

t 41. Jeſus ſaith to them, [t] If ye were blind [i. e.] *unable to diſcern who I am; if ye had neither the Law, nor Prophets to direct you, nor the Light ſhining in your Eyes, which is the caſe of the Gentiles,*] ye ſhould have no Sin [*of Infidelity,*] but now you ſay we ſee, [*and arrogate to yourſelves the Knowledge of the Law and Prophets, and are confident you are Guides to the Blind,* Rom. ii. 19. *and yet will not receive the Light, which ſhineth in your Eyes,*] therefore your Sin remaineth [*inexcuſable.*]

Annotations on Chap. IX.

a Verſe 2. Τις ἥμαρτεν, &c. *Who hath ſinned, he or his Parents?* &c.] Here,

1*ſt*, It is certain that *Chriſt*'s Diſciples do not enquire whether this Perſon was born blind for his *original* Sin; ſince in that all others, who were born ſeeing, equalled him in Guilt: and yet they here ſuppoſe he might, and the Phariſees ſay poſitively, *ver.* 34. ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, *thou waſt wholly born in Sin*; when as yet they themſelves were equally guilty of *original* Guilt. Both therefore muſt underſtand this of ſome perſonal, and ſpecial Sin.

2*dly*, It is not hard to conceive what they might intend by the Sin of the *Parents*, *viz.* the begetting him in their Uncleanneſs, againſt the Law, *Levit.* xx. 18. and (a) this was thought to have ſo ill an Influence upon the Child, as to render it obnoxious to *Leproſy*, or Mutilation, and ſo might be the cauſe of this Perſon's Blindneſs Whence (b) *Philo* ſaith, that it was forbidden, that they might not produce ἀτελεῖς γονὰς, *imperfect Children.* Note,

3*dly*, That the Opinion of the *Platoniſts*, and *Pythagoreans* concerning the Tranſmigration of Souls from one Body to another, and being put according to their Merit into better or worſe Bodies, had obtained among the *Jews*, being perhaps derived from thoſe of *Alexandria* to their Brethren in *Judea*. To this effect is that Saying of the Author of the Wiſdom of *Solomon*, that *being good he came into a Body undefiled*, or free from any notable Infirmity; *chap.* viii. 20. (c) *Joſephus* ſaith, that this Opinion firmly obtained among the *Eſſenes*, *that Souls were immortal, and that they deſcended from the pure Air*, ζυμπλέκεδαι ὥσπερ εἰρκλαῖς τοῖς ζώμασι, *to be chained to Bodies.* And (d) *Philo* ſaith, *the Air was full of them, and that thoſe, which were neareſt to the Earth*, κατίασιν ἐκδεθησομέναι σώμασιδυητοῖς, *deſcending to be tied to mortal Bodies*, (e) παλινδρομῶσι αὖθις, *return back to Bodies, being deſirous to live in them.* And ſo the *Apoſtles* may be ſuppoſed to enquire here whether our Lord allowed of any of thoſe Sentiments that the Soul of this Man might be put into this imperfect Body for the Puniſhment of what it had done before, whether in, or out of the Body.

b Ver. 3. *But that the Works of God might be manifeſted in him;*] *i. e.* Tho' God did not actively concur to render this Man blind, yet in his Wiſdom he thought fit to leave this Imperfection in the *Plaſtick* Matter unrectified, that he might ſhew his miraculous Power in giving Sight to ſuch a one, his Wiſdom uſing this as a Confirmation of *Chriſt*'s Doctrine, and his Goodneſs in illuminating the Soul and Body of this Man at once, and miniſtring this Motive to others to believe.

c Ver. 4. *I muſt work the Works of him that ſent me.*] Here, ſaith *Stegmannus*, Chriſt ſpeaking of theſe Works, not as his Works, nor ſimply of the Works of God, but of *him that ſent him*, ſhews that he did them by the Command of another; whereas the true God can be ſubject to the Command of none; and hence he concludes *Chriſt is not truly God.* To this I anſwer, that *Chriſt* doth plainly call theſe Works the Works of God, *ver.* 3. and ſo declares that they were done by a divine Power, which is inſeparable from a divine Eſſence. 2*dly*, Chriſt here ſpeaks in the Perſon of a *Prophet* ſent from God, which Chriſt was only by vertue of his Human Nature; and therefore could not here ſpeak of himſelf as God. See the Note on *chap.* vii. 16.

d Ver. 5. *Whilſt I am in the World, I am the Light of the World.*] 'Tis uſual with *Chriſt*, when he hath done his Cures upon the Body, to convert his Speech to thoſe ſpiritual things, which were adumbrated by them, and for which cauſe they were done; ſo having given Sight to this blind Man, he ſtiles himſelf *the Light of the World*, which he was by that Evangelical Doctrine, which did illuminate the Minds of Men; and tho' at his Departure from the World, he was no longer ſo by his bodily Preſence, and oral Inſtructions, he ſtill continued ſo to be by the Irradiations of his Holy Spirit, and by the Doctrine of his *Apoſtles* ſpread throughout the World. See *Chap.* i. 9.—viii. 2.—xii. 35, 36.

e Ver. 6. *He ſpat upon the Ground and made Clay.*] The *Fathers* here ſay, that Chriſt, to illuſtrate his miraculous Power, uſed that to anoint the blind Man's Eyes, which was the greateſt Impediment to ſeeing, and moſt pernicious to the Eyes, tho' the *Jews* thought Spittle good for the Eyes, as we now do. *Chriſt* bids him thus anointed, *Go to the Pool of Siloam, and waſh*, by this making trial of his Faith, which, had it not produced in him Obedience to this Command, he had not been

(a) Φάσι γὰρ τίνες ἐκ τῆς τοιαύτης συναφείας κ) λύσιν κ) λέπραν ἀπογινᾶσθαι τῷ περιτώματι ἐκείνῳ τὰ διαπλατυνόμενα σημαινομένῳ σώματα. Theodoret in Levit. qu. 21.

(b) Lib. de Spec. leg. p. 603.

(c) De bello Jud. l. 2. c. 12. p. 781. F. G.

(d) De Gigant. p. 222. C.

(e) De Somn. p. 455. D.

been healed. And Chriſt does this on the *Sabbath-day*, ver. 14. when by the Canons of the *Jews*, ſaith Dr. *Lightfoot*, *It was not lawful to anoint the Eyes with Spittle*, to arm his Diſciples againſt that pernicious doctrine of the *Phariſees*, that it was not lawful to do good, or perform Works of Mercy on that Day; and this he might the rather do, becauſe he foreſaw what Danger this Superſtition might bring upon the believing *Jews*, when the Days of Vengeance came upon that Nation; whence he exhorts them, *to pray that their Flight might not be on the Sabbath-day*, Matth. xxiv. 20.

f Ver. 7. *Waſh in the Pool of Siloam*, &c.] The Spring of *Siloam* diſcharged itſelf into a double Pool; the lower, which was called the Pool of Fleeces, *Neh.* iii. 15. and the upper, which is called שִׁלֹחַ, the Pool of *Siloah*, which properly ſignifies ἀπεσταλμένος, *ſent*, the Waters being by the Providence of God ſent from the Bowels of the Earth into it, and ſo might by the very Name, mind them of the *Meſſiah*, ſent as the more ſpecial Gift of God for the Purification of the Unclean, and to enlighten the Blind, *Iſa.* xxxv. 5. See the Note on *chap.* v. 3.

g Ver. 8. *Who ſat and begged.*] Here the Form of begging among the *Jews* is obſervable, *viz.* זְכוּ, *deſerve, or do thyſelf good by me*; intimating that by Works of Charity, we do good as well to ourſelves as others.

h Ver. 11. *A Man that was called Jeſus.*] Had he not had ſome notice who he was, he would not have ſo readily obeyed his Commands; now this Knowledge of him he might have, either from his Leader, or from Chriſt's Diſciples.

i Ver. 13. *They bring him to the Phariſees*;] *i. e.* to the Council, chiefly conſiſting of that Sect; whence in this *Evangeliſt*, the whole Council paſſeth under the Name of *Phariſees*, chap. i. 24.—iv. 1.—viii. 3.—xi. 46. This they might do, either from Ill-will to *Chriſt*, or out of Curioſity to know, whether they would own the Perſon, who had done this ſignal Miracle, to be the very Man, of whom *Iſaias* had propheſied, that he ſhould *open the Eyes of the Blind.* And ſurely the Providence of God ſo ordered this, that they might hear from the Mouth of the blind Man, a Teſtimony, which would either convince them, or render their Unbelief without Excuſe.

k Ver. 16. *This Man is not of God, becauſe he keepeth not the Sabbath*;] *i e.* he is not ſent of God as a *Prophet*; and yet they themſelves own, that a *Prophet* might do and command Things contrary to the Reſt required by the *Sabbath*; and prove this from the Example of *Joſhua*, who commandeth, that *the Ark ſhould be carried round* Jericho, *the armed Men going before and after it ſeven Days*; one of which muſt be a *Sabbath*, Joſh. vi. How then could that, which *Prophets* were by their own Principles allowed to do, prove, that *Chriſt* was no *Prophet*; eſpecially, if we conſider, that by theſe Actions he did not indeed violate the Reſt of the *Sabbath*, but only their corrupt Traditions concerning it?

Ver. 21. *But how he now ſees, we know not.*] Here his Parents ſeem to be faulty, (1.) In denying that which they had learned from their Son, for fear of the *Jews*, *ver.* 22. (2.) By their Ingratitude to *Chriſt*, whoſe kindneſs to their Son ought to have been thankfully owned and acknowledged by them.

l

Ver. 22. Ἀποσυνάγωγος γένηται, *ſhould be excluded from the Synagogue*;] *i. e.* ſhould lie under the Sentence of Excommunication; either that called *Niddai*, which only ſeparated him four Cubits from the Society of others, ſaith (f) *Buxtorf*, but left him free, ſaith (†) *Lightfoot*, at that Diſtance, either to expound Traditions, or to hear them expounded in the Synagogue; but perhaps not free to join with them in Prayers, or giving of Thanks; ſuch a one not being admitted to join with them in their Thanksgivings at their Table: Or elſe, it was that of *Cherem*, which excluded the excommunicated Perſon from all Entrance into the Synagogue; this being, ſaith (g) *Leo de Modena*, forbidden to the Excommmunicated; and to this rather do thoſe Words incline, *Ver.* 34, 35. ἐξέβαλον αὐτὸν, *they caſt him forth*, i. e. out of the Place of the Synagogue, and ſo ἀποσυναγώγους γίνεσθαι, *they ſhall caſt you out of the Synagogues*, ſeems to import, *chap.* xvi. 2. And hence the Primitive Excommunications of the Chriſtians excluded the Criminal from the Aſſembly, and from all Communion in Sacred Offices for a Time, and only gradually admitted him to them.

m

Ver. 25. Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα.] Theſe Words have I thus rendered, *That he is a Sinner, I know not*; and this the Words following require, in which the blind Man proves by an unanſwerable Argument, ver. 31. that Chriſt was not a Sinner; ſo εἰ doth often ſignify, ſo, *do I not know* εἰ ζήμερον, *that to-day I am King over* Iſrael? 2 Sam. xix. 22. 1 Kings i. 51. *Let Solomon ſwear*, εἰ ὁ θανατώσει, *that he will not kill his Servant.* See the Notes on *Acts* xxvi. 8. 1 *Tim.* v. 10.

n

Ver. 31. *God heareth not Sinners*;] i. e. falſe *Prophets*, who ſpeak from themſelves, and yet pretend to come from God; ſee *ver.* 16 and 24: For by ſo doing, he would confirm their Lies, and ſet his Seal to their *falſe Doctrine.*

o

Ver. 32. *That any Man opened the Eyes of one that was born blind.*] They who loſe their Sight by a Diſeaſe, may be cured; but no Man, no, not *Moſes*, nor any of the Prophets, ever did, or could, without the Aſſiſtance of a Divine Power, give Sight to one born blind; whence even the *Jews* reckon this among the Signs of the *Meſſiah*, that he ſhould *open the Eyes of the Blind*, Midraſh. in Pſalm cxlvi. 8.

p

(f) In Voce Niddai, p. 1306. (†) In 1 Cor. v. 5. (g) De Conſuet. Judæorum, l. 2. c. 3.

q Ver. 33. *If this Man were not of God, he could do nothing.*] See here a blind Man, and unlearned, judging more rightly of Divine Things, than the whole learned Council of the *Phariſees*; whence we learn, that we are not always to be led by the Authority of Councils, Popes or Biſhops; and that 'tis not abſurd for Lay-men ſometimes to vary from their Opinions; theſe Overſeers being ſometimes guilty of great Overſights.

r Ver. 37. Καὶ ἑώρακας αὐτὸν, καὶ;] Grammarians know, that when two καὶ's do thus come together, the firſt is to be rendered, *both*; So chap. xi. 48. καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, *and take away both our Place and Nation:* So chap. xii. 28. καὶ ἐδόξασα, καὶ πάλιν δοξάσω, *I have both glorified it, and will glorify it again*; and that the *Aoriſt* is uſually put for the *Preſent Tenſe*, ſee the Note on Chap. xx. 17. and ſo theſe Words are well render'd thus, *Thou haſt ſeen him, and he talketh with thee.* So chap. i. 36. ἕστηκεν, *one ſtands in the Midſt of you*; chap. v. 45. *Moſes in whom* ἠλπίκατε, *ye truſt*, chap. xi. 27. ἐγὼ πεπίστευκα, *I believe thou art the Chriſt.* See *Luke* viii. 20. *Acts* i. 11,—xii. 14. *Rom.* v. 2. 1 *Tim.* iv. 10. *Et Gloſſ. de Verbo, l.* 3. *tr.* 3. *Can.* 46.

ſ Ver. 39. Εἰς κρίμα, ἵνα βλέποντες τυφλοὶ γένωνται, *For Judgment, that they who ſee may be made blind.*] Here the Criticks, and ſome of the Fathers note, That the Conjunction ἵνα is not cauſal, but only conſequential; as, when Chriſt ſaith, *I came not to ſend Peace upon the Earth, but a Sword*, i. e. this will be the Event and Conſequence of my coming; ſo ἵνα is uſed here, *Ver.* 2. *Rom.* i. 20. 1 *Cor.* xi. 19. See Note on chap. xii. 40. And when Chriſt here ſaith, *I came, that they who ſee not, might ſee*; he ſeems eſpecially to reſpect the *Gentiles* ſitting in Darkneſs, &c. Ἵνα τὰ ἔθνη οἱ μὴ βλέποντες βλέψωσι, καὶ οἱ βλέποντες Ἰσραὴλ τυφλοὶ γένωνται, *that the Gentiles*, ſaith (†) *Origen, who are now blind may ſee, and Iſrael who now ſees may be made blind*, thro' their Infidelity; ſo alſo *Cyril*, and St. *Chryſoſtom* referring us to the Words of St. *Paul*, who ſaith, That *Blindneſs, in part, had happened to the Jews, till the Fulneſs of the Gentiles ſhould come in*, Rom. xi. 25. (and this according to the Prediction of the *Pſalmiſt*, v. 9. and 10.) and who ſaith of the converted *Gentiles, ye were ſometimes Darkneſs, but now are ye Light in the Lord*, Eph. v. 8. See Note on *Rom.* xiii. 12.

Ver. 41. *If ye were blind, ye would not have Sin*;] *i. e.* If, out of the mere Blindneſs and Darkneſs of your Minds, ye did not own me as the *Meſſiah*, (which is the Caſe of the *Gentiles* to whom no *Prophets* were ſent foretelling; no Law promiſing him; no Goſpel preached revealing him to the World,) you would have no Sin of Infidelity; for, *if I had not come, and ſpoken to you*, Chap. xv. 22. yea, *if I had not done among you the Works, which no other Perſon did, ver.* 24. ye had not had (*this*) Sin, ver. 24. But now, you boaſting of your knowledge in the *Law* and the *Prophets*, which have given ſuch plain Characters of me, and yet neither believing *Moſes* nor the *Prophets* ſpeaking of me, *John* v. 39, 40, 45, 46. and claiming to yourſelves the Judgment of diſcerning betwixt true and falſe *Prophets*, and yet giving no Credit to me, proving my Miſſion from God by a Croud of Miracles done before your Eyes, your Unbelief remaineth inexcuſable and unpardoned, *John* xv. 22. *For if ye believe not that I am he, ye ſhall die in your Sins*, John viii. 21, 24.

CHAP. X.

a Verſe 1. VErily, verily, I ſay to you, [a] He that entreth not by the Door into the Sheepfold; [i. e. *he who pretends to be a Guide and Ruler of God's Church and People, and owns not the Meſſiah, nor hath Commiſſion from him ſo to do,*] but climbeth up ſome other way, [*to get into it*] the ſame is a Thief and a Robber.

2. But he that entereth in by the Door, is the [*a true*] Shepherd of the Sheep.

b 3. [b] To him [*God*] the Porter [*or great Keeper of this Sheepfold*] openeth, [*giving him his Teſtimony and Commiſſion to feed his Sheep,*] and the Sheep hear [*and obey*] his Voice; and he calleth his own Sheep by Name, [*hath an exact Knowledge and Care of them,*] and leadeth them out [*to their Paſtures.*]

4. And when he putteth forth his own Sheep [*to Paſture,*] he goeth before them [*after the Manner of the Eaſtern Shepherds,*] and the Sheep follow him; for they know his Voice.

5. And a [c] Stranger [*who hath no Commiſſion from God, nor teacheth his Word,*] will they not follow, but will flee from him; for they know [*and approve*] not the Voice of Strangers. c

6. This Parable ſpake Jeſus to them, [*and in Reproof of them, as blind Guides, and not true Shepherds, becauſe they rejected him;*] but they underſtood not what Things they were which he ſpake to them, [i. e. *they underſtood not the true Import of his Words.*]

7. Then ſaid Jeſus to them again, Verily, verily, I ſay to you, [d] I am the Door, [*as of the Shepherds*, ver. 1. *ſo alſo*] of the Sheep. d

8. [e] All that ever came before me [*pretending to be the Prophet, or the Meſſiah promiſed to the Jews, or to inſtruct his People when God never ſent them ſo to do,*] are [*to be accounted as*] Thieves and Robbers; but the Sheep [*who only knew and are obedient to the Voice of God,*] did not hear them. e

9. I

(†) Orig. in Matth. p. 395 & 411.

9. I am the Door [*of the Sheep*;] if any Man enter in [*to the Sheepfold*] by [*Faith in*] me, he ſhall be ſaved [*from the Thief and Wolf*,] and ſhall go in and out, and find Paſture.

10. The Thief cometh not but for to ſteal, and to kill, and to deſtroy; I am come that f they [*who are my Sheep*] might have [f] Life, and that they might have it more abundantly, [Gr. *and that they might have abundance of Paſture*, ver. 5.]

g 11. [g] I am the good Shepherd; [*and act as*] the good Shepherd [*who*] giveth [*or layeth down*] his Life for the Sheep.

h 12. But he that is an [h] Hireling and not the Shepherd, [*but one*] whoſe own the Sheep are not, ſeeth the Wolf coming, and leaveth the Sheep, and fleeth [*to ſecure himſelf*;] and [*ſo*] the Wolf catcheth [*ſome of*] them and ſcattereth [*the reſt of*] the Sheep.

13. The Hireling [*who regards his own ſafety and advantage, and not that of the Sheep*] fleeth, becauſe he is an Hireling, and careth not for the Sheep.

i 14. I am the good Shepherd, and [i] know [i. e. *love*] my Sheep, and am known [i. e. *beloved*] of [*thoſe that are*] mine.

15. As the Father knoweth me, even ſo know I the Father; and [*out of love and obedience to him*] I lay down my Life for the Sheep.

k 16. And [k] other Sheep I have, which are not of this Fold, [i. e. *the Gentiles*;] them alſo I muſt bring [*into the Fold*,] and they ſhall hear my Voice; and [*ſo of Jew and Gentile*] there ſhall be one Fold, and one Shepherd.

l 17. [l] Therefore doth my Father love me; becauſe I lay down my Life [*for the Sheep; and this I do, not that I might continue under the Power of Death, but*] that I may take it again, [*by a glorious Reſurrection.*]

18. No Man [*by force*] taketh it [*away*] m from me [*before the time*,] but [*then*] [m] I lay it down of my ſelf; I have power to lay it down, and I have power to take it again, [*and riſe from the Dead*;] this Commandment [i. e. *Commiſſion of laying down my Life for the Sheep*,] have I received of my Father.

19. There was a Diviſion therefore again among the Jews, becauſe of theſe Sayings, [*which ſeemed to aſcribe to him ſuch power and relation to God as his Father, and ſpake of his Death and the Converſion of the Gentiles, which things the Jews could not well bear.*]

20. And many of them ſaid [*with the Phariſees*,] He hath a Devil, and is mad, [i. e. *he is poſſeſſed with a melancholy Spirit, and a Phrenzy*] why hear ye him, [*or attend to any thing he ſays?*]

21. Others ſaid, Theſe are not [*like*] the words of him that hath a Devil, [*nor are his Works ſuch; for*] can a Devil open the Eyes of the Blind?

n 22. And it was at Jeruſalem, [*and* [n] *at*] the Feaſt of the Dedication [*of the Altar, prophaned by Antiochus*, 1 Mac. iv. 59. 2 Mac. x. 8. *that Chriſt ſpake this*,] and it was Winter; [*that Feaſt beginning to be celebrated the 25th of Chiſleu, which anſwers to part of our December.*]

23. And Jeſus [*then*] walked in the Temple, [o] in Solomon's Porch. o

24. Then came the Jews round about him, and ſaid to him, How long doſt thou make us to doubt? [Gr. *hold us in ſuſpence*,] if thou be [*indeed*] the Chriſt, tell us plainly [*that ſo it is.*]

25. Jeſus anſwered them, I [*have already*] told you, and ye believed not; [p] the Works p that I do in my Father's Name, they bear witneſs of me [*that ſo I am.*]

26. But [*notwithſtanding*] ye believe not, [*not through want of Evidence of the Truth, but*] q becauſe ye are not of my Sheep, [i. e. *of* q *them who are diſpoſed to attend to, and obey my Doctrine*,] as I ſaid to you.

27. [*For*] my Sheep hear my Voice, and I know them [*by this, that they obey*,] and they follow me.

28. And [*therefore*] I give to them eternal Life, and they [r] ſhall never periſh; neither r ſhall any Man [*be able to*] pluck them out of my Hand.

29. My Father who gave them me, is greater than all [*their Adverſaries*,] and no Man is able to pluck them out of my Father's Hand.

30. [*Now*] [s] I and the Father are one, s [*the Father dwelling in me, and I in him*, ver. 38.]

31. Then the Jews took up Stones again to ſtone him, [*as a Blaſphemer, who made himſelf equal with God, as they had done before*, John viii. 59.]

32. Jeſus anſwered them, Many good Works have I ſhewed [i. e. *before*] you from my Father; for which of theſe Works do you [*go about to*] ſtone me?

33. The Jews anſwered him, ſaying, For a good Work we ſtone thee not, but for Blaſphemy; and [*that is*] becauſe that thou being [*only*] a Man, makeſt thy ſelf [*a*] God.

34. Jeſus anſwered them, [t] Is it not writ- t ten in your Law, [*Pſal.* lxxxii. 6.] I ſaid, ye are Gods?

35. If he call them Gods, to whom the Word of God came, [Gr. *was* i. e. *who were God's Prophets, as Moſes and Samuel, and his Judges, as Joſhua and others, and had the Aſſiſtance of his Spirit given them for the performance of thoſe Offices*;] and the Scripture cannot be broken, [Gr. *diſſolved, but what it ſaith muſt be true*;]

36. Say ye of him whom the Father hath ſanctified, [*by the Holy Ghoſt eſſentially dwelling in, or without meaſure imparted to him*, John iii. 34.] and ſent into the World, thou blaſphemeſt; becauſe I [*after this Unction and Commiſſion to make known his Will to you*] ſaid, I am the Son of God?

37. If I do not the Works of my Father, believe me not, [*when I ſay, I and my Father are one*, ver. 30.]

38. But if I do, tho' you believe not me, [*on account of my own Words*,] believe [*the Teſtimony of*] the Works, that ye may know and believe, that the Father is in me, and I in him [*and ſo am one with him.*]

39. Therefore [*upon this repeated Declaration*

tion that he was one with the Father,] they ſought again to take [*or lay hold on*] him; but he [*miraculouſly*] eſcaped out of their Hands;

40. And went away again toward Jordan, to the place where John at firſt baptized; and there he abode.

41. And many reſorted to him, and ſaid, John did no Miracle [*to confirm his Sayings, as Jeſus doth*;] but all things that John ſpake of this Man were true; [*and ſo if we believe John's Teſtimony, we muſt own this Perſon as the Son of God, and a much greater Prophet than he was*, John i. 15.—iii. 35.]

42. And many believed on him there [*by reaſon of the Teſtimony which John had given to him.*]

Annotations on Chap. X.

a Verſe 1. HE *that entereth not by the Door into the Sheepfold*, &c.] For the right underſtanding of this Parable, let it be noted,

Firſt, That *Chriſt* directs this Parable againſt the *Scribes* and *Phariſees* to whom he ſpake, *chap.* ix. 40. as appears; (1.) From the Pronoun ὑμῖν, which begins this Chapter thus, *I ſay to you.* And, (2.) From theſe words, *ver.* 6. *This Parable ſpake Jeſus to them.* They therefore muſt be the Perſons concerned in the Contents of it. Note therefore,

2*dly*, That theſe *Phariſees* took upon them to be Guides and Teachers of the People, whence by our Saviour they are repreſented as *blind Guides*; they alſo held, that others were to receive Authority to teach from their Commiſſion or Ordination to that Office; tho' we find not, that they received any ſuch Authority from God, who rather had appointed the *Prieſts Lips to preſerve Knowledge, and the People to ſeek the Law at their Mouths*, Mal. ii. 4, 7. and of the Tribe of *Levi, to teach his Judgments to Jacob, and his Law to Iſrael*, Deut. xxxiii. 10. *even all the Commandments, which God had delivered by the Hand of Moſes*, Levit. x. 11. And hence *Chriſt* repreſents them as *a Plantation which his Father had not planted*, Matth. xv. 13. bids his Diſciples *beware of their Doctrine*, Matth. xvi. 12. they *teaching for Doctrines of God the Commandments of Men*, and *making void the Commandments of God by their Traditions*, Matth. xv. 6, 9. their Voice therefore was ſuch as the true Sheep neither would nor ought to hear. Note,

3*dly*, That theſe *Scribes* and *Phariſees* believed not in *Chriſt*, John vii. 48. they *neither would enter into the Kingdom of God themſelves, nor ſuffer others to enter into it*, Luke xi. 52. and therefore are ſaid to have *taken away the Key of Knowledge. Chriſt* therefore here pronouncing himſelf the *Door* both of the *Shepherds*, ver. 1. and of the *Sheep*, ver. 6. by which they were to enter into the Sheepfold, informs them, that now, that he the great Shepherd of the Sheep was come, they who refuſed to own him, and to teach the Sheep in his Name, according to his Doctrine, and by his Authority, as his *Apoſtles*, and the Seventy did, had no true Commiſſion to inſtruct them; and that they, who ſet up in oppoſition to him, to be the *Guides* and *Teachers* of the People, were not only blind, but falſe Guides, and even Thieves and Robbers; the firſt, as taking away what belongs not to them; the ſecond, as deſtroying the Sheep.

Ver. 3. *To him* (thus entring by the Door) b *the Porter* (God the great Keeper of the Sheepfold) *openeth*,] as to one allowed by him to feed his Sheep, and him the Sheep hear and obey, teaching the Doctrine of the Goſpel, and the Kingdom of God to them, in the Name and by the Authority of the great Shepherd of the Sheep: And when this Shepherd, by himſelf or others acting in his Name, and by his Miſſion, leadeth forth his own Sheep, he goes before them after the Manner of the *Eaſtern Shepherds*, to preſerve them from danger, and to conduct them into wholſome Paſtures, *ver.* 4. So did *Chriſt* and his *Shepherds*, being τύποι, *Examples* for the Flock to follow, 1 *Pet.* v. 3.

Ver. 5. *A Stranger they will not follow*:] c And ſuch are all they who do not teach them the Doctrine of the Goſpel in *Chriſt*'s Name, and by his Authority.

Ver. 7. *I am the Door of the Sheep.*] *Ver.* 1, d 2. he had repreſented himſelf as the Door of the true *Shepherds*; here he declares himſelf the Door of the Sheep alſo, ſhewing, that ſince his Advent there is no Entrance into the Church or Kingdom of God, but by Faith in him, and embracing his Doctrine.

Ver. 8. *All that ever came before me, are* e *Thieves and Robbers*;] *i. e.* all that came under pretence of being their *King*, or their *Meſſiah*; as *Theudas*, not he who, ſaith (a) *Joſephus*, was deſtroyed by *Cuſpius Fadus*; for he appeared before *Judas Gaulonites*; Acts v. 36, 37. who, according to *Joſephus*, was ſuppreſſed towards the latter end of the Reign of *Auguſtus*, Antiq. *lib.* 18. *cap.* 1, 2. The ſame *Joſephus* ſaith, that of thoſe Multitudes that began Seditions under *Sabinus* and *Varus*, every one was made Βασιλεὺς, *King*, l. 17. c. 12. p. 608. G. and ſpeaking of the very ſame time, he ſaith, πυκνὸς βασιλεῖαν ὁ καίρος ἀνέπιθε, *the time* (when they expected *Meſſiah* their King) *made many to uſurp the Kingdom*, De Bello Jud. l. 2. c. 6. p. 779. G. which they muſt do under pretence of being their *Meſſiah* alſo, or the King that cometh in the Name of the Lord to redeem *Iſrael*, Luke xix. 38.— xxiv. 21. See *Examen Millii.*

Ver. 10. Ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν, f *That they might have Life, and have it more abundantly.*]

(a) Antiq. l. 20. c. 2. p. 689.

abundantly.] Having, ſaith *Grotius*, cum eâ vitâ omne genus felicitatis, *with Life, all kind of Felicity*; but βίος and ζωὴ, ſignify not only Life, but that Suſtenance by which it is preſerved; as when the Widow's Mite is ſtiled, ὅλον ὁ βίον, *her whole Life*, Mark xii. 44. So he that takes the nether Milſtone to pledge, *taketh a Man's Life*, Deut. xxiv. 6. *i. e.* ſaith the *Chaldee*, that which makes his Meat ready to preſerve Life; the Neceſſaries of Life, *Targum Hieroſ.* In *Homer* it is ἡ πρὸς τὴν ζωὴν παρεσκεύη, *Proviſion for Life.* See *Budæus.*

g Ver. 11. *I am the good Shepherd,*] referred to by the *Prophets*, Iſa. xl. 11. Ezek. xxxiv. 23.—xxxvii. 24. I am ſo καθ' ἐξοχὴν, *ſo as to lay down my Life for the Sheep, and take it up again*, ver. 15, 17. which Words can agree to no other *Shepherd.* I grant to *Grotius*, that the *Apoſtles* and their Succeſſors were true *Shepherds*, and not *Mercenaries*; but none of them could be the good *Shepherd* here, or the one *Shepherd*; ver. 16. viz. *the chief Shepherd of the Sheep*, 1 Pet. v. 4. tho' by their Miniſtry he brought both *Jews* and *Gentiles* into his Fold after his Reſurrection; and they doing this in his Name, and by his Authority and Aſſiſtance, he himſelf is ſaid to do it, *ver.* 16.

h Ver. 12. *The Hireling* ——— *fleeth*] The Hireling here is not he who receives Maintenance from his particular Flock; for this he may do by vertue of Chriſt's Ordinance, 1 *Cor.* ix. 13, 14. Of this, ſaith Chriſt, *he is worthy*, Luke x. 7. And much leſs he who labours among them, with reſpect to that Recompence, or Crown of Glory, he is to receive, *when the chief Shepherd ſhall appear*; but he who is an Intruder, *whoſe the Sheep are not*, who intends not their good ſo much as his own profit, and who, in time of danger, flies for his own Safety, not caring tho' the Wolf tear and devour them. Hence alſo we may learn, that a true *Paſtor* muſt not deſert his Flock in time of Peril, when by his abſence they may be brought into great Peril, and by his preſence may be happily preſerved from it.

i Ver. 14. *I know mine, and am known of them*;] *i. e.* I have an intimate Affection for them, and they ſincerely love me; for this Phraſe ſignifies,

Firſt, To approve; Thus *the Lord knoweth the Righteous*, Pſal. i. *ver.* the laſt; and whom he approveth not, he is ſaid *not to know*, Matth. vii. 23.

2*dly*, To love, and to be kindly affected to; as when God ſaith to his own People, *You have I known, of all the Families of the Earth*, Amos iii. 2. *If any Man love God, he is known of him*, 1 Cor. viii. 3. *See* Deut. ii. 7.

3*dly*, To preſerve and protect; as *Pſal.* xxxi. 8. *Thou haſt known my Soul in Adverſity*, Nah. i. 7. God is good to them that wait for him, γινώσκων, *knowing them that fear him.*

Ver. 15. Becauſe it is ſaid here, that *Chriſt* laid down his Life for his Sheep, elſewhere that he doth it for *his Friends*, John xv. 13, 14. and for *his Church*, Eph. ii. 26. and all are not *his Sheep, his Friends*, or *his Church*; hence ſome conclude, that *Chriſt* did not die for all.

Anſw. Tho' it be certain, from the places cited in the Note here that *Chriſt* died intentionally for all, *i. e.* deſigning the Benefits of his ſalutary Paſſion for them, upon their Performance of the Conditions of the new Covenant eſtabliſhed in his Blood, according to theſe plain Words of the *Apoſtle*, 2 Cor. v. 15. *He died for all, that they who live might not live unto themſelves, but unto him who died for them*; and ſo none periſh, becauſe he died not for them, but becauſe they do not live to him, who died for them; yet it is alſo true, that he eventually is only the *Saviour of his Body*, and died only for his Sheep, and Friends; becauſe they only do perform the Conditions of the New Covenant, and therefore to them only can this righteous Judge aſſign, at laſt, the Bleſſings promiſed in that Covenant.

2*dly*, In none of theſe places is it ſaid, that *Chriſt* died *only* for *his Sheep*, for *his Church*, or for *his Friends*; and therefore none of them ſay any thing, which contradicts the more general Extent of *Chriſt*'s Redemption. This Argument may therefore be retorted thus; He that died for his Friends, and for his Enemies, died for all; but *Chriſt* died for his Friends, and for his Enemies, *for when we were Enemies, Chriſt died for us*, Rom. v. 8. *Again*, he that died for the Church of God, and for the Unrighteous, that he might bring them to the Church of God, died for all; but *Chriſt* died for both, for *he ſuffered for us, the Juſt for the Unjuſt, that he might bring us to God*, 1 Pet. iii. 18. *Laſtly*, He that died for his Sheep that heard his Voice, and for the loſt Sheep, that did not hearken to his Voice, died for all; but *Chriſt* died for his Sheep that heard his Voice, as the Text ſaith here, and for his loſt Sheep, *For he came to ſeek, and to ſave that which was loſt, even the loſt Sheep of the Houſe of Iſrael*, Matth. xviii. 11, 12.—x. 6. therefore he died for all.

Ver. 16. *And other Sheep I have, which are* k *not of this Fold.*] He calls the *Gentiles* Sheep by way of Anticipation; becauſe, as many of them as were docile, and fit to receive Inſtruction, would in time be ſo; and becauſe the Partition-wall betwixt *Jew* and *Gentile* was to be broken, and the *Gentiles* to be admitted to the ſame Privileges with the believing *Jews*, he ſays, *They ſhall be one Sheepfold.*

Ver. 17. *Therefore the Father loveth me*;]l becauſe out of Obedience to him, and Love to the Sheep, I lay down my Life for them; which I have good Reaſon to do, ſeeing I am ſure ſo ſoon to take it up again. This ſeems to be the Senſe of the Words. Note alſo, that if we reſpect the Council of God and the Deſign of Chriſt, nothing is more certain than that Chriſt gave himſelf a *Ranſom for all*, 1 Tim. ii. 6. *and taſted Death for every Man*, Heb. ii. 9. and was *a Propitiation for the Sins of the whole World*, 1 John ii. 2. and

2. and that the *Father ſo loved the World as that he ſent his Son into it, that the World might be ſaved by him*, chap. iii. 16, 17. But becauſe the World can no otherwiſe obtain this Salvation than by believing in him, and obeying the Voice of this *Shepherd*; therefore he is ſaid to do this more eminently for his Sheep.

m Ver. 18. Ἐγὼ τίθημι αὐτὴν, *I lay it down.*] *Grotius* having hinted, Note on *ver.* 11. that τίθεσθαι ψυχὴν, *to lay down the Life*, ſignifies only to expoſe it to danger, or put our Lives *in our Hands*, as the Phraſe is, *Judg.* xii. 3. 1 *Sam.* xxviii. 21. And having ſaid alſo, that πάλιν λαβεῖν αὐτὴν, to take it again, is *to reſcue it from danger*; I ſhall ſhew this to be a very forced Expoſition. For,

Firſt, This Phraſe τίθεσθαι τὴν ψυχὴν, *to lay down the Life*, being abſolutely put, is only uſed in the *New Teſtament*, and there only by this *Apoſtle*; and it always ſignifies to die, or to give the Life to Death; as when St. *Peter* ſaith, τὴν ψυχήν μου θήσω, *I will lay down my Life for thee*, chap. xiii. 37, 38. When Chriſt ſaith, *chap.* xv. 13. *Greater Love than this hath no Man, than* ἵνα τὶς τὴν ψυχὴν αὐτοῦ θῇ, *that one ſhould lay down his Life for his Friend.* And the beloved Diſciple, 1 *John* iii. 16. argues thus, *If he* τὴν ψυχὴν ἔθηκε, *laid down his Life for us, we ought* τὴν ψυχὴν τιθέναι, *to lay down our Lives for the Brethren.* And ſurely, when Chriſt ſaith here, τὴν ψυχήν μου τίθημι, *I lay down my Life for my Sheep*, he meant not only, that he would expoſe himſelf to danger, but that he would ſuffer Death for them; when therefore he ſaith in the ſame place, *I have power to take it up again*, he doubtleſs meant, he had power to raiſe it from Death. *Stegmannus*, the *Socinian*, ſaith here, That Chriſt here aſcribes this Power to himſelf improperly, becauſe God had promiſed to uſe his Power in raiſing him from the Dead: But, (1.) Is it proper to introduce Chriſt poſitively ſaying, *I have*, what he had not, only becauſe another had that Power? Since he ſays not, I have a Promiſe, but I have ἐξουσίαν, *the power* to reſtore this Life I lay down. (2.) If we conſider how plainly he had challenged this Power to himſelf, the Power of raiſing up, and quickning whom he would, and that becauſe he had *Life in himſelf*, chap. v. 21, 26. and engaged his Word of Truth, both *to raiſe up his own Body*, chap. ii. 19. and the *Bodies of all his Saints*, chap. vi. 39, 40, 44, 54. yea, the Bodies of *all that were in their Graves*, chap. v. 28, 29. as being *the Reſurrection and the Life*, chap. xi. 25. we cannot doubt his Power to raiſe his own Body. And, (3.) When he ſaith in the preceding Words, *No Man taketh my Life from me, but I lay it down of my ſelf*, ἐξουσίαν ἔχω, *I have power to lay it down*; he plainly aſcribes to himſelf a Right or Power to give up himſelf to the Death: Why therefore ſhould not the ſame Words immediately following, *viz. I have power to take it up again*, bear the ſame Senſe? The little Sophiſms of *Stegmannus* here are of no force to the contrary: For, why might not *Chriſt*'s Body die, tho' it was united to an immortal Nature, as well as when it was united to an immortal Soul? Nor do we ſay, that he was dead according to his human Nature, but only according to his Body; or that the Union of his Body with the Divine Nature was diſſolved by Death, but only the Union of his Body with his Soul.

Note alſo, that the Words following, *This Commandment have I received from the Father*, reſpect not the raiſing of his Body, but only the laying down of his Life, or his dying for the Sheep, as *Grotius* here notes.

Ver. 22. Ἐγένετο δὲ τὰ ἐγκαίνια, *It was at* n *the Feaſt of Dedication; and it was Winter.*] The Feaſt of Dedication here mentioned, reſpects not the Dedication of the Temple, made by *Solomon*, or repaired by *Zorobbabel*; for we read of no annual Feaſt of Dedication appointed at either of them; but it reſpects the Dedication of the *Altar*, and *Temple*, celebrated by *Judas Maccabæus*; of which we read thus, 1 *Macc.* iv. 56. *So they kept* τὸν ἐγκαινισμὸν, *the Dedication of the Altar eight Days*; and ver. 59. *Moreover, Judas and his Brethren, and the whole Congregation of Iſrael, ordained, that the Days,* ἐγκαινισμοῦ, *of the Dedication of the Altar ſhould be kept in their Seaſon from Year to Year, for the ſpace of eight Days, from the 25th Day of the Month* Caſleu, *which falls in with our* December. See alſo 2 *Macc.* x. 5—8. and *Joſephus Antiq.* l. 12. c. 11. —This is apparent, becauſe it is ſaid, *It was Winter*; whereas the Dedication of *Solomon*'s Temple was in the ſeventh Month, or in *Autumn*, 1 *Kings* viii. 2. of *Zorobbabel*'s in the Month *Adar*, Ezra vi. 15. at the entrance of the Spring, this in *December.* Moreover, from our *Saviour*'s Preſence at this Feaſt, *Grotius* well notes, that Feſtival-days, in memorial of publick Bleſſings, may piouſly be inſtituted by Perſons in Authority, without a Divine Command.

Ver. 23. *And Jeſus walked in the Porch of* o *Solomon,*] in the Porch new built in the ſame place where *Solomon* erected his: In Summer they walked in the open Air, in Winter under Covert.

Ver. 25. *The Works that I do in my Father's* p *Name bear witneſs of me;*] *i. e.* There is no cauſe why you ſhould thus be in ſuſpence concerning me, or not hear me plainly ſaying, *I am the Meſſiah*, ſeeing this appears ſufficiently from my Works. He aſcribes not the Works to himſelf, ſaith *Stegmannus*, but to his *Father*; and yet the Text ſaith, ἃ ἐγὼ ποιῶ, *the Works which I do, viz.* by the Power of the *Father* dwelling in me, *ver.* 38. So out of Modeſty he ſpeaks, ſaith *Grotius*; So as a *Prophet*, ſay others.

Ver. 26. *You believe not,* ὅτι οὐκ ἐστὲ, *becauſe you* q *are not of my Sheep.*] It is evident that *Chriſt* here gives the Reaſon why they believed not, as elſewhere he doth. So *John* viii. 43. *Ye own not my Word,* ὅτι *becauſe ye cannot hear it*; ſee the Note there; and *ver.* 45. *Ye believe not,* ὅτι *becauſe I ſpeak the Truth*, i. e. that Truth, which is offenſive to you; and *ver.* 47. διὰ τοῦτο, *for this Cauſe you do not hear, i. e.*

i. e. obey my Word; *becauſe ye are not of God.* And this Obſervation excludes the Evaſion of thoſe who ſay, *becauſe*, here is not *rational*, or renders not the Reaſon of their Unbelief, but only intimates, that it was *conſequential* to their being not his Sheep; for the Word here rendered *becauſe*, is not ὅτι, but ὑμεῖς γὰρ, *for ye are not my Sheep*; now γὰρ is a *rational Particle* pointing out the Cauſe. 2*dly*, The Reaſon, which Chriſt here aſſigns of this Defect of Faith, is doubtleſs ſuch as rendered it a great Crime in them; for ſure that muſt be ſuch for which they were *to die in their Sins*, John viii. 24. 'Tis therefore certain, this Unbelief cannot be reſolved into any natural Defect of Knowledge on their Part, or any Decree or Act of Reprobation on God's Part, but into the want of a docile, and well diſpoſed Mind; for were it the ſame to be one of *Chriſt*'s Sheep, and to be *predeſtinated to Faith and Salvation*, the Import of *Chriſt*'s Words muſt be this, *Ye therefore believe not, becauſe ye are not of the Number of the Elect, but of thoſe whom God hath from Eternity rejected.* Now, by this Account of their Infidelity, *Chriſt* would not have accuſed, but excuſed the Infidelity of the *Jews*; for what Fault could it be in them that they did not that, which by reaſon of this Act of God before they had a Being, they were incapable of doing? Then might they have replied to *Chriſt*, We therefore believe not, becauſe God by his Act of Reprobation hath ſhut the Door of Faith againſt us, and ſo our Infidelity is not to be imputed to us, but to God.

r Ver. 28. *And they ſhall never periſh*;] *i. e.* through any Defect on my Part, or by the Force of any plucking them out of my Hands: So the Particle καὶ, which is here illative, ſhews, *viz.* they therefore ſhall not periſh, for none ſhall pull them out of my Hand: And this is ſtill more evident from the Reaſon following, *My Father is greater than all* their Adverſaries, and none can pull them out of his Hands: Now his Power and mine, is one and the ſame. This appears, 3*dly*, From the frequent Exhortations directed to *Chriſt*'s Sheep, not *to fall away from the Grace received*, Heb. xii. 15. not *to loſe what had been wrought in them*, 2 Ep. John 8. to thoſe that ſtand, *to take heed they fall not*, ſo as that God will not *ſpare them*, Rom. xi. 20, 21. becauſe not *continuing in his Goodneſs*, *ver.* 22. Whereas if the Sheep of *Chriſt* can no more ceaſe to be ſo, than a Man whilſt living can ceaſe to be a Man, theſe Exhortations to take care they fall not off from being ſo, muſt be as vain, as a Caution to a Man not to outlive his Manhood. Well therefore, ſaid † *Origen* and *Iſidore Peleuſiota*, no Man can ſnatch them away by Force or Tyranny; for then they muſt periſh without, and againſt their own Wills; but this may be done by Deceit and Allurements, παρὰ τὴν τῶν αὐτεξουσίων ἀνθρώπων ῥαθυμίαν, *through the Negligence of Men, who have the Freedom of their Wills*; for ſuch Men, who by the Allurements of the World, the Fleſh, and the Devil, thus ceaſe to obey *Chriſt*'s Laws, are not ſnatched out of *Chriſt*'s Hands, but chuſe to go from him. Or, 2*dly*, *Chriſt* may ſpeak here of *Sheep continuing ſo to the Death*, promiſing to them, that neither Death, nor *he that hath the Power of Death*, ſhould make them periſh for ever, for he would *raiſe them up at the laſt Day.*

Ver. 30. Ἐγὼ καὶ ὁ Πατὴρ ἓν ἐσμεν, *I and the Father are one.*] That *Chriſt* here ſpeaks not of an Unity of Will, and Concord only, appears,

(1*ſt*,) From the Reaſon aſſigned of the Security of the Sheep: The want of Power in any one to ſnatch them out of the Hands of *Chriſt*; becauſe the *Father* being greater in Power than all, his Power could ſecure them from all, and ſo could alſo *Chriſt*, he being one in Power with the *Father*; for the Foundation of this Argument is not that the *Father*'s Will, but that his Power was above all.

(2*dly*,) From the Inference of the *Jews*, that by theſe Words *he made himſelf God*, and ſo was guilty of Blaſphemy. Now this invidious Charge *Chriſt* doth not evade, by ſaying, He only conſpired with the Will of God, as all true *Prophets* did, but by appealing to the Works, which, ſaith he, I do by the Power of the *Father* reſiding in me, which plainly carries this to an Unity of Power, not of Will only: And then the Inference of St. *Chryſoſtom* is undeniable, εἰ δὲ ἡ δύναμις αὐτὴ, εὔδηλον ὅτι καὶ ἡ οὐσία, *and if the Power be the ſame, the Eſſence muſt be ſo.*

Ver. 34, 35. *Is it not written in your Law,* t *I have ſaid, ye are Gods? If he called them Gods to whom the Word of God came — ſay you of him whom the Father hath ſanctified — thou blaſphemeſt, becauſe I ſaid I am the Son of God?*] From theſe Words, and from *Exod.* xxi. 6. —xxii. 9, 28. where *Judges* and ſupreme *Magiſtrates* are called *Elohim*, *Stegmannus* gathers, that the Name of God in *Scripture* doth not always ſignify the ſupreme God, but ſometimes only them, who have an high Power by God committed to them; amongſt whom he places *Chriſt*, as having a divine Authority committed to him by the Favour of God; as if I ſhould argue thus, Parents are ſtiled *Gods* by (b) *Philo*, or by the *Heathens*, therefore the Name of God in *Philo*, and among the *Heathens*, is common to the ſupreme God, and to our Parents. But notwithſtanding this, no Parent ever was by *Philo*, or by the *Heathens*, diſtributively, or in the ſingular Number, called *God*; nor is that Name thus given in *Scripture* to any Judge, or ſupreme Governor, as it is often in the *New Teſtament* attributed to our *Saviour Chriſt*. And, (2.) When *Magiſtrates* and *Judges* are in Scripture called *Gods*,

(†) Orig. in Ter. Ho. 18. Ed. Huet. p. 166. Iſidor. Epiſt. l. 3. Ep. 122.
(b) Θεοὶ ἰμφανεῖς. Philo in Decal. 587. Vide Note in 1 Tim. v. 8.

the *Holy Ghoſt* ſtill addeth ſomething, which excludes them from a true Divinity, as that *they ſhould die like Men*, Pſal. lxxxii. 6. or that *they are Rulers of the People*, Exod. xxii. 28. Whereas when *Chriſt* is called *God*, 'tis either with the Addition of ſome Epithet belonging to the *ſupreme God*, as when he is ſtiled ὁ ἐπὶ πάντων Θεὸς, *God over all*, Rom. ix. 5. *The great God*, Tit. ii. 13. ὁ Θεὸς ὁ ἀληθινὸς, *the true God*, 1 John v. 20. or with Addition of ſome Operation proper to God, as when 'tis ſaid, *The Word was God, and all Things were made by him*, chap. i. 1, 2. *Stegmannus* adds, that if theſe Perſons were not truly Gods, the *Scripture* falſly called them Gods; to which I anſwer, that they were truely ſo in Title, as being God's *Vicegerents* upon Earth, but not in Nature; as being only the *Miniſters of God*, Rom. xiii. He adds, they muſt be properly and truly Gods, as being inveſted with divine Power: But here he trifles, for a divine Power may either ſignify the Power eſſential to God, by which he is enabled to do all Things; and to aſcribe this Power to mere Men, is Blaſphemy: Or it may only ſignify a Power of Government, and judging of the Offences done by Men derived from God, and in this Senſe only is the divine Power aſcribed to *Magiſtrates*, and ſuch alſo is the Power of *Parents* over their Children, and of *Maſters* over their Servants; and yet can it be reaſonably ſaid, that the formal Reaſon of the Deity truly and properly agrees to them? He goes on, and argues againſt the Deity of *Chriſt* from this Text, thus (1.) That the Argument of *Chriſt* hence for a proper Deity, that becauſe *Magiſtrates* are *metaphorically* and by vertue of their Office called Gods, he muſt be truly ſo, muſt be infirm, ſeeing no Argument will hold from the *metaphorical* to the *proper Reaſon* of the Thing. (2.) The Reaſon, which *Chriſt* here aſſigns of this, *viz. becauſe the Father had ſanctified him*, concerneth not his eternal Generation, nor can it hence be gathered that *Chriſt* is the ſupreme God, but rather the contrary, for *greater is he who ſanctifies, and ſends, than he who is ſanctified, and ſent*. And, (3.) Hence, ſaith he, we may learn there was no higher Reaſon of *Chriſt*'s Filiation than this Sanctification, and Miſſion into the World; for then *Chriſt* would have produced that Reaſon, when thus aſſaulted by his Adverſaries, and not, concealing it, have reſted in that Reaſon of his Sanctification, which proves not his true Divinity.

Now to theſe Arguments two Anſwers may be given,

1*ſt*, If by this Sanctification we underſtand the Unction of *Chriſt* by the *Holy Ghoſt*, then note, (1.) That the *Jewiſh Doctors* underſtand not the *Pſalmiſt*'s Words, *I have ſaid ye are Gods*, to be meant of Civil *Magiſtrates*, But of their *Doctors* ſitting *in the Chair of Moſes*, or rather of their *Prophets* ſent to reveal God's Will to them, to whom alone that Phraſe here uſed properly agrees, they only being the Men, πρὸς οὓς ὁ λόγος Θεοῦ ἐγένετο, *to whom the Word of the Lord came*. See Note on *Luke* iii. 2. Note,

2*dly*, That if we underſtand it of their Judges, and ſupreme Civil Magiſtrates; yet of them it is certain, that they in difficult Caſes judged by conſulting God's Oracle, *the Urim and Thummim*, and in making War had ſtill Reſort to this Oracle; whence all the *Jews* were upon Pain of Death obliged to hearken to the Sentence of thoſe *Judges* and of thoſe *Prieſts*, by whom they did enquire from this Oracle the Mind of God, *Deut.* xvii. 9 — 12. and as doing preſumptuouſly, when they refuſed ſo to do, *ver.* 12. which they are only ſaid to do when they oppoſed the Mind of God made known to them, or wilfully rebelled againſt it, by doing any thing in Contempt of the divine *Majeſty*, and his Authority, *Numb.* xv. 30. Note, 2*dly*, That it is a received Opinion among the *Jews*, that even their *Civil Governors* had a particular Aſſiſtance and Afflatus of the *Holy Spirit* to fit them for that Employment. So when God choſe *ſeventy Elders* to manage the Government of the People under *Moſes*, *he put his Spirit on them, and they propheſied*, Numb. xi. 17, 25. And when *Joſhua* was appointed to rule them after *Moſes*, he is ſaid to be a Man *in whom the Spirit was*, Numb. xxvii. 18. and *to be full of the Spirit of Wiſdom; becauſe Moſes had laid his Hands upon him*, Deut. xxxiv. 9. When *Saul* was anointed *King* over *Iſrael*, *the Spirit came upon him and he propheſied*, 1 Sam. x. 6, 10. And when *David* by his Sin had cauſed the *Holy Spirit* to depart from him, he prays not only for the Spirit of Holineſs, but that πνεῦμα ἡγεμονικὸν, *the Spirit of Government*, which God had given him, might be reſtored, *Pſal.* li. 12. and of *Solomon*, the *Targum* on 2 *Chron.* vii. 6. ſaith, *God made the Spirit reſt upon him*; and when God had rejected *Saul*, *the Spirit of the Lord departed from him*, 1 Sam. xvi. 14. So that according to this Expoſition, the Argument of Chriſt is to this Effect: *If they are called Gods, and the Sons of the Moſt High in the Scriptures of unqueſtionable Truth, who had the Spirit of Probecy, Wiſdom and Government, more ſparingly, and only at ſome certain Times imparted to them, and that rather to aſſiſt than abide in them; ſay you of him to whom the Father hath given the Spirit without Meaſure*, John iii. 34. *and in whom he ſo abideth eſſentially, that by vertue of him, I am in the Father, and the Father in me*, ἑνότητι καὶ δυνάμει τοῦ πνεύματος; *by the Unity and Power of the Spirit, by which I am enabled to perform the Works, which are properly Divine, and reveal to you all the hidden Treaſures of Wiſdom, thou blaſphemeſt, becauſe I ſaid I am the Son of God?* So that the Argument of Chriſt here proceeds from the leſs to the greater; from the Spirit aſſiſting them by his Gifts, to the Spirit eſſentially dwelling in him; in which Reſpect, *greater is he who ſanctifies and ſends, than he who is ſanctified and ſent by vertue of his Original*, tho' not by vertue of the Divine Nature, and the Fulneſs of the Godhead communicated to *Chriſt*;

Chriſt; for even (c) *Filbinger*, a very acute *Socinian*, owns, that ſince the Spirit of God is the Power of God, *Luke* i. 35. he muſt be God; Quia in Deo nihil eſt quod non ſit Deus, *there being nothing in God which is not God.*

Anſw. 2. The ſecond Anſwer is, that he here ſaith the *Father* had ſanctified him, not by reaſon of the Unction of the *Holy Ghoſt* coming down upon him at his Baptiſm, but becauſe of the Union of the divine *Logos* to the human Nature: For Explication of which Anſwer, Note, (1.) That according to the Tradition of the *Ancients* received from the Beginning of *Chriſtianity*, it was this Λόγος who appeared to the *Patriarchs*, and converſed with the *Judges* and *Magiſtrates* of the *Jews*, and ſo was litterally ὁ λόγος τοῦ Θεοῦ *the eſſential Word of God*, who came to them. Note, (2.) That *Chriſt* ſpeaks of a Sanctification precedent to his Miſſion into the World, and ſo not of the Unction of the *Holy Ghoſt* received, when he had been in it thirty Years, but at the Union of the divine *Logos* with the human Nature; and then the Argument of *Chriſt* will be to this effect, *If they were ſtiled Gods, and the Sons af the moſt High, to whom this Word only came, and with whom he converſed, can I who am this very* Λόγος, *be ſaid to blaſpheme, in ſaying, that I am the Son of God?* And according to this Senſe 'tis evident, that *Chriſt* does here argue from the ſublimeſt Notion of his *Filiation*, according to theſe Words of the Reverend Dr. (d) *Bull*, 'It appears from a 'due Inſpection of the Text, that *Chriſt* 'did not intend to ſay, or prove he was the 'Son of God, as being his Ambaſſador ex'traordinarily inſtructed, and ſo ſent into 'the World, but on a far more excellent 'account, *viz.* that before he came into the 'World, he was with God the *Father*, and 'ſo was his true and eſſential Son, as being '*God of God*, partaking of the ſame Nature 'as a Son doth with his *Father*. For 'tis ap'parent, that from the 25th to the 30th 'verſe incluſively, *Chriſt* ſo diſcourſed to the '*Jews*, that they ſtill thought he aſſerted 'that he was God, and therefore, ſay they, '*we ſtone thee, becauſe thou being a Man 'makeſt thy ſelf God*, ver. 33. *viz.* by calling 'God ſo emphatically, and with ſuch Pro'perty, *his Father*, as that he was ſo to him 'alone, and ſo that *he and his Father were 'one*, ver. 30. Now *Chriſt*, ſaith he, does 'not anſwer by denying either that he was 'God, or that he ever challenged to him'ſelf that Dignity, which yet ſeems neceſ'ſary had he been only Man to have been 'ſaid, to take off this Objection of his Blaſ'phemy, but rather ſeems to argue that he 'was ſo the Son of God, that he had the di'vine Nature in him'.

1*ſt*, After this manner, If *Judges* and *Magiſtrates* are called *Gods*, for an imperfect Reſemblance and Participation of the divine Authority, how much more may I be called God, who am the natural Son of God, and am moreover, in the moſt excellent manner, authorized by him? For tho' *Chriſt* ſpeaks not thus in expreſs Words, he not obſcurely ſignifies it by ſaying, his *Father had ſanctified him, and ſent him into the World*; for (1.) He ſaith not, me whom God, but whom the *Father* hath ſanctified, declaring he had God for his *Father*, by vertue of that Sanctification. (2.) He adds, that he was firſt ſanctified, and then ſent into the World, ſignifying thereby that he was the Son of God in Heaven, before he was ſent into the World; and ſo he ſpeaks more plainly to his Diſciples, ſaying, *John* xvi. 28. *I came forth from the Father, and came into the World*; *again, I leave the World, and go to the Father.*

The ſecond Argument by which our Lord defends himſelf, and proves his divine Original, is taken from the divine Operations he performed; for, ſaith he, *ver.* 37, 38. *If I do not the Works of my Father, believe me not*, (when I thus ſay he is my Father) *but if I do* (them,) *though ye believe not me, believe the Works that ye may know and believe that I am in the Father, and the Father in me:* as if he ſhould have ſaid, You might have ſome reaſon to ſay I blaſpheme, in ſaying I am ſo the Son of God, and he is ſo my *Father*, as that *I and the Father are one*, and ſo as no other Perſon can ſtile God *Father*, or ſay, he is *his Son*, if I did not thoſe divine Works which no other Perſon ever did, and which demonſtrate the *Father* is ſo in me, as in no other Perſon; but ſeeing I do thoſe Works of Omnipotency, which ſhew I am inveſted with the ſame Power with the *Father*, you have no reaſon to imagine I blaſpheme in ſaying, *I am the Son of God*, and therefore call him *Father*, becauſe the *Father is in me, and I and the Father are one.*

CHAP. XI.

Verſe 1. NOW a certain Man was ſick, [*to wit*] [a] Lazarus of Bethany, [*which was*] the Town of Mary, and her Siſter Martha. a

2. [*And*] it was [b] that Mary which anointed the Lord with Ointment, and wiped his Feet with her Hair, [*as we ſhall ſhew preſently*] whoſe Brother Lazarus was ſick. b

(c) In Matth. iii. 16, 17.

(d) De judicio Eccl. Cath. 5. §. 6.

3. Therefore his Siſters ſent to him, ſaying, Lord, behold he whom thou loveſt is ſick.

4. When Jeſus heard that, he ſaid, [*to his Diſciples*] This Sickneſs is not to [*a laſting*] c c Death, but for the [*manifeſtation of the*] Glory of God, that the Son of God might be glorified thereby.

5. Now Jeſus loved Martha, and her Siſter, and Lazarus, [*which made him the more willing to gratify his Siſters.*]

6. When he had heard therefore that he was ſick, [*that God's Glory might be more conſpicuous* d *in his Recovery*] he d abode two days ſtill in the ſame place where he was.

7. Then after that, ſaith he to his Diſciples, Let us go into Judea again.

8. His Diſciples ſay to him, Maſter, the Jews of late [Gr. *but now*] ſought to ſtone thee, and goeſt thou thither again?

9. Jeſus anſwered, Are there not twelve hours in the Day? If any Man walketh in the day, he ſtumbleth not, becauſe he ſeeth [*the Sun, which is*] the Light of this World.

10. But if any Man walk in the Night, he ſtumbleth, becauſe there is no Light in him; [*now my day and hour ſtill laſteth*, chap. ix. 4. *ſo that by my wonted Prudence I ſhall ſtill eſcape their Malice, till the Night of my Paſſion cometh.*]

11. Theſe things ſaid he, and after that he e ſaid to them, Our Friend Lazarus e ſleepeth, [i. e. *is dead*] but I go that I may awake him out of [*the*] ſleep [*of Death.*]

12. Then ſaid his Diſciples, Lord, if he ſleep, he ſhall do well.

13. Howbeit Jeſus ſpake of his Death, but they thought that he had ſpoken of his taking reſt in ſleep.

14. Then ſaid Jeſus to them plainly, Lazarus is dead.

f 15. And f I am glad for your ſakes, that I was not there [*before,*] to the intent [*that through the Miracle of his Reſurrection*] ye may believe [*more firmly*;] nevertheleſs [*tho' he be dead*] let us go to him.

16. Then ſaid Thomas, who was called Didymus, to his fellow Diſciples, Let us alſo go that we may die with him, [*for that we may expect by going thither again*, ver. 8.]

17. Then when Jeſus came, he found that he had been in the Grave four days already.

18. Now Bethany was nigh to Jeruſalem, [*being only*] about fifteen Furlongs off [*from it*;]

19. And many of the Jews came [*thence*] g to g Martha and Mary, to comfort them concerning their Brother.

20. Then Martha, as ſoon as ſhe heard that Jeſus was coming, went and met him, but Mary ſat ſtill in the Houſe.

21. Then ſaid Martha to Jeſus, Lord, if thou hadſt been here, my Brother had not died.

h 22. But [*and*] h I know, that even now whatſoever thou wilt aſk of God, God will give it thee, [*tho' it be the raiſing him from the Dead.*]

23. Jeſus ſaith unto her, Thy i Brother, i ſhall riſe again.

24. Martha ſaith unto him, I know that he ſhall riſe again at the Reſurrection at the laſt day.

25. Jeſus ſaid to her, I am the Reſurrection and the Life, he that believeth in me, though he were dead, yet ſhall he live; [*and therefore I, who ſhall hereafter raiſe all Perſons to Life, can raiſe him now.*]

26. And whoſoever liveth and believeth in me, ſhall never die, [Gr. *ſhall not die for ever:*] Believeſt thou this?

27. She ſaith to him, Yea, Lord, I believe that thou art the Chriſt, the Son of God, which ſhould come into the World, [*of whom we have received by Tradition, that he ſhall raiſe the Dead.*]

28. And when ſhe had ſo ſaid, [*being ſent by Chriſt to do ſo*] ſhe went her way, and called Mary her Siſter ſecretly, ſaying, the Maſter is come, and calleth for thee.

29. As ſoon as ſhe heard that, ſhe aroſe quickly, and came to him.

30. Now Jeſus was not yet come into the Town, but was in that place were Martha met him.

31. The Jews then, which were with her in the Houſe, and comforted her, when they ſaw Mary that ſhe roſe up haſtily, and went out, followed her, ſaying, She goeth to the Grave to weep there.

32. Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his Feet, ſaying to him, Lord, if thou hadſt been here, my Brother had not died.

33. When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he k groaned in the [*his*] Spirit, and was k troubled.

34. And ſaid [*to them*] l Where have ye laid l him? They ſay to him, Lord, come and ſee.

35. [*And from the abundance of his Affection to him*] Jeſus wept.

36. Then ſaid the Jews, behold how he loved him.

37. And ſome of them ſaid, Could not this Man, who opened the Eyes of the Blind, have cauſed that even this Man ſhould not have died?

38. Jeſus therefore again groaning in himſelf, cometh to the Grave: It was a Cave, and a Stone lay upon [*the Mouth of*] it.

39. Jeſus, [*then*] ſaid, Take ye away the Stone. Martha, the Siſter of him that was dead, ſaith to him, Lord, by this time he ſtinketh, for he hath been dead m four days; m [*and ſo, in all likelihood, his Body is now corrupted.*]

40. Jeſus ſaith to her, Said I not to thee that if thou wouldſt believe, thou ſhouldſt ſee the Glory of God [*manifeſted in raiſing him from the Dead.*]

41. Then they took away the Stone from the Place where the Dead was laid: and Jeſus lifted up his Eyes, and ſaid, n Father I n thank thee that thou haſt heard me, [*requeſting as thy Prophet, that this Man's Spirit might return unto him.*]

42. And

42. And I knew that thou heareſt me always, but becauſe of the People which ſtand by I ſaid it, [*this*] that [*owning thee as the Author of this Miracle*] they might believe that thou haſt ſent me.

o 43. And when he had thus ſpoken, ° he cried with a loud Voice, Lazarus, come forth.

44. And [*then*] he that was dead came forth, bound Hand and Feet with grave Clothes, and his Face was bound about with p a Napkin; Jeſus ſaith to them, P Looſe him, and let him go.

45. Then many of the Jews which came to Mary [*to comfort her,*] and had ſeen the things which Jeſus did, believed on him.

46. But ſome of them [*who believed not*] went their ways to the Phariſees, and told them what things Jeſus had done.

47. Then gathered the Chief Prieſts and Phariſees a Council, ſaying, What do we? [*Why do we ſuffer this Perſon to go on with-*
q *out Interruption?*] for q this Man doth many Miracles.

48. If [*then*] we let him thus alone, all Men, will believe in him, and [*then*] the Romans ſhall come and take away both our Place and Nation.

49. And one of them, named Caiphas,
r being the High Prieſt r that [*ſame*] Year, ſaid to them, Ye know nothing at all [*of Policy*;]

50. Nor conſider that it is expedient for us that one Man ſhould die for [*the Safety of*] the People, and that the whole Nation periſh not.

51. And this ſpake he not [*intending any ſuch thing*] of himſelf; s but being High-Prieſt s that Year, [*in which Chriſt was to ſuffer,*] he [*ſpake as one that*] propheſied that Jeſus ſhould die for that Nation.

52. And [*indeed he died*] not for that Nation only, but that alſo he ſhould t gather to- t
gether in one the Children of God that were ſcattered abroad [*all the World over.*]

53. Then from that day forth they took Counſel together for to put him to Death.

54. Jeſus therefore [*after this Reſolution*] u walked no more openly among the Jews, [*till* u
his time was come,] but went thence into a Country near to the Wilderneſs, into a City called Ephraim, and there continued with his Diſciples.

55. And the Jews Paſſover was nigh at hand, and many went out of the Country up to Jeruſalem before the Paſſover to w purify themſelves, w
[*either from ſome Defilement, which was to be expiated by Sacrifice, or by reaſon of ſome Vow of Nazaritiſm, which was upon them,* Acts, xxi. 23.]

56. Then ſought they for Jeſus, and ſpake among themſelves as they ſtood in the Temple, What think ye? [*Is it,*] that he will not come to the Feaſt?

57. Now both the Chief Prieſts and the Phariſees had given a Commandment, That if any Man knew where he was, he ſhould ſhew it [*to them,*] that they might take him.

Annotations on Chap. XI.

a Verſe 1. LAZARUS *of Bethany, the Town of Mary and Martha*;] *i. e.* in which they dwelt; as *Bethſaida* is ſtiled *the City of Andrew and Peter*, chap. i. 44. *Grotius* here conjectures, that this remarkable Hiſtory of *Lazarus* was therefore omitted by St. *Matthew*, *Mark*, and *Luke*, becauſe *Lazarus* was then living when they wrote their Goſpels; the laſt of them writing ſaith *Theophylact*, within *fifteen Years after our Lord's Aſcenſion*; whereas Tradition ſaith, (*) that *Lazarus lived thirty Years after that he was raiſed from the Dead:* He therefore thinks they would not publiſh this *Hiſtory* of him in his Life-time, leſt they ſhould provoke the *Jews* to cut him off; whereas, according to the earlieſt Computation, St. *John* wrote his Goſpel *thirty two Years after our Lord's Aſcenſion*, and ſo after the Death of *Lazarus*. (2.) The laſt of theſe three *Evangeliſts* writing but *fifteen years after our Lord's Aſcenſion*, might think it needleſs to mention a Miracle concerning a Perſon living ſo near *Jeruſalem*, where there was ſo great a Fame thereof, and ſo many living Witneſſes to atteſt it. St. *John* writing this Goſpel, ſay the *Ancients*, *above ſixty Years after our Lord's Aſcenſion*, when by the Death of the Perſon, and moſt of the Witneſſes which were preſent at his Reſurrection, the Memory and Fame of it might be much impaired, had great Reaſon to perpetuate the Memory of it by this large Rehearſal of it.

Ver. 2. *It was that Mary which anointed* b
our Lord with Ointment.] This is by moſt *Interpreters*, thought to be ſpoken of *Mary Magdalene:* But, (1.) I find no mention in Scripture of her anointing the Head or Feet, of *Jeſus*, as this *Mary* did, *chap.* xii. 3. Yea, when St. *Luke* had ſpoke of a Woman, who anointed not our Lord's Head, as this *Mary* did, but his Feet only, *chap.* vii. 46. he proceeds, *chap.* viii. to the mention of *Mary Magdalene*, giving a Character of her, not from what ſhe had done to *Chriſt*, but from what he had done to her, ſaying, *It was that Mary out of whom he had caſt ſeven Devils*, ver. 2. which alſo is the Character of her in St. *Mark*, chap. xvi. 9. Nor ſeems it for our *Saviour*'s Honour to have been ſo converſant with one who had been a noted *Harlot*, tho' ſhe had now repented of that Lewdneſs; or ſuch an ardent Lover of her, as he was of this *Mary*, ver. 5.

It alſo is to be noted, that the *Apoſtle* mentions this as a Thing done, before he ſpeaks of the raiſing of *Lazarus*; not that it was done before his Reſurrection from the Dead,

(*) Ἐν παραδόσισιν εὕρομεν ὅτι ——— ὁ Λάζαρος μετὰ τὸ ἀναστῆσαι αὐτὸν τριάκοντα ἔτη ἔζησε. Epiph. Hær. 65. § 34.

Dead, as appears, *Chap.* xii. 3. but becauſe it was done before he writ his Goſpel, telling us when it was done, in the Chapter following.

c Ver. 4. *This ſickneſs is not* πρὸς θάνατον, *to death*; i. e. *Lazarus* is permitted to be ſick by the ſpecial Providence of God; not that he deſigns to take him out of the World by Death, as he does other Men, but that the Son of God might be glorified, by ſhewing his Almighty Power in raiſing him from the Dead; by this declaring, that he hath *given to the Son to have Life in himſelf, and to quicken whom he will*, John v. 22, 26. and therefore that he could fulfil his Promiſe made to them that believed in him, that he would *raiſe them up at the laſt day*, chap. vi. 39, 40, 44, 54. and ſo *Chriſt* expounds himſelf, *ver.* 25, 26.

d Ver. 6. *He abode ſtill two days in the ſame place*;] not coming to *Bethany* till *Lazarus* had been dead four days, *ver.* 17. not only that the Miracle of his Reſurrection might be the greater, but alſo that all Pretence of his being only in a *deliquium* might be taken away.

e Ver. 11. *Our Friend Lazarus* κεκοίμηται, *ſleepeth.*] It is not only the Death of good Men, which is compared to, or ſtiled *a ſleep*, as *v. g.* the Death of *Moſes*, Deut. xxxi. 16. of *David*, 2 Sam. vii. 12. Pſal. iii. 13. but the Phraſe is uſed alſo of bad Men, who are ſaid, ὑπνῶσαι ὕπνον αὐτῶν, *to have ſlept their ſleep*, Pſal. lxxvi. 5. *to ſleep in the Duſt*, Dan. xii. 2. and generally of the Kings of *Iſrael* and *Judah*, that they ſlept with their Fathers. So the Word דשך *he ſlept*, is uſed, ſaith *Buxtorf*, by the *Talmudiſts* and *Rabbins*; though, ſaith he, *it is uſed by them with a particular reſpect to the Bodies of pious Men, whoſe Death is but a ſleep*; and perhaps the *Ancient Jews* might uſe this *Metaphor* as St. *Paul* doth, 1 *Theſſ.* iv. 13. in oppoſition to the *Heathens*, who having no Expectation of the Reſurrection of the Body, ſtiled Death a *perpetual Sleep*; declaring, they expected to be raiſed out of it as certainly as they roſe from Sleep; and in alluſion to this *Metaphor*, Chriſt here ſaith, I *go*, ἐξυπνίζειν αὐτὸν, *to awake him out of Sleep*, i. e. to raiſe him from the Dead.

f Ver. 15. *I am glad that I was not there*;] who, had I been preſent, could not have ſeen my Friend languiſhing, or reſiſted the Importunity of his Siſters to prevent his Death; but now by raiſing him, after he hath been four days dead, ſhall ſo confirm your Faith that I am the *Meſſiah*, as that you need not doubt of it when I ſuffer Death, as knowing my Power to raiſe others, and therefore my own Body from the Dead, as I have told you, I both can and will do, *chap.* ii. 19.—x. 18.

g Ver. 19. Πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, *to Martha and Mary*,] not to thoſe that were about them, as ſome render the Words; for they could not come to them *to comfort them concerning their Brother*; and this Uſe of the Word περὶ with an Article prefixed, is very common among the *Greeks*, in whom οἱ περὶ Πλάτωνα is *Plato*, οἱ περὶ Πρίαμον, *Priamus*; οἱ περὶ Φίλιππον καὶ Ἀλεξάνδρον, *Philip* and *Alexander*. See *Stephanus*'s *Lexicon*, and *Budæus*.

Ver. 22. *And now I know, whatſoever thou* h *wilt aſk of God he will give it thee.*] Here *Woltzogenius* ſaith, Her Faith was weak, in that ſhe believed not that Chriſt had in himſelf the Power of doing this Miracle; and yet 'tis evident, that the raiſing one from the Dead is a Demonſtration of a Divine Power; and therefore can reſide in him only, who hath the Divine Eſſence reſiding in him. See the Note on *chap.* v. 21. *Grotius* here alſo ſaith, Her Faith was weak, becauſe ſhe only believed, that Chriſt was prevalent with God, but not that the Fulneſs of divine Power reſided in him.

Ver. 23. *Thy Brother ſhall ariſe*;] For, i *ver.* 25. I am the Author of Life, and of the Reſurrection, and therefore always can raiſe whom I will, when I will, from the Dead; thou therefore may'ſt expect from my Promiſe, that thy Brother ſhall ſhortly be reſtored to Life, and not only at the general Reſurrection.

Ver. 33. Ἐνεβριμήσατο τῷ πνεύματι, *He groan-* k *ed* or was moved *in his Spirit*;] whence we learn, that human Affections and Commotions are not to be condemned as ſinful, if they do not incline us to do any thing repugnant to Piety or Reaſon, but only to expreſs our Affection to our Friend, or our Compaſſion to Mankind. See the Note on *Luke* xxii. 43.

Ver. 34. *Where have ye laid him?*] This l he muſt know, who knew all things, even the ſecret Thoughts and Affections of Men, *chap.* xxi. 17. and yet he thus aſks, that he might be conducted by them to his Sepulchre, that there might be no Semblance of Fraud or Confederacy.

Ver. 39. Τετραήμερός γάρ ἐστι, *He hath been* m *dead four days*;] in which time the Viſage of the Dead began to change in thoſe Countries, and all hopes of any return to Life ceaſed. So Dr. *Lightfoot* from *Maimonides* and the *Talmudiſts*, *They go to the Sepulchres, and viſit the Dead for three days, for ſo long the Spirit wanders about the Sepulchre; but then they certify of the Dead; for after three Days his Countenance is changed.*

Ver. 41, 42. *Father, I thank thee that thou* n *haſt heard me.*] *Woltzogenius* ſaith, it follows not from theſe Words, that *Chriſt* requeſted any thing of the *Father*; God being by an *Hebraiſm*, ſaid to hear them to whom he vouchſafeth any Benefit, tho' they did not aſk it, *Pſal.* x. 17. *Iſa.* lxv. 24. there being no need, that Chriſt ſhould requeſt that Power, which from his Unction he always had reſiding in him, but only that he ſhould thank the *Father* for it. But the Words following, *I know that thou doſt hear me always*, ſeem plainly to imply a Requeſt; not indeed that he might receive Power to raiſe *Lazarus* from the Dead, for that he teſtifies he had already, *chap.* v. 22, 26. but that this Miracle might be efficacious to confirm the Faith

Faith of his *Apoſtles*, and to convince the Multitude that he was a *Prophet* ſent from God, and did all things to promote his Glory.

o Ver. 43. *He cried with a loud Voice,*] that it might appear to all, that even the Dead were ſubject to his Voice.

p Ver. 44. *Looſe him, and let him go.*] He followed not Chriſt, that he might not ſeem to carry him about in triumph with him.

q Ver. 47, 48. *This Man doth many Signs, —all Men will believe on him.*] For this very Cauſe, that he did ſo many Miracles, all ſalutary and tending to the good of Men, and with ſuch Evidence of a divine Power, as was ſufficient to draw all Men to the Faith, they ſhould have owned him as the true *Meſſiah*; but the Fear of the *Romans* induced them rather to cut him off, and by that very Action they pulled that dreadful Vengeance executed by the *Romans*, down upon them. This is the juſt and uſual Effect of carnal Policy, exalting it ſelf againſt the Wiſdom and the Council of God.

r Ver. 49. *High Prieſt that ſame Year.*] The *High Prieſthood* by God's Inſtitution, was to continue for the Term of Life; but when the Power was come into the Hands of the *Romans*, they changed them at their Pleaſure, and ſo they came to be accounted ſuch by Years; yet becauſe this was done by a Power, which they could not reſiſt, and the *High Prieſthood* ſtill continued in the Line of *Aaron*, *Chriſt* himſelf owns his Power.

s Ver. 51. *Being High Prieſt that Year, he propheſied*, &c.] *i. e.* in that Year in which *Chriſt* was to ſuffer for the Sins of the World: And he is ſaid to propheſy, not that he deſigned to foretel that *Chriſt* was to ſuffer upon that account, but becauſe God ſo over-ruled his Tongue, as that he ſhould ſpeak of the Expedience of procuring our Saviour's Death, in ſuch Words as might be accommodated to the Deſign of God in giving up our Saviour to the Death.

t Ver. 52. Ἵνα τέκνα—ϛυναγάγῃ εἰς ἕν, *That he might gather together in one the Children of God,*] *i. e.* Believers; *for to as many as believed in him, he gave power to become the Sons of God*, chap. i. 12. But note, that the *Gentiles* are here called the Sons of God, not that they were ſo at preſent, but that they were by Faith to be made ſuch, as our Lord calls them Sheep, who were to hear his Voice, *chap.* x. 16.

u Ver. 54. *Jeſus walked not openly*;] inſtructing us by his Example, that it is lawful to avoid Danger, by giving place to the Fury of the Enemy; and that it is Wiſdom to withdraw ourſelves from it, rather than expoſe ourſelves to unneceſſary Perils, by abiding within the reach of them, who are reſolved upon our Ruin.

w Ver. 55. Ἵνα ἁγνίσωσιν ἑαυτὸς, *To purify themſelves:*] They who had committed Sins, which were to be expiated by Sacrifices, were not obliged to travel inſtantly to *Jeruſalem* to offer them, but might defer the Oblation to the next Feaſt, at which they were obliged to be preſent; and they, who entred on the Vow of *Nazarites*, did uſually contrive it ſo, as that it might conclude at one of thoſe Feaſts; and therefore they are ſaid to come to *Jeruſalem* before the Feaſt, *to purify themſelves.*

CHAP. XII.

a Verſe 1. THen Jeſus, [a] ſix Days before the Paſſover, came to Bethany, where Lazarus was, who had been dead, whom he raiſed from the dead.

b 2. There they made a [b] Supper [*for him*;] and Martha ſerved; but Lazarus was one of them that ſat at Table with him.

c 3. Then [c] took Mary [*Siſter to Lazarus,*] a Pound of Ointment of Spikenard, very coſtly, and anointed the Feet of Jeſus, and wiped his Feet with her Hair; and the Houſe was filled with the Odour of the Ointment.

4. Then ſaith one of his Diſciples, [*viz.*]

d Judas [d] Iſcariot, Simon's Son, which ſhould [*who was about to*] betray him,

5. Why was not this Ointment ſold for three hundred Pence, and given to the Poor?

6. [*And*] this he ſaid, not that he cared for the Poor, but becauſe he was a Thief, and had the bag, [*or common Purſe of Chriſt and his Apoſtles,*] and bare what was put therein; [*and ſo out of ſo great a Sum could have purloined much to his own uſe.*]

7. Then ſaid Jeſus, let her alone, againſt the day of my burial hath ſhe kept this; [*ſhe hath performed this as a fit Ceremony for my Burial, whichis nigh at hand.*

8. *Nor need ye be thus ſolicitous*] for [e] the e Poor, [*ſince them*] ye have always with you, [*and whenever you will, you may do them good*, Mark xiv. 7.] but me ye have not always; [*and therefore ſhe did well in taking the preſent Opportunity of ſhewing her Affection to me.*]

9. Much People of the Jews therefore knew that he [*to wit, Lazarus*] was there; and they came not for Jeſus ſake only, but that they might ſee Lazarus alſo whom he had raiſed from the Dead.

10. But [f] the chief Prieſts conſulted, that f they might put Lazarus alſo to Death.

11. Becauſe that by reaſon of him, many of the Jews went away, and believed on Jeſus.

12. [g] On the next day, much People that g were come to the Feaſt, when they heard that Jeſus was coming to Jeruſalem,

13. Took Branches of Palm-trees, and went forth to meet him, and cried, Hoſanna, Bleſſed is [*he*] the King of Iſrael that cometh in the Name of the Lord.

14. And Jeſus, when [*ſending his Diſciples for him,*] he had found a young Aſs,

ſat

ſat thereon, as it is written, [*of the Meſſiah*, Zach. ix. 9.]

15. Fear not Daughter of Sion, behold, thy King cometh ſitting upon an Aſſes Colt.

h 16. Theſe things [h] underſtood not his Diſciples [*to be ſpoken of him*] at the firſt; but when Jeſus was glorified, then remembred they that theſe things were written of him, and that they had done theſe things to him.

17. The People therefore that was with him, when he called Lazarus out of his Grave, and raiſed him from the dead, bare record, [*by their Hoſanna's, that he was the Chriſt.*]

18. For this cauſe the People alſo met him, for that they heard that he had done this Miracle.

19. The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing [*by all the Oppoſition you have made againſt him: For*] behold the World is gone after him.

i 20. And there were certain [*devout*] [i] Greeks among them, that came up to worſhip at the Feaſt:

21. The ſame came thererefore to Philip, who was of Bethſaida in Galilee, [*perhaps as to a Perſon known to them, living in Syro-Phœnicia,*] and deſired him, ſaying, Sir, we would ſee Jeſus.

k 22. Philip cometh, and [k] telleth Andrew; and again, Andrew and Philip told Jeſus.

23. And Jeſus anſwered them, ſaying, The Hour is come that the Son of Man ſhould l be [l] glorified [*by the Faith of the Gentiles; but this will chiefly be after his Reſurrection: For,*]

24. Verily, verily, I ſay unto you, Except a Corn of Wheat fall into the Ground, and die, it abideth alone [*without increaſe;*] but if it die, it bringeth forth much Fruit; [*even ſo, after my Death, ſhall I have much Fruit among the Gentiles, by my Apoſtles ſent to preach to, and to baptize all Nations.*

25. *And in this, my Diſciples muſt be ready to follow my Example; for*] he that loveth his Life [*ſo as to reject me to preſerve it,*] ſhall loſe it; and he that [*ſeemingly*] hateth his Life in this World, [*by cleaving to me with the Loſs of it,*] ſhall keep it to Life eternal.

26. If [*therefore*] any Man [*will*] ſerve me, let him [*take up his Croſs and*] follow me, and [*then*] where I am, there ſhall alſo my Servant be; [*for*] if any Man ſerve me, him will my Father honour [*with a Crown of Glory*, Rev. iii. 21.]

m 27. Now is my [m] Soul troubled [*at the Apprehenſion of what I am to ſuffer;*] and what ſhall I ſay? Father, ſave me from this Hour! [*this Nature would prompt me to,*] but [*this I cannot ſay, ſince*] for this cauſe came I to this Hour, [*that I might die for the Sins of the World:*

28. *I therefore chuſe to ſay,*] Father, glorify thy Name [*by this Teſtimony of thy Love to Mankind.*] Then came there a Voice from n Heaven, ſaying, [n] I have both glorified it, [*by the Miracles done by thee in my Name,*] and will glorify it again [*by greater Miracles.*]

29. The People therefore that ſtood by, and heard it, ſaid, That it thundred, [*the Voice being attended with Thunder;*] others ſaid, [*That*] an Angel ſpake to him.

30. Jeſus anſwered, and ſaid [*to them,*] This Voice came not becauſe of me, [*to ſatisfy me of the Divine Favour, or comfort me againſt the Agonies of Death,*] but for your ſake, [*that you might believe in me.*]

31. Now is [o] the Judgment of this World, o [i. e. *the time when they ſhall be convinced of Sin, becauſe they believe not in me*, John xvi. 9. *and of a future Judgment; for*] now ſhall the Prince of this World be caſt out [*of his Dominions.*]

32. And if [Gr. *when*] I be [*am*] [p] lifted p up from the Earth [*upon the Croſs,*] I will draw all Men [i. e. *Men of all Nations*] to [*believe in*] me.

33. This he ſaid, ſignifying what Death he ſhould die.

34. The People anſwered him, [q] We have q heard out of the Law, that Chriſt [*and his Kingdom*] abideth for ever; and how ſayeſt thou [*then, That*] the Son of Man muſt be lifted up [*ſo as to die upon the Croſs?*] Who is this Son of Man [*that muſt thus die, ſeeing it thus appeareth by the Law he cannot be the Chriſt?*]

35. Then Jeſus ſaid to them, Yet a little while [*he who*] is the Light [*of the World, is*] with you; [*walk by the Directions of it*] while ye have the Light, leſt [r] Darkneſs come upon r you, [*and you be led by your blind Guides into the Ditch;*] for he that walketh in Darkneſs, knows not whither he goes.

36. [*And that you may thus walk*] while ye have Light, believe in the Light, that ye may be [*treated not as Children of Darkneſs caſt out from, but as*] the Children of Light, [*admitted to his Preſence, who dwells in the Light, and have the Comforts and the Bleſſings which belong to them.*] Theſe things ſpake Jeſus, and departed, and did hide himſelf from them.

37. But though he had done ſo many Miracles before them, [*yet*] they believed not in him;

38. [*So*] [s] that [*by this Infidelity*] the Say- s ing [Gr. *the Word*] of Iſaias the Prophet might be [*was*] fulfilled [*in them; or, this Departure was to puniſh their Blindneſs and Hardneſs of Heart, that the Word of Iſaias the Prophet might be fulfilled in them*] which he ſpake, [*ſaying,*] Lord, who hath believed our Report? and to whom is the Arm of the Lord revealed?

39. [*For*] therefore they could not believe, becauſe that [*which*] Iſaias ſaid again, [*was verified in them*, viz.]

40. [t] He hath blinded their Eyes, and hard- t ned their Hearts, [*or, their Eyes are blinded, and their Hearts are hardned, ſee* Matth. xiii. 14. Acts xxviii. 27.] that they ſhould not ſee with their Eyes, nor underſtand with their Hearts, and be converted, and I ſhould heal them.

41. Theſe

41. Theſe things ſaid Iſaias [*in the Spirit*] when he ſaw his Glory, [viz. *the Glory of Chriſt*] and ſpake of him.

42. Nevertheleſs, [*this Infidelity was not general, for not only among the People*] but among u[u] the chief Rulers alſo many believed on him, but becauſe of the Phariſees they did not [*openly*] confeſs him, leſt they ſhould be put out of the Synagogue.

43. For they loved the Praiſe of Men more than the Praiſe of God; [i. e. *they valued their Reputation with Men more than that Honour which cometh of God only*, John v. 44.]

44. Jeſus [*therefore*] cried and ſaid, He w[w]hat believeth on me, believeth not [w] on me [*only*,] but on him that ſent me [*alſo*;]

45. And he that ſeeth me [*doing the* x*Works of God*,] [x] ſeeth [*alſo*] him that ſent me.

y 46. I am [y] come a Light into the World, that whoſoever believeth in me, ſhould not abide in Darkneſs, [*or be ignorant of the Way to Happineſs.*]

47. And if any Man hear my Words, and believe [*them*] not, [z] I judge him not, [i. e. z *I do not now condemn him*,] for I came not to judge [i. e. *condemn*] the World, but to ſave the World, [*John* iii. 17.]

48. He that rejecteth me, and receiveth not my Words, hath one that judgeth him; the Word that I have ſpoken, the ſame ſhall judge him at the laſt day.

49. For I have not ſpoken of my ſelf, [*without Commiſſion from above*] but the Father which ſent me, he gave me Commandment, what I ſhould ſay, and what I ſhould ſpeak.

50. And I know that [*Obedience to*] his Commandment is [*the way to*] Life everlaſting; whatſoever I ſpeak therefore, even as the Father ſaid to me, ſo I ſpeak; [*and he will ſurely condemn thoſe, who are diſobedient to his Word.*]

Annotations on Chap. XII.

a Verſe 1. Πρὸ ἓξ ἡμέρων τ῀ πάσχα, *Six Days before the Paſſover.*] So 2 *Cor.* xii. 2. πρὸ ἐτῶν δεκατεσσάρων, *fourteen Years ſince*; Amos i. 1. πρὸ δύο ἐτῶν τ῀ σεισμ῀, *two Years before the Earthquake.* So in *Plutarch*, πρὸ τριῶν ἐτῶν, *three Years before*; in Numa p. 61. in Popl. p. 101. in Rom. p. 23.

b Ver. 2. *They made him a Supper there.*] This Supper was different from that mentioned *Matth.* xxvi. 6. *Mark* xiv. 13. (1.) Becauſe this was in the Houſe of *Lazarus*, ver. 2. that in the Houſe of *Simon* the *Leper*, Matth. xxvi. 6. (2.) Here *Mary* anoints the *Feet* of *Chriſt*, ver. 3. there a Woman, not named, pours Ointment on his *Head*, Matth. xxvi. 7. (3.) This Supper was *ſix Days* before the Paſſover, *ver.* 1. that only *two*, Matth. xxvi. 2. Mark xiv. 1. and if the Suppers were not the ſame, the *Mary* that anointed *Chriſt*'s *Feet* here, and the Woman that anointed his *Head* there, were not the ſame.

c Ver. 3. *Mary took a pound of Ointment.*] *Mary* the Siſter of *Lazarus*; ſee the Note on *chap.* xi. 2. who is never called *Mary Magdalene*, nor is it ever ſaid that *Chriſt* caſt ſeven Devils out of her. That they were divers Women, we learn from the *Apoſtolical Conſtitutions*, which ſay, Ζυνῆν γὰρ ἡμὶν, Μαρία ἡ Μαϊδαλήνη, ϗ Μάρθα, ϗ Μαρία, αἱ ἀδελφαὶ Λαζάρυ, (a) *there were with us, Mary Magdalene; and Martha and Mary, the Siſters of Lazarus:* And from *Origen* in theſe Words, (b) *The Goſpel ſaith, there came a Woman having an Alabaſter Box of Ointment*, &c. *not the Sinner, but Mary an holy Woman; Luke indeed ſpeaks of the Sinner, but Matthew, Mark and John ſpeak of that Mary who was not a Sinner:* Elſewhere he ſaith, *There were three Marys, one of whom Matthew and Mark, another of whom Luke, and a third of whom St. John here ſpeaks.* And *Baſil* of *Seleucia* in his Homily on *Lazarus* ſaith, ἐκ αὐτὴ ἦν ἡ πόρνη ἡ ἐν τῷ Ματθαίῳ ὐδὲ ἡ ἐν τῷ Λυκᾷ, *this was not the Mary mentioned by St. Matthew or St. Luke, for they were Harlots or Sinners,* αὐτὴ δὲ ζεμνὴ ϗ σπυδαῖα, *but ſhe was an holy and honeſt Woman.* So alſo ſay *Chryſoſtom*, *Euthymius*, and *Theophylact* here. See *Coteler. Note in Conſtit. Apoſt. p.* 204. and *Caſaub. Exercit.* 14. *ap.* 242, *ad p.* 300. where he anſwers the Arguments of *Baronius* to the contrary.

Ver. 4. *Judas.*] He was permitted to be d among the *Apoſtles*, perhaps to teach us, (1.) That there ſhould never be wanting bad Men even in the higheſt Places of the Church: (2). That we are to judge of the Members of the Church, not from the Evil lurking in their Hearts, which we cannot diſcern, but from their outward Profeſſion, this qualifying *Judas* for the Paſſover, if not for the Participation of the Sacrament; And, (3.) That inward Holineſs is not neceſſary to render the Offices belonging to the miniſterial Function valid, and effectual: For *Judas* preaches *Chriſt*, and is ſent out to do it with the Power of *healing Diſeaſes, and caſting out of Devils*, Matth. x. 1.—10. See the Note there, though he had himſelf a *Devil*, John vi. 70. nor is he excepted when *Chriſt* ſaith, *He that receiveth you, receiveth me.*

Ver. 8. *You have the Poor always with you*, e &c.] Hence it appears that the Obligation of giving Alms, and being charitable to the Poor, hinders not our free Expences in doing Honour to good Men, as this Woman doth here, and *Joſeph* of *Arimathea*, and *Nicodemus* afterwards in buying Spices for the Interment of our Lord, *chap.* xix. 39.

Ver 10. *The High Prieſt conſulted to kill* f *Lazarus alſo*;] To deſtroy an innocent Man without any Crime laid againſt him, only to preſerve their own Honour and Reputation.

(a) L. 3. c. 6. (b) Hom. 1. in Cant. F. 63. E. Hom. 2. F. 65. B. Hom. 35. In Matth. F. 23. D.

See here the infallible Sentence of the *Rulers of the Church.*

g Ver. 12. Τῇ ἐπαύριον, *On the next day*; *i. e.* On the 10th day of *Niſan*, when the *Paſchal Lamb* was taken up and reſerved till the *Paſſover*, *Chriſt* the true *Paſchal Lamb* cometh up to *Jeruſalem*; from this to the 16th Verſe, ſee the Note on *Matth.* xxi. 8, 9, 10.

h Ver. 16. *Theſe things underſtood not his Diſciples at the firſt*,] to be done in completion of any *Prophecy* concerning him, but when *Jeſus* was advanced to the Throne of his Glory, and had ſhed upon them the Spirit of Truth, and Illumination promiſed, they not only underſtood that theſe things were done according to the Words of *Zachary*, chap. ix. 9. but alſo that his Kingdom was not to be of this World, but ſpiritual, or a Dominion over the Hearts and Conſciences of Men, ſubdued to the Obedience of the Truth. Hence alſo we may learn the Manner of the Operation of the *Holy Spirit*, viz. *by bringing thoſe things to remembrance*, which are requiſite that we may know the Truth, and be excited to perform our Duty, and by enlightening thus our Underſtandings.

i Ver. 20. *Certain Greeks that came up to worſhip at the Feaſt.*] Dr. Hammond thinks theſe *Greeks* were Proſelytes of the Gate, at leaſt, who worſhipped the God of the *Jews* as the Creator of Heaven and Earth, ſuch as were *Cornelius* and the Treaſurer of Queen *Candace*; for theſe Perſons uſed to worſhip God in the Court of the *Gentiles*, and alſo to offer Sacrifice to him: That ſuch did come in *Solomon*'s time, and would come afterwards. we learn from his Petition, that *their Prayers might be heard which they made in his Temple*, 1 Kings viii. 41, 42. that they offered Burnt-Offerings, from *Joſephus*; for when *Eleazer the Zealot* perſuaded the Prieſts, μηδενὸς ἀλλοφύλου δῶρον ἢ θυσίαν προσδέχεσθαι, (c) *not to receive the Gift or Offering of any Gentile, this*, ſaith he, *was done contrary to the ancient Cuſtom of the Jews; for the Prieſts produced Witneſſes moſt tenacious of their Rites, depoſing*, ὅτι πάλαι οἱ προγόνοι τὰς ἀπὸ τῶν ἀλλογενῶν θυσίας ἀπεδέχοντο, (d) *that all their Anceſtors received the Sacrifices of other Nations, and thought it abſurd that the Jews only ſhould exclude ſuch from worſhipping and ſacrificing to their God.* Theſe *Greeks*, ſays *Grotius*, ſeem to have been *Syro-Phœnicians*, perhaps dwelling about *Tyre* and *Sidon*, and ſo might eaſily be acquainted with the *Galileans*, with whom they had Commerce, and with *Philip* of *Bethſaida*, to whom they came, *ver.* 21.

k Ver. 22. *Philip telleth Andrew*,] Becauſe Chriſt, when he ſent them forth to preach, forbad them to go into the Coaſts of the *Gentiles*, Matth. x. 5. and it was then a Controverſy among the *Jews*, whether the *Gentiles* ſhould be admitted to their *Sacra*; and ſo they might doubt whether ſuch uncircumciſed Perſons were to be admitted to converſe with *Jeſus*, and ſo conſult him firſt before they brought them to him.

Ver. 23. *The Hour is come that the Son of Man ſhall be glorified*;] *i. e.* That he, who is contemned by the *Jews*, his own People, to whom he was firſt ſent, ſhould be glorified by the *Gentiles.*

Ver. 27. *Now is my Soul troubled*, &c.] m That they might not ſay that he had no Dread of Death, or Senſe of Pain to render Sufferings diſtaſteful to him, and ſo it was not to be expected that they who were deeply affected with theſe things ſhould follow his Example; he here ſhews he had the ſame natural Concern for theſe things others had, only he over-rul'd it by a Deſire to promote his *Father*'s Glory.

Ver. 28. *I have both glorified it*,] by the Reſurrection of *Lazarus*, chap. xi. 4. and by all the other Miracles which I have given in Teſtimony to thy Miſſion, *chap.* ii. 11. *and I will glorify it again by* thy Reſurrection, and Exaltation to the right Hand of Glory, *Acts* iii. 13. by the Miſſion of the Holy Ghoſt upon the *Apoſtles*, the Witneſſes of thy Reſurrection, *John* xvi. 14. and by giving thee a Name above every Name, *Eph.* i. 20, 21. *Philip* ii. 9, 10.

Ver. 31. *Now is the Judgment of this World*;] o *i. e.* Now ſhall they of the World be condemned, who believe not in me, *ver.* 47. So the word κρίνεσθαι imports, *chap.* iii. 18, 19. *chap.* xvi. 9. *Now is the Prince of this World caſt out*; ſo is *Satan* called, becauſe he had rendered the whole World, except the *Jewiſh* Nation, ſubject to his *Idolatrous* Worſhip: See the Notes on 2 *Cor.* iv. 4. *Eph.* ii. 2.—vi. 12. and he was eminently caſt out by the *Chriſtians*, when through the Name of *Chriſt*, they for three Centuries expelled him from the Temples and Altars where he was worſhipped, and from the Bodies which he had poſſeſſed. See the Preface to the Epiſtles, §. 18.

Ver. 32. Ἐὰν ὑψωθῶ, *If I be lifted up, I* p *will draw all Men after me.*] Ἐὰν here ſignifies *when:* So *Deut.* vii. 1. ἐὰν δὲ εἰσαγάγῃ, *when the Lord hath brought you into the Land*; Judge vi. 3. ἐὰν ἔσπειραν, *when the Iſraelites ſowed*; ἐὰν πληρωθῶσι, *when the number of thy days ſhall be fulfilled*, 2 Sam. vii. 12. *Jer.* iii. 16. See the Note on *Heb.* iii. 7. *I will draw all Men after me*, by the Power of my Reſurrection, the Miſſion of my Spirit, the Excellency of my Doctrine, and the Miracles which ſhall attend the Preaching of it; I will do what is ſufficient to prevail with all Men to believe in me, will actually engage many throughout all the Parts of the World ſo to do, and render them who do not, inexcuſable. The Event ſhews, that *Chriſt* and the *Father* draw many who come not to him. See *chap.* vi. 44.

Ver. 34. *We have heard out of the Law that* q *Chriſt abideth for ever.*] That which they had learned from the Prophets, they ſay they had heard out of the *Law*, that Word com-

(c) De bello Jud. l. 2. c. 30. p. 809. F.

(d) P. 810. D.

comprehending the whole *Scriptures:* See *chap.* xv. 25. This they gathered partly from the *Prophets* repreſenting *Chriſt*'s Kingdom as an everlaſting Kingdom, *Dan.* vii. 14. from *Ezekiel*, ſaying, *chap.* xxxvii. 25. *My Servant David ſhall be their King for ever, and of his Government there ſhall be no end*, Iſa. ix. 7. and from his Promiſe, that *he would not fail David*, but cauſe *his Seed to endure for ever*, Pſal. lxxxix. 35, 36. But then theſe Words hinder not the Truth of thoſe Things, which the ſame *Prophets* had foretold, *of a Body prepared*, in which he was to ſuffer, having *his Hands and his Feet pierced*, Pſalm xxii. 18. —xl. 6. of his *giving up his Life a Sacrifice for Sin*, Iſa. liii. 2, 12. or the *Meſſiah's being cut off*, Dan. ix. 26. And theſe *Prophets* having ſpoken not only of his Sufferings, but alſo of his Reſurrection, *Pſalm* 16. 10. *Acts* iii. 24. and of his *future Glory*, 1 *Pet.* i. 11. they might eaſily, by comparing theſe things together, have removed this Scruple, eſpecially when he ſo oft had told them, and they ſo well remembered, *Matth.* xxvii. 63. he had ſaid, that *after three Days he would riſe again.*

r Ver. 35. *Leſt Darkneſs come upon you*, &c.] As it did in a wonderful manner after the Light of the Goſpel was taken from them, they ſinning then, not only againſt all Laws Civil and Sacred, but even againſt the Laws of Nature in the vileſt Manner, as *Joſephus* fully teſtifies: See the *Note* on *Rom*, ii. 1. and from our Lord's Exhortation to them here, *to walk in the Light, that they may be the Children of the Light*, 'tis manifeſt *Chriſt* thought not God had then ſo blinded their Eyes that they could not ſee, or ſo deſerted them that they could not walk in the Light; for if ſo, he could not ſeriouſly have exhorted them to *walk in the Light*, much leſs to do it ſo that they might become *the Children of Light*; for all Exhortations to do that which 'tis impoſſible for them to do, by reaſon of a judicial Act of God upon them, muſt be not only vain and deluſory, but alſo contrary to the Will of God. If you here ſay, *Chriſt*'s Exhortations muſt be as much in vain, ſuppoſing they had by their vicious Habits contracted ſuch a Blindneſs, *that ſeeing they would not ſee*, as *Scripture* ſeems to teſtify they had: I anſwer, That this follows not; that Blindneſs being not natural, but only moral, ariſing from their Prejudices, and ill Affections to the Light, and ſo might be depoſed with them. And hence we find the *Scripture* frequently exhorting them who in this moral Senſe had their Eyes blinded, and their Ears made deaf, to hearken, to believe, and be obedient to the Truth. So Jer. ix. 10. *To whom ſhall I ſpeak, and give warning, that they may hear, behold their Ear is uncircumciſed that they cannot hearken*; and yet it is ſaid, *ver.* 8. *Be thou inſtructed, O Jeruſalem, leſt my Soul depart from thee*; and *ver.* 16. *Stand ye in the way, and ſee, and aſk ye for the old Paths, where is the good way, and walk therein, and ye ſhall find Reſt to your Souls.* Yea *Chriſt* himſelf ſaith, *John* viii. 43. *ye cannot hear my words*, and yet he adds, that *he came into the World*, and ſpake unto them *that they might be ſaved*, Luke ix. 56. John xiii. 17, 18.—v. 34. and reprehends them, becauſe they *would not come to him, that they might have Life*, John v. 40. and that they *would not be gathered by him*, Luke xiii. 34. yea the *Evangeliſt* here, *ver.* 37. imputes it to them as their great Sin, that tho' *Chriſt* had *done ſo many Miracles among them, they believed not in him:* Yea God himſelf ſtill looks upon them as Perſons who might believe, for *this was his Commandment that they ſhould believe in him*, this was the Work which he expected from them, *ver.* 24.

Ver. 38. *That the ſaying of Iſaiah the Prophet might be fulfilled.*] Becauſe theſe and the following Words ſeem to contain a very ſtrange and uncomfortable Doctrine, *viz.* that the Infidelity even of God's own People, is to be reſolved not into the Perverſeneſs of their Wills, or the evil Diſpoſitions of their Hearts, but into the Divine Predictions, or into a judicial Blindneſs, and Obduration wrought by God upon them, which renders it impoſſible for them to believe; therefore for Explication of them let it be noted,

1*ſt*, That our Bleſſed Lord in the immediate precedent Verſes, *viz.* 35, 36, doth paſſionately exhort theſe very Perſons to *believe, and walk according to the Light*, which is a certain Evidence, our Lord well knew his *Father* had not by any of his Actions, or Predictions, made it impoſſible for them to believe on him, or walk according to his Doctrine; for if God had ſo *blinded their Eyes that they could not ſee the Light*, or ſo *hardened their Hearts that they could not embrace it*, *Chriſt* would not ſeriouſly have exhorted them to *believe*, or walk according to it, and that ſo effectually, that they might *become the Children of Light*; for every Exhortation to do a Thing we know to be impoſſible, muſt be vain; and he, who by it ſeems to be deſirous we ſhould do that, which he knows we cannot, muſt delude us; and if he knows that God hath by ſome antecedent Action, rendred the thing impoſſible to be done, it muſt be alſo an Exhortation repugnant to the Will of God: Now it is Blaſphemy to ſay the Exhortations of the Son of God were vain, deluſory, or contrary to his *Father*'s Will. Moreover our *Saviour* knew the *Jews* were capable of Mercy and Salvation by him, for he expreſly ſays, God ſent him into the World, *that the World by him might be ſaved*, John iii. 17. he makes this Declaration, *theſe things ſay I unto you that ye might be ſaved*, John v. 34. and this Enquiry, *how oft would I have gather'd you, and you would not?* Luke xiii. 34. and ſays, *ye will not come to me, that ye may have Life*, John v. 40. God himſelf would not have his Words ſo underſtood, as if he were unwilling that the *Jews* ſhould believe, or had by any of his Actions render'd it impoſſible for them to do ſo, for *this was his Com-*

mandment, that they ſhould believe on him, whom he had ſent, John vi. 29. and why ſent he his Son *to ſeek, and to ſave that which was loſt*, even *the loſt ſheep of the Houſe of Iſrael*, had he not truly been deſirous that they ſhould believe? The *Evangeliſt* alſo and that good Spirit, by which he did indite theſe words, did not thus underſtand them; for he objects this to the *Jews* as their great Crime, *ver.* 37. that *tho' Chriſt had done ſo many Miracles among them, yet they believed not on him*; whereas it can be no Man's Sin not to do, what he cannot do purely by reaſon of the Act of God; theſe words muſt therefore have ſome other ſenſe, than at firſt view they ſeem to bear.

2*dly*, Obſerve that God's Foreknowledge, Sayings and Predictions, have no ſuch Influence on the Will of Man, as to lay on him a Neceſſity to do, what he foreknows, or hath foretold he will do; for were it otherwiſe, (1.) All Human Actions muſt be neceſſary; for to that God who is omniſcient, all Things, both paſt, and preſent, and to come, are known: If then this Knowledge of Men's Actions, which the *Scripture* ſo plainly doth aſcribe to God, did make them neceſſary, all Human Actions muſt be neceſſary, and ſo the Freedom of them muſt be overthrown. (2.) Then Vice and Virtue muſt be only empty Names, we being capable of doing nothing, which is Blameworthy, or deſerveth Praiſe; for, who can blame a Perſon for doing only what he could not help; or judge him worthy of Applauſe, who doth that only which he cannot avoid? And, (3.) Then muſt all future Recompences be diſcarded, it being viſibly unjuſt to puniſh any Man for that, which it was never in his Power to avoid; and as unreaſonable to reward him for that Action, which cannot be Praiſeworthy. We know that an Almighty God is able ſo powerfully to work upon the Hearts of Men, as to convert them to himſelf; and it is natural to conceive that a good God is ready to do all, which he ſees proper for that end; ſince then in ſome regard it muſt be true that *God would have all Men to be ſaved*, what Anſwer can be given to that Enquiry, *Why are not all Men actually ſaved?* but this, That the Divine Wiſdom does not ſee it fit to lay Reſtraints upon their Actions, and to neceſſitate their Wills to a compliance with his Calls and Invitations to turn to him. This Anſwer I believe is true, but then it is an Evidence that God hath never by his Preſcience, or his Predictions, laid ſuch Reſtraints upon Men's Actions.

When then it is ſaid here, *Therefore they could not believe, becauſe Iſaias ſaid*; Theſe Words muſt bear this ſenſe, *Therefore they could not believe, becauſe (that was fulfilled upon them) which Iſaias ſaid*, or, *it had happen'd to them as he had foretold.* So chap. xv. 24, 25. See the Note there. *They have hated me and my Father*, ἀλλ' ἵνα πληρωθῇ ὁ λόγος, *but that the Word might be fulfilled*, i. e. but *this hath happen'd to*, or *been done by them*, that what was written in their Law might be fulfilled, *viz. they hated me without a Cauſe*; and this is the Expoſition of the Holy Ghoſt, who, *Matth.* xiii. 13, 14. ſaith from the Mouth of *Chriſt*, *Therefore ſpeak I to them in Parables, becauſe they ſeeing, ſee not; and in them is fulfilled the Prophecy of Iſaiah, their Eyes have they cloſed*, &c.

Ver. 40. *He hath blinded her Eyes.*] Obſerve, that whereas our Tranſlation ſaith, *He hath blinded their Eyes*, the word *He* is not in the Original, which ſaith only thus τετύφλωκεν αὐτῶν τὰς ὀφθαλμούς, and may be rendered *Malice*, or *Wickedneſs hath blinded their Eyes*, as we read, *Wiſd.* ii. 21. Or, (2.) The *Perſonal* is here put for the *Imperſonal*, the *Active* for the *Paſſive*, i. e. *He hath blinded their Eyes, and hardened their Hearts*; for, *their Eyes are blinded, and their Hearts hardened.* To give you a plain Inſtance of like nature, *Iſa.* xliv. 18. in our Tranſlation we read thus, *He hath ſhut their Eyes, that they cannot ſee, and their Hearts that they cannot underſtand*; and yet both the *Greek* and *Chaldee Paraphraſt* read them thus, ἀπημαυρώθησαν, *their Eyes are ſhut, and darkened*, leſt they ſhould ſee; and that this is the true Import of the *Prophet*'s Words, not that God, but Satan, and their own Evil Diſpoſitions had done this, is evident from this Conſideration; that this is ſpoken to the Shame of them who made and worſhipped ſenſeleſs Images, *ver.* 9, 11. and to convince them of their want of Conſideration, *ver.* 19. And that this muſt be the ſenſe here, we learn not only from the *Septuagint*, the *Syriack*, and the *Arabick*, which render theſe words of *Iſaiah* thus, *The Heart of this People is waxed groſs, and their Eyes have they cloſed, leſt they ſhould ſee with their Eyes*; but alſo from our bleſſed *Saviour*, who, *Matth.* xiii. 15. and from St. *Paul*, who, *Acts* xxviii. 26, 27. exactly follow this Tranſlation of the words.

Ver. 41. *Theſe things ſaid Iſaias, when he ſaw his Glory*, &c.] *i. e.* When he ſaw the Glory of the *Lord Chriſt*, not as ſome *Socinians* contend, of *God the Father:* For,

1*ſt*, Theſe words, *his Glory*, and, *he ſpake of him*, contain two Pronouns, which are not in the words of the *Prophet*, but only of the *Evangeliſt*, and ſo muſt be referr'd to him, of whom the *Evangeliſt* here ſpeaks, *viz.* to him *who had done ſo many Miracles among them*, and to him, *in whom they believed not*, ver. 37. and *in whom they could not believe*, ver. 39.

2*dly*. If thoſe words, *Theſe things ſaid Iſaias when he ſaw his Glory*, are not to be underſtood of *Chriſt*, what uſe have they, or to what purpoſe do they here ſerve, there being no need to tell us, that *Iſaias* then ſaw the *Glory of God the Father*, or ſpake of him?

3*dly*, *Socinus* well obſerves, and proves, that the *Apoſtle*'s words do equally relate to both the Paſſages produced from *Iſaias*; becauſe he ſaith not, *this*, but *theſe things ſaid Iſaias.* Now it is evident from the Apoſtle *Paul*, Rom. x. 16. citing theſe Words, and applying

applying them to the Goſpel-times, that the firſt Teſtimony relates to them, and from the Contents of the whole 53d Chapter, that they relate to *Chriſt*'s Sufferings, and his future Glory, as *Schlictingius* here grants, and conſequently the Words, *theſe things ſpake Iſaias*, muſt induce us to believe that he ſpake alſo in the other Paſſage cited from him, of the Glory of the ſame Perſon. *Schlictingius* therefore anſwers, That the *Prophet* by ſeeing the Glory of God, is ſaid alſo to ſee the Glory of Chriſt, which was to fill the whole Earth; for then was the Earth repleniſhed with his Glory, when God by him did his admirable Works, when he raiſed him from the Dead, and placed him at his own right Hand, ſubjecting all Things to his Feet; when *Iſaias* in the Spirit ſaw his glory, *John* rightly ſays, *he ſaw the Glory of Chriſt*, the Glory of *God* and of *Chriſt* being ſo inſeparably connected, as the means to the end, that the Glory of Chriſt directly tends to the Glory of God the *Father*. But againſt this Evaſion, it is obſervable,

1*ſt*, That the *Prophet*. chap. liii. if he ſpeaks at all of the Glory of any Perſon, as indeed he doth, *ver.* 10, 11, 12. ſpeaks of ſuch a one, who *poured out his Soul unto Death*, and was *numbered with the Tranſgreſſors, and bare the Sin of many*; which Words cannot refer at all to God the *Father*.

2*dly*, In the ſixth Chapter he ſpeaks of one, whom he then ſaw *ſitting upon a Throne high and lifted up, and whoſe Train filled the Temple*, ver. 1. and to whom the *Seraphims* cried, *Holy, Holy, Holy is the Lord of Hoſts, the whole Earth is full of his Glory*, ver. 3. He therefore ſpeaketh not of any future Glory, but of the Glory he then ſaw, and of which the *Seraphims* then ſang. And who can reaſonably think the *Prophet* ſhould cry out, ver. 5. *Wo is me, becauſe I have ſeen the King, the Lord of Hoſts!* only becauſe he had ſeen a Viſion of a mere Man, who had as yet no Being? However,

3*dly*, Seeing the *Prophet* is ſo expreſs in it, that it was *Jehovah Zebaoth*, the Lord of Hoſts, *the King Jehovan*, whoſe Glory he then ſaw, and of whoſe Glory the Angels then ſang, and yet the Evangeliſt declares he ſpake theſe Things when he ſaw the Glory of *Chriſt*, it follows that *Chriſt* muſt be one with this *Jehovah*.

u Ver. 42. *Of the Chief Prieſts many believed on him*;] *i. e.* They were inwardly convinced he was the *Chriſt*, tho' they durſt not openly confeſs this Faith, leſt they ſhould be render'd infamous by being turn'd out of the *Synagogue*, and ſo their Faith was ſufficient in one great Requiſite, *Confeſſion of it being made with the Mouth unto Salvation*, Rom. x. 9. Matth. x. 32.

Ver 44. *Believeth not on me*] only, but in w him alſo who hath ſet his Seal to the Teſtimony of me, *John* iii. 33. So the word *Only* is to be underſtood, when Chriſt ſaith, *He that receiveth me receiveth not me*, Mark ix. 37. And when St. *Peter* ſaith to *Ananias*, *Thou haſt not lied to Man, but to God*, Acts v. 4. St. *Paul*, *He that deſpiſeth us, deſpiſeth not Man, but God*, 1 Theſſ. iv. 8. and this Addition is here neceſſary to avoid a Contradiction in theſe Words, *He that believeth in me, believeth not in me*. (2.) Becauſe *Chriſt* ſo expreſly, doth require his Diſciples to believe in him, ſaying, *chap.* xiv. 1. *Ye believe in God, believe alſo in me*; 'tis added, *He believes alſo in him that ſent me*, to expreſs the Dignity and Excellency of this Faith, and the dreadful Effects of Incredulity, ſince he that believes not, makes God a Liar, 1 *John* v. 10.

Ver. 45. *He that ſeeth me, ſeeth him that ſent* x *me*,] See the Note on *chap.* xiv. 9.

Ver. 46. *I am come a Light into the World*,] y that he who believeth in me, and embraceth my Doctrine, may not abide in Darkneſs, *i. e.* in Ignorance of the Way of Life, nor be caſt out into outer Darkneſs, as the *Jews* will be for their Incredulity, *Matth.* viii. 12.

Ver. 47. 48. *I judge him not*;] *i. e.* I paſs z not on him the decretory Sentence here on Earth, where I am to perform the Office of a *Prophet*, not a Judge, *chap.* viii. 15. yet let him know he ſhall hereafter be judged, and have the Sentence paſs'd upon him, according to that Doctrine which I preach, and be puniſhed by God for Contempt of it, becauſe the *Words I ſpeak, I ſpeak not of my ſelf, but as he gave me a Commandment, ſo I ſpeak*. *Chriſt* neither doth, nor could deny that he would judge all Men at the laſt Day, becauſe he had declared the *Father* had committed *all Judgment to the Son*, John v. 27. and *had given him Power to raiſe them up, and judge them at the laſt Day*, ver. 26, 27. but only doth deny that he was to aſſume this Office whilſt he was on Earth.

CHAP. XIII.

Verſe 1. NOW before the Feaſt of the Paſſover, when Jeſus knew that his Hour was come, that he ſhould depart out of this World, to the Father, having loved his own [*Apoſtles*] which were in the a World, [a] he loved them unto the end, [*or cloſe, of his Life.*]

b 2. And [b] Supper [*-time*] being ended [Gr. *come*,] the Devil having now put [*it*] into the Heart of Judas Iſcariot Simon's Son, to betray him.

3. Jeſus knowing [*his great Dignity, in*] that the Father had given all things into his Hands, and that he was [c] come c [Gr. *come forth*] from God, and went to God;

4. He [*to ſhew an admirable Example of Humility*] riſeth from Supper, and laid aſide his Garments, and took a Towel and girded himſelf [*after the manner of a Servant.*]

5. After that, he poured Water into a Baſon, and began to [d] waſh the Diſciples Feet, d and

and to wipe them with the Towel wherewith he was girded;

6. Then cometh he to Simon Peter, and Peter ſaith to him, Lord, doſt thou [*think I can ſuffer thee to*] waſh my Feet?

7. Jeſus anſwered and ſaid to him, [*For*] e what [*end*] I do [*this*] thou e knoweſt not now, but thou ſhalt know hereafter, [*when I have performed this Ceremony*, ver. 12, 15.]

8. Peter ſaith to him, Thou ſhalt never waſh my Feet; Jeſus anſwered him, If I waſh thee not, [*if thy Heart and thy Affections be not purified by me*] thou haſt no part with me; [*thou wilt not be fitted for my Service, or receive any Benefit by me.*]

9. Simon Peter ſaith to him, Lord, [*if this waſhing be ſo neceſſary to that end, waſh*] not my Feet only, but alſo my Hands and my Head.

10. Jeſus ſaith to him, He that is waſhed, f [i. e. *truly ſanctified and cleanſed once*] f needeth not, ſave to waſh his Feet, [*his Heart and his Affections,*] but [*if he ſtill keep them pure and rightly inclined*] is clean every whit, [*in all his Thoughts and Actions proceeding from them,*] and ye are [*in a good meaſure*] clean, but not all, [*Judas being full of Filthineſs; this Exception he made,*]

11. For [*becauſe*] he knew who ſhould betray him, therefore ſaid he, Ye are not all clean.

12. So after he had waſhed their Feet, and taken his Garments [*which he had laid aſide in order to that Work,*] and was ſat down again, he ſaid to them, Know ye what I have done to you?

g 13. Ye call me g Maſter, and Lord, and ye ſay well, [i. e. *what is right,*] for ſo I am.

14. If I then [*who am*] your Lord and h Maſter have waſhed your Feet, h ye alſo ought to waſh one another's Feet; [i. e. *to be as ready to do the meaneſt Office to other Chriſtians.*]

15. For I [*by doing this*] have given you an Example, that ye ſhould do [*to others*] as I have done to you:

16. Verily, verily, I ſay to you, The Servant is not greater than his Lord, neither [*is*] he that is ſent, greater than he that ſent him; [*and therefore you my Servants, whom I ſend to preach the Goſpel to all Nations, ought not to think it beneath you to do to others what I your Lord, from whom ye receive your Commiſſion, do to you.*]

17. If ye know theſe things, [*that Knowledge without a ſuitable Practice, will only aggravate your Doom; but*] happy are ye if ye do them.

18. [*And when I ſpake of your being happy*] i I ſpeak not of you all, [*for*] i know whom I have choſen; [i. e. *what is the inward Diſpoſition of them,*] but [*one of them is ſo diſpoſed towards me*] that the Scripture may be fulfilled, [*which ſaith*, Pſal. xli. 9.] He that eateth Bread with me [*as my Familiar Friend*] hath lift up his Heel againſt me.

19. Now I tell you [*of this*] before it come k [*to paſs,*] that when it is come to paſs, k ye may believe that I am he [*who ſearcheth all Hearts, and alſo am the Son of David, to whom theſe things belong.*

20. *And believing this, you will ſee Cauſe ſufficient to go on chearfully in my Service; for*] Verily, verily I ſay to you, he that receiveth whomſoever I ſend, [*ſhall be eſteemed as one that*] receiveth me, and he that receiveth me, [*as one that*] receiveth him that ſent me.

21. When Jeſus had thus ſaid, he was troubled in [*his*] Spirit, [*partly at the Apprehenſion of his Sufferings, and partly at the Vileneſs, and pernicious Conſequences of the Fact,*] and teſtified, and ſaid, Verily, verily, I ſay to you, that one of you ſhall betray me.

22. Then the Diſciples looked one on another, doubting of whom he ſpake [*this*].

23. Now there was leaning on Jeſus's Boſom one of his Diſciples, whom Jeſus loved, [viz. *St. John.*]

24. Simon Peter therefore l beckoned to l him, that he ſhould aſk, who it ſhould be of whom he ſpake;

25. He then lying on Jeſus's Breaſt, ſaith to him [*with a low Voice,*] Lord, who is it?

26. Jeſus anſwered [*him,*] He it is to whom I ſhall give a Sop, when I have dipped it [*in the Diſh,*] and when he had dipped the Sop, he gave it to Judas Iſcariot the Son of Simon.

27. And after the Sop, m Satan entred m [*more fully*] into him: Then ſaid Jeſus to him, n What thou doeſt, [*thou may'ſt*] do n quickly, [*as ſoon as thou wilt, for I am ready to ſuffer.*]

28. Now no Man at the Table [*ſave St. John*] knew for what intent he ſpake this to him.

29. For ſome of them thought, becauſe Judas had the Bag, that Jeſus had ſaid to him, Buy thoſe things that we have need of againſt the [*Paſchal*] Feaſt, or that he ſhould o give ſomething to the Poor. o

30. He then having received the Sop, went immediately out [*to accompliſh his Deſign,*] and it was Night [*when he did ſo.*]

31. Therefore when he was gone out, Jeſus ſaid, p Now is the Son of Man [*to ſuffer,* p *and then to be*] glorified, [*Luke* xxiv. 26. *Heb.* ii. 9.] and God is [*to be*] glorified in him, [*thus ſuffering for the Salvation of Mankind.*]

32. q If God be glorified in [*and by*] him, q God ſhall alſo glorify him in himſelf, [*by committing all things to his Hands, and ſeating him at the right Hand of Majeſty and Power,* John xvii. 5.] and ſhall ſtraightway [*thus*] glorify him.

33. Little Children, yet a r little while I r am with you, [*and then*] ye ſhall ſeek me, and as I ſaid [*before*] to the Jews, whither I go ye cannot come, ſo now I ſay to you, [*ye cannot come now till your Work on Earth be finiſhed,* ver. 36. *and I have prepared Manſions in Heaven for you,* John xiv. 2.]

34. A new Commandment I give to you, [*to be continually obſerved by all my Diſciples*] that ye love one another, [*after my Example, who lay down my Life for you, requiring*] s as I s have loved you, that ye alſo [*ſo*] love one another.

35. By

t 35. By [t] this ſhall all Men know that ye are my Diſciples, if ye [*thus*] love one another.

36. Simon Peter ſaid to him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go [u] thou canſt not follow me now, [*as being not yet prepared to ſuffer for my Sake,*] but thou ſhalt follow me afterwards, [*and ſuffer on the Croſs as I do.*]

37. Peter ſaid to him, Lord, why cannot I follow thee now? I will lay down my Life for thy Sake.

38. Jeſus anſwered him, Wilt thou lay down thy Life for my Sake? Verily, verily, I ſay to thee, [w] The Cock ſhall not crow, [i. e. *it ſhall not be the Time of Cock-crowing*] till thou haſt denied me thrice.

Annotations on Chap. XIII.

a Verſe 1. HE *loved them to the End*;] *i. e.* to the Cloſe of his Life, and ſhewed this Affection to them by waſhing their Feet. This Paſſage therefore can afford no Argument, that the Regenerate can never fall away, becauſe Chriſt ſpeaks not of the chuſing any to Salvation, but only of thoſe, whom he had choſen, out of the World, to be his *Apoſtles*, chap. xv. 19. nor of his Love of them to the End of their Lives, but of his own.

b Ver. 2. *And Supper being ended.*] That this was not the *Paſchal* Supper, but a Supper they were at before the Feaſt of the *Paſſover*, ver. 1. ſee fully proved in the *Appendix* to the 14th Chapter of St. *Mark*, Anſwer to Objection the Second. To the Arguments there offered for this Purpoſe, add, That at this Supper Chriſt only privately diſcovers the Traitor to St. *John*, ver. 25, 26. whereas at the *Paſchal* Supper he makes him known openly to them all, *Matth.* xxvi. 25. *Luke* xxii. 21. Here he diſcovers him to St. *John*, by giving him a Sop, which he had dipped in the Diſh, *ver.* 26. there he diſcovers him to the reſt by this, that *his Hand was with him in the Diſh*, Matth. xxvi. 23. Mark xiv. 20. Againſt what is here ſaid it may be objected that *Chriſt* here ſaith, *ver.* 38. *The Cock ſhall not crow before thou haſt denied me thrice*; now this ſeems to have been ſaid at *Chriſt*'s laſt Paſſover. To this I anſwer, That when *Chriſt* ſaid this to *Peter* elſewhere, he always adds the Circumſtance of Time, either ἐν ταύτῃ τῇ νυκτὶ, *the Cock ſhall not crow this Night*, Matth. xxvi. 34. Mark xiv. 30. or σήμερον, *this Day*, Luke xxii. 34. whereas here no Circumſtance of Time is added, which makes it probable, the Words here were not ſpoken at the ſame Time.

2*dly*, The Words here were ſpoken upon occaſion of St. *Peter*'s Anſwer to theſe Words of *Chriſt*, *Whither I go thou canſt not follow me now*, ver. 36. but the like Words in St. *Matthew*, and St. *Mark*, were ſpoken upon occaſion of our Lord's Prediction, that they *ſhould all be ſcandalized at him that Night*, Matth. xxvi. 31. Mark xiv. 27. and in St. *Luke*, upon occaſion of *Chriſt*'s ſaying to *Peter* in particular, *Satan hath deſired to winnow thee*, Luke xxii. 31, 32. which makes it farther probable, that theſe Words here were ſpoken at a different time.

c Ver. 3. *Jeſus knowing*, ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς Θεὸν ὑπάγει, *that he came out from God, and went to God:*] So chap. xvi. 28. *I came out from the Father, and am come into the World:* Again, *I leave the World and go to the Father.* Now ſeeing it is certain, that he left the World, and went to the *Father*, by aſcending from the Earth to the higheſt Heavens; muſt not the Oppoſition require, that he came out from the *Father* into the World, by coming from Heaven to the Earth? For theſe two are oppoſite by Commutation of Terms; the Term *from which* in the one, being the Term *to which* in the other; which Oppoſition is wholly loſt, by ſaying with the *Socinians*, that Chriſt is ſaid to come forth from God, or from the *Father*, only becauſe he came as his Legate or Ambaſſador, and was made known to the World by his *Credentials*, the Miracles done by him in his *Father*'s Name. Moreover, according to this Expoſition, the oppoſite Term, his *going to God*, and to the *Father*, muſt import his ceaſing to be his Legate, or to make himſelf known by the Miracles done by a Power derived from his *Father*; whereas he, after his Aſcenſion, made himſelf ſtill thus more known to the World. Add to this, that the *Prophets* of old, and *Moſes* eſpecially, were God's Meſſengers, and made themſelves known to the World by Miracles done by God as their *Credentials*, and ſo were after them the *Apoſtles* in like manner the Legates and Ambaſſadors of God and Chriſt; but yet it never was, nor could be ſaid of them, or any of them, *I went forth from God*, and from the *Father*, *and came into the World*; which ſhews, this Phraſe is proper to our Lord; and ſo the Reaſon of it muſt be peculiar to him alone.

Object. 1. The *Apoſtles* believed, that Chriſt came forth from God, *John* xvi. 30. — xvii. 8. but yet they believed not that he had a Divine Eſſence.

Anſw. What Reaſon have the *Socinians* to ſay this ſo confidently of the *Apoſtles*, who not only ſaw him do ſuch mighty Miracles, as argued a Divine Power in him, and whom he charges ſo often to believe, that *he was in the Father*, *and the Father in him*, but alſo did themſelves caſt out Devils, and heal Diſeaſes in his Name throughout *Judea*, when he was abſent from them; this being a Proof to them, that he, though abſent from them in Body, was always preſent with them by his Power? What Reaſon have they to conclude this from the Places cited, ſince in the firſt, they argue thus from his *Omniſcience*, an Attribute inſeparable from the Divine Nature, ſaying, *Now we perceive that thou knoweſt all Things*; and ἐν τούτῳ, *by this we believe thou cameſt forth from God*; in the ſecond, they hear him, ſaying, *Father, glorify me with the Glory I had with thee before the*

the World was, ver. 5. And *ver.* 7. are ſaid to know, that *all Things which the Father had give him*, even the Power to do and know all Things, *were of God*; and thence are ſaid to know, that he truly or indeed *came from God.*

Object. 2. But how can God be ſaid *to come from God* into the World, when he is always in the Heavens; or, to leave the World, and go to the *Father?*

Anſw. 1. To this our *Saviour* partly himſelf anſwers, by ſaying, that *he was in Heaven*, even then when he ſays, *he came down from Heaven.* See the Note on *chap.* iii. 13.

2*dly*, I have obſerved, Note on *chap.* iii. 13. that as to his Divine Nature, he is ſaid to deſcend from Heaven, not by a local Deſcent, or by quitting Heaven, but only by the Manifeſtation of himſelf upon Earth; and in this Senſe God himſelf is often ſaid to deſcend from Heaven, when by any divine Work done on Earth he demonſtrates his Preſence there: And he is alſo ſaid to aſcend again into Heaven afterwards. Why therefore may not God the Word be ſaid to deſcend from Heaven, and even dwell with Men, as God is ſaid to dwell in the *Tabernacle* and in the *Temple*, when the *Logos* dwelt in the human Nature upon Earth, and manifeſted his Glory in it; and alſo to leave the World, and go to the Father, not only as properly doing this by the Exaltation of the human Nature, but as doing all his divine Works now from Heaven, where he ſits in the Majeſty and Glory of the Father?

d Ver. 5. *And he began to waſh his Diſciples Feet.*] Great is this Inſtance of Humility, if we conſider, (1.) The Dignity of the Perſon expreſſed in the foregoing Words: (2.) The Action itſelf, with the Circumſtances of it: For, (1.) *Chriſt* lays aſide his Garment, and he *girds himſelf*, as *Philo* ſaith Servants uſed to do when they did miniſter to their Maſters. (2.) He actually waſhed his Diſciples Feet, which alſo Servants did to their Maſters when they came from a Journey, to cleanſe them from the Dirt, and to refreſh them, 1 *Tim.* v. 10. According to thoſe Words of *Abigail* to *David*, *Let me be a Servant to waſh the Feet of my Lord*, 1 Sam. xxv. 41. and which Superiors did not do to Inferiors. See Dr. *Lightfoot* on the Place.

e Ver. 7. *What I do, thou knoweſt not now, but thou ſhalt know hereafter.*] After the Ceremony is finiſhed, I ſhall tell thee, it was intended as an Example of that Humility, which I would have you ſhew, in miniſtering to the meaneſt *Chriſtians*; though you in Station and Office be ſuperior to them. It farther may be gathered from thoſe Words, *ver.* 8. *If I waſh thee not, thou haſt no Part in me*, or wilt receive no Benefit by me; and from the Purity mentioned, *ver.* 10. that *Chriſt* intended alſo by this Rite, that Purity of Mind and of Affection, which he required of all thoſe, who belonged to him, and which he would increaſe in them by his Word and Spirit, *Eph.* v. 26. and which in *Scripture* was uſually repreſented by waſhing and pouring of Water, as in thoſe Words, *Iſa.* i. 16. *Waſh ye*, καθαροὶ γένεσθε, *be ye clean*; and in that Promiſe, *Ezek.* xxxvi. 35. *I will pour clean Water upon you*, καὶ καθαρισθήσεσθε, *and ye ſhall be cleanſed from your Iniquities.*

Ver. 10. *Needeth not, ſave to waſh his Feet.*] f Becauſe they only gather Dirt and Gravel in a Journey. So in the *Metaphor*, in our Travel through the World, all the Defilement we contract ariſes from our miſplaced or our immoderate Affections, Love, Deſire, Fear, Averſion, Hatred. The *Jewiſh Prieſts* were to waſh their Hands as well as Feet when they offered Sacrifice to God, *Exod.* xxx. 19. becauſe their Hands were chiefly employed in that Work, and ſo their Hands unwaſhed were ſaid to be *unconſecrated*, common or unclean. *Maimonides tr. de Ædif. Templi, cap.* 1. § 6. *& tr.* 3. *cap.* 5. § 1. The *Apoſtles* are required only to waſh their Feet, their Buſineſs being to travel through the World, preaching the Goſpel. Note alſo, that Chriſt waſhed the Feet of *Judas*; for he was preſent at this Rite, and is not ſaid to be excepted; only *Chriſt* here ſaith, this waſhing did not make him clean.

Ver. 13. *Ye call me Maſter and Lord*;] g Your Maſter by teaching, and your Lord by commanding; ſo *Grotius*. But ὁ Κύριος, the Word *Lord* here ſeems to import *the Lord from Heaven*, ver. 1. or him, who is *Lord of all*; in which Senſe, to us Chriſtians, *there is but one Lord*, Acts ii. 36. 1 Cor. viii. 6.

Ver. 14. *Ye ought to waſh one another's Feet*;] h not in the literal Senſe, by doing this once a Year; but in the ſpiritual, by being always ready to do any Service, by which we may promote the Welfare, and advance the Purity of any Member of the Church; for *the Servant is not above his Lord.*

Ver. 18. *I know whom I have choſen.*] Chriſt i ſpeaks not here of an Election to Faith, and by it to Salvation; that being conſtantly in *Scripture* aſcribed to God the *Father*, not to Chriſt acting as his *Prophet*, but of being choſen to the Office of an *Apoſtle*; nor does he intend here to ſay, that he had choſen ſome of his *Apoſtles*, and not others; for he owns, that he had choſen *Judas*, by ſaying, *Have I not choſen Twelve, and one of them is a Devil?* chap. vi. 70. The Import of theſe Words ſeems therefore to be this, I know the Temper and Diſpoſition of them whom I have choſen, and what I may expect from one of them; for which cauſe I ſaid, *You are not all clean*; but God in his Wiſdom hath permitted this, that as *Architophel* betrayed *David*, though he was his familiar Friend; ſo *Judas*, my Familiar at my Table, might betray the Son of God; and ſo the Words recorded, *Pſal.* xli. 9. might be fulfilled in him alſo, of whom King *David* was the Type.

Ibid. *Hath lift up* τὴν πτέρναν αὐτοῦ, *his Heel againſt me.*] *Theophylact* here notes, that this is a Metaphor taken ἀπὸ τῶν παλαιόντων, *from Wreſtlers*; others from *Racers*, who following

ing others, endeavour to trip up their Heels, and throw them down; ſo *Eſau* ſaid of *Jacob*, who had his Name from the Word *Akab* here uſed, *Is he not rightly called Jacob*, ἐπλέ-ονικε γάρ με, *for he hath tripped up my Heels*, or overthrown me, *twice*, Gen. xxvii. 36. and Jer. ix. 4 *Every Brother will ſupplant*, πτέρνῃ πτερνιεῖ, *he with his Heel will trip up his Brother's Heels.*

k Ver. 19. *That when it comes to paſs, ye may believe*, ὅτι ἐγὼ εἰμὶ, *that I am*;] not only that I am the *Chriſt*, as *chap.* viii. 24. but alſo, that I am he, who ſearcheth the Hearts, and knows Things future and contingent, which is the Property of God alone, 1 *Kings* viii. 39. *Iſa.* xli. 22, 23. and ſo believing in me, may believe alſo in him that ſent me, *ver.* 20. See *Examen Millii.*

l Ver. 24. *Simon Peter beckons to him that he ſhould aſk.*] That all mentioned from this to the 27th Verſe was done ſecretly; *Simon* only nodding to *John*, he ſpeaking to *Chriſt* only in his Ear, and *Chriſt* ſo anſwering, that he only underſtood his Words, is plain from this, That *no Man at the Table knew for what Intent Chriſt ſaid to Judas, What thou doeſt, do quickly*, ſave St. *John*, ver. 27.

m Ver. 27. *Satan entered into him.*] Non ſecundum ſubſtantiam ſed ſecundum operationem, ſaith St. *Jerom*, *i. e.* not as to the Subſtance, but as to the Operation, as he is ſaid to do, when the Will is fully inclined to obey his Motions, and we do not reſiſt them. But of this, ſee the Note on *Luke* xxii. 3.

n Ibid. *What thou doeſt, do quickly.*] This is not a Command to *Judas* to go on with his wicked Enterprize, but only a Declaration made by *Chriſt* of his Readineſs to ſuffer Death, as in the Paraphraſe. So *Ezek.* xx. 39. *Go ye, ſerve ye every one his Idols.*

o Ver. 29. *That he ſhould give ſomething to the Poor.*] This Charity ſeems to be the proper Buſineſs at a Feaſt, *Eſther* ix. 22.

p Ver. 31. *Now is the Son of Man glorified*, &c.] The Context ſeemeth to require the Senſe given in the *Paraphraſe*; and then the *paſſive Aoriſt* is put for the *future*, as οὐ μὴ ἔλθῃ, *Will he not come?* chap. xi. 56. ἐξληλύθη, *He ſhall be caſt out*, chap. xv. 6. See *Glaſſ. de Verbo, Can.* 47. Or elſe the Senſe may be given thus, Hitherto hath the Son of Man been glorified by his Doctrine and his Miracles, by which he hath fully proved his Miſſion; and God hath been glorified by them both; he having ſtill done and ſpoken them in his *Father*'s Name. See *Examen Millii.*

Ver. 32. *If God be glorified in him, God will*q *glorify him*, ἐν ἑαυτῷ, *in himſelf*,] by Signs done in the Heaven and the Earth, which ſhall force Men to ſay even at his Death, *Truly this was the Son of God*, Matth. xxvii. 45, 51.—54. by his glorious Reſurrection and Aſcenſion, and Seſſion at his own right Hand, by giving him *all Power in Heaven and Earth, and a Name above every Name*, Phil. ii. 9. And this he will preſently begin to do; ſo that you ſeeing ſuch admirable Circumſtances of my Paſſion, and ſuch a glorious Iſſue of it, may go on chearfully in preaching my Goſpel, expecting my Power to aſſiſt you in the Work, and a full Reward of all your Sufferings for my Sake.

Ver. 33. *Yet a little while am I with you*;]r *i. e.* by my bodily Preſence; for he had promiſed *to abide for ever with them* by his Spirit, *chap.* xiv. 16. and his divine Preſence, *Matth.* xxviii. 20.

Ver. 34. *As I have loved you*,] even to the ſ ſhedding of my Blood for you, and even for mine Enemies; not with reſpect to any Merit on their part, or any Advantage on mine, but out of pure Affection to their Souls: This is the Love you are to imitate in your Affection one to another.

Ver. 35. *By this ſhall all Men know that ye*t *are my Diſciples.*] The *Diſciples* of the *Baptiſt* were known by the Auſterity of their Lives; the Diſciples of the *Phariſees* by their Habit, and Separation from other Men; *Chriſt* will have his Diſciples known by their profound Affection to each other, which in the *Primitive* Ages was ſo great, that it made the (*) *Heathens* with Admiration to cry out, Vide ut invicem ſe diligunt, *See how they love one another*; and even to hate and envy them for their brotherly Affection. Hence *Julian* propoſes them to the *Heathens* as a fit Pattern for their Imitation.

Ver. 36. *Thou canſt not follow me now*,]u *i. e.* in my Sufferings, till by the Deſcent of the Holy Ghoſt upon thee, thou art ſtrengthened.

Ver. 38. *Before the Cock crow*,] *viz.* in the w Morning, ſtiled emphatically, *The Cock crowing.* See the Note on *Matth.* xxvi. 34.

CHAP. XIV.

Verſe 1. LET not your Hearts be troubled; a [a] ye believe in God, believe alſo in me, [*who am one with the Father, and to whom all Power is committed. See* John x. 30, 38.]

b 2. In my Father's Houſe are many [b] Manſions, [*ſufficient to receive you, and all that believe in me, to eternal Life*;] if it were not ſo, I would have told you, [*that no ſuch Manſions were to be expected*; *but now*] I go [c] to c prepare a Place for you.

3. And if I go and prepare [*when I ſhall have gone and prepared*] a Place for you, [d] I will come again and receive you to my-d

(*) *Tertul. Apol. c.* 39. Sic mutuo, quod doletis, amore diligimus. Sic nos, quod invidetis, fratres vocamus. *Minutius, p.* 35, 36.

ſelf, that where I am [*there*] ye may be alſo.

4. And whither I go, ye know; [*for I have told you, I go to my Father,*] and the way ye know; [*for I am the Way*, ver. 6. *and the Teacher of it; by obſerving whoſe Words you will come to me.*]

5. Thomas ſaith to him, Lord, we know not whither thou goeſt; and how [*then*] can we know the Way [*to thee?*]

e 6. Jeſus ſaith to him, [e] I am the Way, and the Truth, and the Life, [*by teaching that Way of Saving Truth which leadeth to Life eternal*;] no Man cometh to the Father, but by [*Faith in*] me, [*and by Obſervance of my Word.*]

f 7. [f] If ye had [*fully*] known me, ye ſhould have known my Father alſo, [*who is in me, and is made viſible by his Works done by me*;] and from henceforth [*from the Time I have been with you,*] ye [*have*] know [*n*] him [*by his Word*] and have ſeen him [*by his Works.*]

8. Philip ſaith to him, Lord, ſhew us the Father, [*as he was ſeen by Moſes and the Iſraelites, at the giving of the Law, in glorious Symbols of his Preſence,*] and it ſufficeth us.

9. Jeſus ſaith to him, Have I been ſo long with you, and yet haſt thou not known me, Philip? he that hath ſeen me, hath ſeen [*in me the Works of*] the Father, [*by which only he is viſible*;] and how ſayeſt thou then, Shew us the Father, [*as if thou hadſt not ſeen him, or couldſt ſee him otherwiſe?*]

10. Believeſt thou not that I am in the Father, and the Father in me, [*by his Spirit enabling me to ſpeak the Words, and do the Works of God?*] The Words that I ſpeak to you, I ſpeak not of myſelf, [*See Note on* chap. viii. 14.] but the Father that dwelleth in me [*by the Spirit*, John iii. 34.] he doth the Works, [*by which my Prophetick Office is confirmed.*]

11. Believe me, that I am [*thus*] in the Father, and the Father in me; or elſe [*if thou believeſt not for my own Sake,*] believe me for the very Work's Sake, [*which are done by the Power and Spirit of the Father.*]

12. Verily, verily, I ſay to you, He that believeth on me, the Works that I do,
g ſhall he do alſo; [g] and greater Works than theſe ſhall he do, becauſe I go to my Father [*to ſend the Holy Ghoſt to enable them to do them.*]

h 13. And [h] whatſoever ye ſhall aſk in my Name [*for the Promotion of the Goſpel*] that will I [*thus enable you to*] do, that the Father may be glorified in [*by*] the Son, [*ſending the Holy Ghoſt upon you from the Father.*]

14. If ye ſhall aſk any thing in my Name, I will do it.

15. If ye love me, [*expreſs the Sincerity of that Love, ſo as to*] keep my Commandment.

16. And [*then*] I will pray the Father
i and he ſhall give you [i] another Comforter, [*even the Holy Ghoſt,*] that he may abide with you, [*and thoſe that ſhall ſucceed you,*] for ever;

17. Even the Spirit of Truth, whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him, [*they having no Experience of his Preſence with them, or of his ſanctifying Operations on them, by which alone he can be ſeen or known; for being an holy Spirit, he cannot abide with unholy Souls;*] but ye [*who are ſanctified by him,*] know him; for he dwelleth with you, and ſhall be in you.

18. I will not leave you comfortleſs, I will come to you [*by this Spirit.*]

19. Yet a little while and the World ſeeth me no more, but ye [*ſhall*] ſee me, [i. e. *ſhall find experimentally my Preſence with you; for*] [k] becauſe I live, ye [*in the midſt of all* k *the Perils and Proſecutions of the World*] ſhall live alſo, [2 *Cor.* iv. 10, 11.]

20. [l] At that Day [*that I ſend this Comfort-* l *er,*] ye ſhall know that I am in my Father, [*by receiving this Spirit from him,*] and ye in me, and I in you, [*by this Spirit communicated from me your Head, to unite you my Members to me.*]

21. He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father; and I will love him, [m] and will mani- m feſt myſelf to him, [*by the Preſence and Illuminations of this Spirit of Truth.*]

22. Judas ſaith to him, not [*he that was named*] Iſcariot, Lord, [*ſeeing thou art to be a glorious King over us, and all the Nations of the World,*] [n] how is it that thou wilt manifeſt n thyſelf to us, and not to the World?

23. Jeſus anſwered, and ſaid to him, If a Man love me, he will keep my Words; and [*then*] my Father will love him, [o] and we will o come to him, and make our abode with him, [*by the Spirit of the Father and Son dwelling in him.*]

24. He that loveth me not, [*as the World doth not,*] keepeth not my Sayings, [*and ſo can neither know me, nor my Father,*] and [*ſo cannot be loved by us; for*] the Word, which you hear, is not [*originally*] mine, but the Father's which ſent me; [*and 'tis only Obedience to it, that procures his and my Love.*]

25. Theſe Things have I ſpoken to you, being yet preſent with you:

26. But the [p] Comforter, which is the Ho- p ly Ghoſt, whom the Father will ſend in my Name, [i. e. *as my Spirit, to act in my Name and for my Honour*;] he ſhall teach you all Things [*which are requiſite to be known by you, and taught to others*] and bring all Things to your Remembrance whatſoever I have ſaid to you.

27. [q] Peace I leave with you, my Peace I q give to you, [*by giving you that Spirit whoſe Fruits are Joy and Peace,*] not as the World giveth [*Peace when they part from their Friends, by wiſhing to them that Peace, which they do not heartily deſire, or are not able to impart,*] give I [*it*] to you, [*but effectually; and therefore*] let not your Heart be troubled [*at my Departure,*] neither let it be afraid [*what may befal you when I am gone.*]

28. Ye

28. Ye have heard how I ſaid to you, I go away, and come again to you, [*but for a little while*;] if you loved me [*and my Advancement, as affectionately and wiſely as ye ought to do*,] ye would rejoice, becauſe I ſaid, I go to
r the Father; for [r] my Father is greater than I.
ſ 29. And [s] now I have told you before it come to paſs, [*that I am going to the Father to ſend the Comforter to you*,] that when it is come to paſs, ye might [*have greater Reaſon to*] believe [*in me.*],

30. Hereafter I will not talk much with you; for [t] the Prince of this World [*Satan*] t cometh [*by his Agents, the Rulers of the Jews, to take away my Life*,] and hath nothing in me, [*no Power over me to inflict Death upon me on the account of Sin, as he hath over others*, Heb. ii. 14.]

31. But [*I give up myſelf to the Death in Compliance with my Father's Will*, John x. 18.] that the World may know that I love the Father; and as the Father gave me Commandment, even ſo I do. Ariſe [*therefore*,] let us go hence.

Annotations on Chap. XIV.

a Verſe 1. Πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε, *Ye believe in God, believe alſo in me.*] There being no Example I can find, where the ſame Word in the ſame Sentence is uſed both in the *Indicative* and the *Imperative* Mood; I had rather render theſe Words in the ſame Mood thus, *Believe in God, believe alſo in me, i. e.* that I may preſcribe a Remedy to that Trouble, which hath ſeized your Hearts from the Conſideration of my Paſſion, and my Departure from you, and of the Troubles you muſt expect in the Execution of your Office; I adviſe you to believe in God the *Author* of that Doctrine you are to preach, and therefore the Defender of thoſe who propagate it; and in me, in whoſe Name you are to preach it, as having all Power in Heaven and in Earth, and being always preſent with you, and therefore being able to aſſiſt and preſerve you from all Dangers, and to reward your faithful Labours with that Crown of Glory I have promiſed.

b Ver. 2. *In my Father's Houſe are many Manſions*;] In which after your Labours, you ſhall find eternal Reſt. So the *Jews* ſay, that in *Paradiſe* are ſeven Manſions, which are each Twelve Thouſand Miles long, Ten Thouſand broad, and as many high: So *Moſes Haddarſon* in *Gen.* ii. 9.

c Ibid. *I go to prepare a Place for you:*] For *Chriſt* by his Entrance with his Sacrifice into Heaven, procured for us an Entrance into that Place, which before was *inacceſſible*, or *a new living way of entering thro' the Veil rent for us at his Death*, he preparing theſe Manſions for us by his own Enterance firſt into Heaven with his Sacrifice: See the Notes on *Heb.* ix. 8, 23, 24.—x. 20.

d Ver. 3. *I come again, and will receive you to myſelf*,] *i. e.* into thoſe Manſions, that then you may be for ever with me, and be made Partakers of that Happineſs I there enjoy. Whence it ſeems probable, that all the Saints, the bleſſed *Apoſtles* not excepted, are only to be crowned at the ſame time, to wit, at our Lord's ſecond Advent: See the Note on *Heb.* xi. 40. and obſerve, that ἐὰν δὲ here is to be rendered, *when I come again.* See the Note on *Heb.* iii. 7.

e Ver 6. *I am the Way, the Truth, and the Life:*] The Author of the Way, that leadeth to Life; the Teacher of that Truth, which directs to it; the Giver of that Life, which is to be obtained by walking in it. And this Life conſiſts in the Viſion or Enjoyment of the *Father*, to whom none cometh but by Faith in me, *ver.* 6.

Ver. 7. *If ye had known me, ye would have* f *known the Father alſo.*] Note, That Chriſt here ſpeaks not of the Knowledge of his *Father*'s Eſſence, (1.) Becauſe that is not to be ſeen, as here the *Father* is ſaid to be, *ver.* 9. (2.) Becauſe the Reaſon here aſſigned of this Knowledge, is, That *Chriſt* ſpake not from himſelf, but from the *Father*; and ſo the *Father* was to be known by what he taught. (3.) He adds, That *the Works he did, were done by the Power of the Father abiding in him*; and ſo the Power and other Attributes of the *Father*, might be ſeen by them; his Goodneſs and Mercy by the Kindneſs and Mercy ſhewed in all his Miracles; his Wiſdom, Righteouſneſs and Holineſs, in the Purity of his Doctrine. *In me*, ſaith he, ſpeaking my *Father*'s Words, ye do already know him, *i. e.* his ſacred Will: *In me*, doing my *Father's* Works, ye ſee him, *viz.* his Attributes; and of my Ability to do them, you cannot well doubt; for *I am in the Father, and the Father in me*, by vertue of his Spirit reſiding in me; ſo that I both perfectly know his Will, and can do the moſt mighty Works by this Power of the Moſt High, *Luke* i. 35.

Ver. 12. *And ſhall do greater Works than* g *theſe, becauſe I go to the Father.*] That which *Interpreters* here ſay of Diſeaſes healed by the Shadow of *Peter*, and by Napkins ſent from St. *Paul*, and of more Miracles performed throughout the World, and *Devils* ejected through three whole Centuries every where, is not unfitly mentioned here, as anſwering to theſe Words; but yet I think, this chiefly is to be referred to the admirable Succeſs of the Goſpel, preached by the *Apoſtles* after the Deſcent of the Holy Ghoſt upon them; and the inward Gifts of Tongues, and the Interpretation of them; of *Propheſy*, and diſcerning of *Spirits*, and the imparting of theſe Gifts to others by *Baptiſm*, and the Impoſition of the *Apoſtles* Hands; for as this was a greater Work in our Lord *Jeſus* thus to aſſiſt ſo many with his mighty Power, when abſent at ſo great a Diſtance, as is Earth from Heaven, than to do Miracles in their Preſence; ſo to communicate theſe inward Gifts to Men, and to enable

them to transfer them to others upon Faith in *Chriſt*, is truly wonderful: For as *Arnobius* ſaith, (a) *Tranſcribere in alium jus tuum, & quod facere ſolus poſſis, fragiliſſimæ rei donare & participare faciendum, ſuper omnia ſitæ eſt poteſtatis, continentiſque ſub ſe omnium rerum cauſas, & rationum facultatumque naturas.* But more eſpecially when he himſelf ſucceeded ſo little in three Years Preaching here on Earth, and had ſo few ſincere Diſciples, that he ſhould enable his *Apoſtles* at one Sermon to convert ſome Thouſands, and cauſe his Goſpel to fly like Lightning through the World, and beat down all ſtrong Holds of Oppoſition, this is truly admirable. That to theſe Fruits of the Miſſion of the Holy Ghoſt theſe words do principally relate, appeareth from the Reaſon of them here aſſigned, *Becauſe I go to the Father, viz.* to ſend that Holy Spirit down upon you, by whom theſe greater Works are to be done.

h Ver. 13. *And whatſoever you ſhall aſk in my Name I will do.*] Here Chriſt ſhews how theſe great Works ſhould be done by them, *viz.* not by their own Power, or any Divine Vertue reſiding in them, as our Lord did his; but in the Name, and by the Power of Chriſt, *Acts*, iii. 12, 16. by Faith in him, and Prayer to God in his Name, *Acts* iv. 24, 30. Note alſo here that Chriſt ſaith whatever ye ſhall thus aſk I will do; which as it ſuppoſes in him Omniſcience, enabling him to know the Requeſt of all Chriſtians upon Earth and Omnipotence enabling him to aſſiſt them every where in the Performance of the greateſt Works; ſo muſt it conſequently imply an Unity of Eſſence betwixt the Father and the Son, and ſo the Father is glorified in the Son. Hence what is here, *I will do*, is, *chap.* xvi. 23. *the Father will give you.* Note alſo, that whereas the *Jews* uſed to beg a Bleſſing for the Father's ſake, or for the ſake of *Abraham*, *Iſaac* and *Jacob*, though being only Men they never prayed to them, the Chriſtians not only prayed to the Father in the Name of the Son, but invoked the Son alſo, as being one God with the Father; this being a Periphraſis of Chriſtians, that they were thoſe who called upon the Name of Chriſt, *Acts* ix. 14, 21. See Note on *Rom.* x. 13. And this ſeems here to be mentioned to confirm their Faith in him, that he who ſo loved them had Power to do all things for them.

i Ver. 16. *Another Comforter.*] See Note on *chap.* xvi. 7.

k Ver. 19. *Becauſe I live, ye ſhall live alſo.*] By Vertue of this Promiſe, tho' the *Apoſtles* were always deliver'd up to Death for the ſake of Jeſus, yet was the Life of *Chriſt* manifeſted in their mortal Fleſh, by preſerving them, and delivering them from ſo many Deaths, 2 *Cor.* iv. 10, 11. and they are ſaid to live by and with him, 2 *Cor.* xiii. 4. by Vertue of that miraculous Power he conferred upon them for the Promotion of the Goſpel, 2 *Cor.* iv. 7.—x. 4.—xii. 10.

Ver. 20. *In that day ye ſhall know that I am* l *in the Father, and you in me, and I in you.*] 'Tis certain that *Chriſt* was in his *Apoſtles* by his Spirit abiding with them, *ver.* 16. and that they were in him by the ſame Spirit uniting them to their Head *Chriſt*, Eph. ii. 22—iii. 16, 17—iv. 16. And therefore *Chriſt* muſt be here ſaid *to be in the Father* by the Spirit of the *Father reſiding in him*, but with this Difference, that the Spirit of the *Father* reſided in Chriſt without Meaſure, *chap.* iii. 34. and ſo that all that was the *Father*'s was alſo *Chriſt*'s, chap. xvi. 15. his Wiſdom, and his Power; whereas he was in the *Apoſtles* only by the Gifts conferred upon them, according to the Meaſure of the Gift of *Chriſt*. (2.) He was in *Chriſt*, as *Juſtin M.* notes, not for Indigence, but partly becauſe the Nature of his *Prophetick* Office did ſo require, and partly to be derived from him as the Fountain upon all his Members; but he was given to them becauſe they wanted his Aſſiſtance to fit them to be able Miniſters of the *New Teſtament*, 2 Cor. iii. 5, 6. *Theophylact* obſerves, that we muſt not ſay, that this is ſo in the ſame manner; for *Chriſt* is in the *Father*, ὡς ὁμοούσιος, *as being of one Subſtance with him*, but in the *Apoſtles* only, ὡς βοηθὸς καὶ συνεργὸς, *as an helper* and *co-worker* with them; but perhaps the *Apoſtles* underſtood *Chriſt* thus; I as a Prophet work Miracles by the Spirit of my Father dwelling in me, *Matth.* xii. 28. and you ſhall work yours, mentioned *ver.* 12. by my Spirit abiding with you, *ver.* 16.

Ver. 21. *And will manifeſt myſelf to him.*] m As in the *Paraphraſe*, ſo alſo by thoſe miraculous Works which ſhall demonſtrate my Preſence with him. This Preſence he promiſeth to his Diſciples, *Matth.* xxviii. 20. *Mark* xvi. 17, 18. and made good by his powerful Spirit with his Church, 1 *Cor.* v. 4. 2 *Cor.* xiii. 3, 4, 5.

Ver. 22. *How is it that thou wilt manifeſt* n *thy ſelf to us, and not to the World?*] This Queſtion ſeems to be put to Chriſt according to that known Opinion of the *Jews*, That the Kingdom of Chriſt was to be an Earthly Dominion over the whole World, appearing with great outward Splendor, or with Obſervation, *Luke* xvii. 20. ſo that the *Jews* under their *Meſſiah* ſhould Lord it over the whole Earth, and ſo he ſhould manifeſt himſelf to the whole World. So (b) *Joſephus* ſpeaks of an ambiguous Oracle among them, declaring that about that time, ἀπὸ τῆς χώρας τὶς ἐκείνων ἄρξει τῆς οἰκουμένης *one of their Country ſhould reign over the whole Earth*, and that many of their own Wiſe Men did ſo interpret it. So (c) *Origin* tells us they expected, μέγαν καὶ δυνάστην, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐθνῶν Κύριον εἶναι, that their *Meſſiah* ſhould be a *great*

(a) Arnob. l. 1. p. 31. (b) De bello Jud. l. 7. c. 31. p. 961. G. (c) Contr. Celſ. l. 4. p. 78.

a *great Potentate, and the Lord of the whole Earth, and of all Nations.* And (d) *Trypho*, in his Dialogue with *Juſtin Martyr*, ſaith the ſame.

o Ver. 23. *And we will come to him, and take up our abode with him,*] by that Spirit whoſe Temple is the Body of the Saints, 1 *Cor.* iii. 16—vi. 13. and by whoſe In-dwelling they are made an Habitation of God, *Eph.* ii. 22. here therefore is no expreſs Mention made of the *Holy Spirit*, becauſe by him it is that the *Father* and the *Son* dwell in us; and ſo it is in the Beginning of the *Epiſtles*, praying for Grace and Peace from the *Father*, and our Lord Jeſus Chriſt, becauſe this Grace and Peace was to be conferred on Men by the Spirit.

p Ver. 26. *But the Comforter, whom the Father will ſend in my Name,*] whom I will ſend you from my *Father*, John xv. 26.—xvi. 7. He proceeding from the *Father* and the Son, him the *Father* ſhed forth according to his Promiſe, *Acts* ii. 17, 18. the Son, *ver.* 33. Hence is he ſtiled the *Spirit of the Father*, Matth. x. 20. and the *Spirit of the Son*,, Gal. iv. 6. the *Spirit of Chriſt*, 1 Pet. i. 11. *Rom.* viii. 9. *Phil.* i. 19.

q Ver. 27. *Peace I leave with you, not as the World,*] in empty Wiſhes of what they neither do nor can give; nor that external Peace, which is both temporary and uncertain, but inward Peace of Conſcience ariſing from the Pardon of your Sins, *Rom.* v. 1. from the Senſe of the Favour of God, and of my Preſence with you by the Spirit, that Peace, which no Man can take from you, *chap.* xvi. 22. that Peace, which paſſeth Underſtanding, which will keep your Hearts in the Faith, *Phil.* iv. 7. and free you from all ſollicitude and fear of the World.

r Ver. 28. *For my Father is greater than I.*] *This*, ſaith *Woltzogenius*, *is a Demonſtration that Chriſt is not the true God, than whom none is or can be greater.* But the *Primitive Fathers* did not allow that there was any ſtrength in this Argument, for they granted that there was one God the *Father*, who was *over all*, and yet that *Chriſt with the Father was the God of the living, as having in all things the Excellency or Sovereignty of the Father*, ſaith (e) *Irenæus.* They therefore owned that the *Father* was greater than the Son, as to his Original, the Son being begotten by him, and yet declared that he was God, and equal to God, as to his Eſſence, as (f) *Tertullian* and (g) *Novatian* teach. So then we may grant, as to the Divine Nature, that as to the dependance on the *Father* it is leſs, *i. e.* as 'tis received dependantly from the *Father*, *for greater is he that gives then he that receives*; and yet, as to Eſſence, they are both one God, and ſo equal, ὡς αἴτιῳ καὶ ἀρχὴ ὁ καλὸς φύσιν, *Athan. Naz. Baſil.*

Add to this, that the Argument produced to prove that *Chriſt* ſpeaks not of his Human Nature, *viz.* becauſe none could doubt but that God is greater than Man, proves as effectually, that *Chriſt* could not be only Man, becauſe then none could doubt but God was greater than he; nor is any ſuch Compariſon, as to Greatneſs, to be found in Scripture betwixt God and meer Man.

Ver. 29. *And now I have told you before it* s *come to paſs*;] *viz.* of my Aſcent into Heaven, and of the Miſſion of the Holy Ghoſt, that when you have received this Spirit you more firmly may believe, I am the Son of God, inveſted with all Power in Heaven and Earth.

Ver. 30. *The Prince of this World cometh,*] t by his Miniſters, *Judas* and the Rulers of the *Jews*, and findeth nothing in me; He himſelf having no Power to inflict Death on me, in whom is no Sin, and they finding nothing in me worthy of Death, *Acts* xiii. 28. Though therefore I am to ſuffer Death, I do not ſuffer for any Fault that can deſerve it, or on account of any Power he, or his Miniſters have over me to inflict it, but I give up my ſelf to the Death in compliance with my *Father*'s Will, that the World may know, and knowing, imitate my Obedience to him in the ſevereſt Precepts.

CHAP. XV.

a Verſe 1. [a] I Am the true Vine, [*which gives Juice and Nouriſhment to every Branch belonging to me,*] and my Father is [*as*] the Huſbandman, [*who prunes and cleanſes the Branches of this Vine, to render them more fruitful; and therefore*]

2. [b] Every Branch in me that beareth not b Fruit he taketh away, [i. e. *every Profeſſor of Faith in me that is unfruitful,*] [c] and every Branch c that beareth Fruit, he purgeth it [*from all thoſe Suckers, that hinder the growth of the Fruit, or make it leſs,*] that it may bring forth more Fruit.

3. Now

(d) P. 249. B. (e) Solus verax Magiſter & Dominus, ut diſcamus per ipſum ſuper omnia eſſe Patrem, et enim Pater inquit major me eſt. *Iren. l.* 2. *c.* 48, 49. *l.* 4. *c.* 11, 12.

(f) Pater eſt alius à Filio dum Filio major, dum alius qui generat, alius qui generatur. *Tertul. adv. Prax. c.* 9. Alius tamen Perſonæ, non ſubſtantiæ, nomine——ubique teneo unam ſubſtantiam in tribus cohærentibus. *c.* 12. Pater Deus, & Filius Deus, & Spiritus Sanctus Deus, *c.* 13.

(g) Ambo unus atque idem, *c.* 18. Patre minor eſt dum in illo eſſe ſe ſcit habens originem, Deus utique procedens ex Deo ſecundam perſonam efficiens, ſed nont eripiens illud Patre quod unus eſt Deus. *Novat. c.* 21.

3. Now [*thus it is with you, for*] ye are clean through the Word which I have ſpoken to you.

d 4. [d] Abide in me, and I [*will abide*] in you; as the Branch cannot bear Fruit of it ſelf, except it abide in the Vine, no more [Gr. *ſo neither*] can you, except you abide in me [*by Faith.*]

5. I am the Vine, ye are the Branches, [*which receive Nouriſhment from the Vine, and become fruitful by it,*] he that abideth in me [*by Faith*] and I in him, [*by the Spirit*] the e ſame bringeth forth much Fruit; for [e] without me [*abiding thus in you*] ye can do nothing.

f 6. If a Man abide not in me, he is [f] caſt forth as a Branch, and [*that*] is withered, and Men gather them, [*or, and is gathered*] and caſt [*them*] into the Fire, and they are burned, [Gr. καὶ καίεται, *and is burned.*]

7. If ye abide in me, and my Words abide in you, [*ſo that ye yield Obedience to them,*] g [g] ye ſhall aſk what ye will [*in my Name, and for the Glory of God,*] and it ſhall be done to you.

8. Herein is my Father glorified, that ye h bear much Fruit, [καὶ, *and*] [h] ſo ſhall ye [*appear to*] be my Diſciples.

9. As the Father hath loved me, ſo have I loved you, continue ye in my Love.

10. If ye keep my Commandments, ye i ſhall abide in my Love, even [i] as I [*his Prophet*] have kept my Father's Commandments, [*doing all he ſent me to do*] and [*ſo*] abide in his Love.

11. Theſe things have I ſpoken to you, [*of my abode in you by the Spirit, and your abiding in my Words,*] that [*through the Comforts of this* k *Spirit*] [k] my Joy might remain in you, and that your Joy might be full.

12. This is my Commandment, that ye l love one another, [l] as I have loved you [*to the end,* John xiii. 1. *and with a moſt fervent Love.*]

ll 13. Greater Love hath no Man [ll] than this, m that a Man [m] lay down his Life for his Friends, [*and this Love will I ſhew to you acting as my Friends, and expect you ſhould imitate it.*

n 14. *Now*] ye are my [n] Friends, [*and ſhall receive the Tokens of my Love as ſuch,*] if ye do whatſoever I command you;

15. [*And therefore*] henceforth I call you o not [o] Servants, [*nor treat you as ſuch,*] for the Servant [*uſually*] knoweth not what his Lord doth, but I have called [*and treated*] p you [*as*] Friends; [p] for all things that I have heard [i. e. *received*] of my Father [*to impart to you*] I have made known to you.

q 16. You have not choſen me, but [q] I have choſen you [*firſt,*] and ordained [i. e. *appointed*] you, that ye ſhould go [*abroad into the World,*] and bring forth [*much*] Fruit, [*by converting many to the Faith,*] and that your Fruit ſhould remain [*in a Succeſſion of Chriſtians to the World's end,*] and [*that being thus employ'd in my Service,*] whatſoever [*in purſuance of that Work*] ye ſhall aſk the Father in my Name, he may give it you.

17. Theſe things I [*eſpecially*] command you, that ye [*moved by my Example, and by theſe Tokens of my Love, may be induced to*] love one another.

18. If the [r] World hate you, [*let this* r *give you no Diſcouragement in the Performance of your Office, ſince it will be only with you as it hath been with me doing the ſame Work, for*] ye know that it hated me before it hated you.

19. If ye were of the World, [*conforming your ſelves to it in your Life and Doctrine,*] the World would love his own, [*Men like to them;*] but becauſe ye are not of the World, but I have choſen you out of the World, [*to lead a Life, and preach a Doctrine oppoſite to the Vices of it,*] therefore the World hateth you.

20. [*But*] remember the Word that I ſaid to you, [*viz.*] the Servant is not greater than the Lord, [*and ſo cannot expect to be treated better,*] if [*then*] they have perſecuted me, they will alſo perſecute you, [*who are doing the ſame Work,*] if they have [*had*] [s] kept my Saying, s they will [*would*] keep yours alſo, [*who ſpeak the ſame things.*]

21. But all theſe things, [*this Hatred,* ver. 19. *and Perſecution,* ver. 20.] will they do to you for my [t] Name's ſake, becauſe they [*after all the Miracles I have wrought in his Name*] t know not him that ſent me.

22. If I had not come and ſpoken to them [*the Words of my Father,*] they had not had Sin, [*in not knowing him that ſent me,*] but now [*they have heard and rejected his Word*] they have no cloak [*or excuſe*] for their Sin, [*it being the fruit not of their want of Knowledge of my Father's Will, but of their Hatred to him and his Word; for*]

23. He that hateth me, [*ſpeaking the Words of God, which I have learned from my Father,* John xii. 49, 50.] hateth my Father alſo.

24. If I had not done among them [u] the u Works which no other Man did, [Gr. *hath done*] they had not had [*the*] Sin [*of Infidelity,*] but now [*this Sin muſt be charged upon their Hatred, for*] they have both ſeen [*the Works which the Father in me hath done,*] and [*yet have been ſo far from being convinced and reformed by them, that they have*] hated both me [*who do them,*] and my Father, [*by whoſe Power and Commiſſion I do them.*]

25. But [*this cometh to paſs, or, this they are permitted to do*] [w] that the Word might w be fulfilled that is written in their Law, [*Pſalm* xxxv. 19.] [x] they hated me without a x cauſe.

26. But when the Comforter is come, [y] whom I will ſend to you from the Father, y even the Spirit of Truth, which proceedeth from the Father, he ſhall [*by his miraculous Gifts*] teſtify of me, [*who ſend him.*]

27. And [z] ye alſo ſhall bear witneſs [*of* z *me,*] becauſe ye have been with me from the beginning, [*and ſaw my Works.*]

Annota-

Annotations on Chap. XV.

a Verſe 1. I *Am the true Vine, and my Father is the Huſbandman.*] That Vine which gives vital Juice to render all my Branches fruitful, and whoſe Fruits refreſh and fill their Hearts with Joy, as doth the Fruit of the Vine the Body, *Judg.* ix. 13. *Pſal.* civ. 15. Of the Epithet *True*, ſee *chap.* vi. 55. *My Father is the Huſbandman*, who takes care of theſe Branches, cutting off the Suckers, and the withered Branches, pruning the Vine, and purging the fruitful Branches, that they may bring forth more Fruit. *Grotius* thinks the Occaſion of this Parable was taken from the Lord's Supper he had then celebrated, or was inſtantly to celebrate; for as *chap.* vi. diſcourſing of his Paſſion, he calls himſelf *the true Bread*, ſo here he calls himſelf *the true Vine*, nouriſhing to Life eternal, with relation to that Element, which was *the Fruit of the Vine*, Luke xxii. 18. and thus it ſeemed neceſſary to ſpeak of the Fruit of his Death; becauſe his Diſciples were offended at it, and their Faith wavered on that account. Others think, that having ſpoken of *Judas*, as a Branch not purged but whithered, and fit only for the Fire, *chap.* xiii. 10, 11. he admoniſheth them to be careful that they become not ſuch Branches; and as he had ſaid there, *ver.* 10. ſo he repeats that Saying here, *ver.* 3. *Ye are clean*, &c.

b Ver. 2. *Every Branch in me that bareth not Fruit.*] Theſe unfruitful Branches are ſaid to be in *Chriſt*, or in his Church, as being by Profeſſion *Chriſtians*, and by Baptiſm admitted into the Church, and owning her Faith, but they are ſtill dead Branches, becauſe unfruitful in good Works; for *Faith without Works is dead*, Jam. ii. 26.

c Ibid. *And every Branch that bringeth forth Fruit he purgeth,*] in it's Seaſon, or the fit Time of pruning. The *Apoſtles* then laboured under many Infirmities and Prejudices of their Minds, they were weak in the Faith, and underſtood but little of *Chriſt*'s ſalutary Paſſion, and the Oblation of himſelf as a *piacular Victim* for their Sins, *Luke* xviii. 34. as judging this not well conſiſtent with that earthly Kingdom, which was fixed in their Hearts; they knew nothing of the Calling of the *Gentiles*, or of God's intended Kindneſs to them, and therefore would not preach to them without a ſpecial Admonition from Heaven ſo to do, *Acts* xi. 19. they were contending for *Primacy*, and that out of proſpect of carnal Advantages, 2 *Cor.* v. 16. from theſe and ſuch like Infirmities, the good Huſbandman purg'd them when he ſhed the Holy Ghoſt upon them, and ſent them to preach the Goſpel to all *Nations*. When therefore he ſaith, You are *now* καθαροὶ *clean*, ver. 3. we muſt not underſtand this abſolutely, but comparitively, in reſpect of thoſe, who did not believe or obey his Word; and in good Part, they being to be further purged by the Operation of the *Holy Spirit*.

d Ver. 4. *Remain in me* (by Faith, Love, *ver.* 9. and Obedience, *ver.* 10.) καὶῶ ἐν ὑμῖν, *and I will remain in you,*] by my Spirit. Here is an Ellipſis of the Word μενῶ, as *Matth.* xx. 13. *To ſit on my right Hand—is not mine to give; but,* (it ſhall be given) *to them for whom it is prepared of my Father*; 2 Theſſ. ii. 7. *He that letteth* (will let) *till he be taken away.* See 1 *Cor.* iv. 15. *Gal.* ii. 7.

Ver. 5. *He that abideth in me, and I in him,* e *bringeth forth much Fruit, for,* χωρὶς ἐμοῦ, *without me ye can do nothing.*] That is χωρὶς ἐμοῦ ὄντες, *being ſeparated from me*, ver. 4. *not abiding in me*, ver. 6. *being caſt out from me.* As this reſpects all *Chriſtians*, the Senſe runs thus, *If ye abide in me by that Faith, which purifies the Heart*, Acts xv. 9. *and worketh by Love*, Gal. v. 6. *and I in you by that Spirit*, 1 John iii. 24 —— iv. 13. *without whom none can be a Member of Chriſt*, Rom. viii. 9. you ſhall abound in the Fruits of the Spirit, but without my Spirit abiding in you, and uniting you to me your Head, you can do nothing acceptable to me, or worthy of my Goſpel: As it reſpects the *Apoſtles* it may farther note, that without the Gifts and powerful Aſſiſtance of the *Holy Spirit*, they could do nothing to convert the World to the Faith, as being not ſufficient of themſelves for that Work; but having their Sufficiency from that God, who giveth them the *Holy Spirit*, 2 Cor. iii. 5, 6. Hence they are bid to ſtay at *Jeruſalem* till this Spirit fell upon them, *Acts.* i. 8.

Ver. 6. *He is caſt out* ὡς τὸ κλῆμα, καὶ ἐξηράνθη.] f ὡς τὸ κλῆμα, ſupple, μὴ φερόμενον καρπὸν, *as a Branch bringeth forth no Fruit*; or καὶ here ſignifies *becauſe*, or *that*, and ſo the Senſe runs thus, *as a Branch is caſt out that is withered, or becauſe it is withered*, for Branches are firſt withered, and then caſt out; ſo *Joſh.* i. 5. καὶ ὥσπερ, *for as I have been with Moſes, ſo will I be with thee*, chap. xxii. 25. καὶ ἀπαλλωτριώσουσι, *for they will turn away thy Children*; 1 Sam. ii. 15. *Give us Roaſt,* καὶ ἐὰν μὴ λάβω, *for I will not receive ſodden Fleſh of thee:* Micah. vii. 8. *rejoice not at my Fall,* καὶ ἀναστήσομαι, *for I ſhall riſe again*; See *Luke* i. 24. *John* vi. 54. It alſo often ſignifies *that*, or *which*; So *Iſa.* v. 4. *what ſhall I do to my Vine,* καὶ οὐκ ἐποίησα, *which I have not done?* So *Matth.* ix. 11. καὶ ἰδόντες, *which the Phariſees ſeeing*, Acts i. 19. καὶ γνωστὸν, *which thing was known.* See *Noldius de Partic. Heb. p.* 297, 298.

Ver. 7. *Aſk what you will and it ſhall be given* g *you.*] Whatever ye aſk according to the Will of God, 1 *John* v. 14. for the Promotion of his Glory, *chap.* xiv. 13. and the furtherance of your Miniſtry, *Matt.* xxi. 21, 22. aſking in Faith, *Mark* xi. 24. and in my Name, *John* xvi. 23. ye ſhall receive. See the Note on *Matth.* xxi. 21.

Ver. 8. *And ye ſhall be my Diſciples*;] i. e. h By your Likeneſs to me your *Maſter*, who am intent on this, that I may glorify my *Father* upon Earth, *chap.* xvii. 4. and give up my ſelf to the Death, that I may be more fruitful in drawing all Men to the Knowledge of him, *chap.* xii. 24. it will appear that you thus

thus bringing forth much Fruit to the Glory of God, are my genuine *Diſciples*; ἐν τούτῳ, is here to be repeated from the beginning of the Verſe.

i Ver. 10. *As I keep my Father's Commandments, and abide in his Love.*] Here it is enquired, How *Chriſt* being truly God could ſay he keeps his Father's Commandments? I anſwer, as on *Earth* he ſuſtained the Perſon of a *Prophet* ſent from him, it being neceſſary to that Office that he ſhould be ſent by him, and do his Commandments, according to thoſe Words of God, *Deut.* xviii. 18. *I will raiſe them up a Prophet from among their Brethren like unto thee, and will put my Words into his Mouth, and he ſhall ſpeak to them all that I ſhall command him.* See *ver.* 19, 20. Hence *Chriſt* ſo often ſaith, *I ſpeak not of my ſelf, but as my Father gave me Commandment, ſo I ſpeak*, chap. xii. 49, 50. declaring by theſe Words he was no *Impoſtor*, but that very *Prophet* of whom *Moſes* ſpake. See the Note on *chap.* vii. 16 and chap. viii. 28. Hence *Chryſoſtom*, *Euthymius*, and *Theophylact* note, that Chriſt ſpake this according to his human Nature. But ſtill *Woltzogenius* enquires, Why, according to his human Nature, he is ſaid to obey the Commandment of the *Father*, rather than of his own divine Nature? I anſwer, becauſe the Father is the Fountain of the Deity, and becauſe it belonged to Chriſt executing his *Prophetick* Office, to refer all to the Glory of his *Father*, whom the *Jews* only owned.

k Ver. 11. *That my Joy might be in you*;] *i. e.* I ſpeak of your remaining in me by the Spirit, that your Joy, ariſing from his Conſolations, may be full; and this Joy I call *mine*, becauſe this Spirit dwelleth in me, and is derived from me. Pious and true is the Note of *Woltzogenius* here, *that the Obſervation of God's Commandments give here the fulleſt and moſt perfect Joy.* For what richer Treaſure is there in this World, than that of a good Conſcience? And what greater Joy than that, which flows from the good Spirit *teſtifying to our Spirits that we are the Sons of God, and ſhall be made Heirs of Eternal Life?* Rom. viii. 16, 17. Gal. iv. 6.

l Ver. 12. *As I have loved you.*] Not only as in the *Paraphraſe*, but ſo as to lay down my Life for you, *ver.* 13.

ll Ver. 13. Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα. *Greater Love than this hath no Man, than that one ſhould lay down his Life for his Friend.*] Here it is obſervable, that ἵνα after μείζονα ſignifies ἢ ἵνα *quàm ut*; ſo in the third *Epiſtle* of St. *John*, ver. 4. μειζωτέραν τούτων οὐκ ἔχω χαρὰν, ἵνα. *I have no greater Joy, than that I may hear my Children walking in the Truth.*

m Ibid. *To lay down his Life for his Friends.*] 'Tis certain Chriſt did this for his Enemies, *Rom.* v. 6, 7, 8. *Chriſt* notwithſtanding ſpeaks of his Friends, as ſpeaking only to his *Apoſtles*, whom he here owneth as his Friends. Note alſo that *Chriſt* here ſaith he doth ψυχὴν τιθέναι, *lay down his Life* for his Friends, rather to expreſs the Greatneſs of his Love, than the Merit of his Paſſion; and when he doth ſo, he uſes conſtantly this Phraſe, *viz.* John x. 15, 17. 1 John iii. 16. but when the Merit of his Paſſion is expreſſed, the Phraſe uſed is ἀποθανεῖν ὑπὲρ ἡμῶν, or, περὶ ἁμαρτιῶν, *to die for us*, or *for our Sins*, Rom. v. 6, 8. 2 Cor. v. 15. Heb. ii. 9. 1 Pet. iii. 18, as the Circumſtances of thoſe Places ſhew.

Ver. 14. *You are my Friends if you do whatſoever I command you.*] For both *Cicero* and *Saluſt* (a) make this Conformity of Will to him we love, the Teſt of ſincere Friendſhip. n

Ver. 15. *Not Servants, for the Servant knoweth not what his Lord doth*;] *i. e.* I deal not with you as Servants, to whom I make known my Councils, οὐδὲ γὰρ δεσπότων φύσιν ἢ πρᾶξιν δούλους δεῖ εἰδέναι, *for Servants are not*, ſaith *Xenophon*, *to know the Cuſtoms or Actions of their Lord*, but only Boſom Friends. *Epiſt. ad Æſchinem.* o

Ibid. *For all things, which I have heard from my Father, I have made known unto you.*] Not abſolutely, for they were not yet able to hear of the Ceſſation of the Law, of Circumciſion, and the Sabbath, the caſting off of the *Jews*, and the calling of the *Gentiles* to be his Church, without Offence; *chap.* xvi. 12. but all Things fit to be told them then, concerning his ſalutary Paſſion, his glorious Reſurrection and Aſcenſion, the Miſſion of the Holy Ghoſt, the future Judgment, and the Promiſe of eternal Life. p

Ver. 16. *I have choſen you,*] from the reſt of the *Jews* to bear witneſs of me, *ver.* 27. and to be my *Apoſtles*. That Chriſt ſpeaks here of this Election, appears, (*1ſt*,) From the preceding Words, *Ye have not choſen me*, as Diſciples among the *Jews* choſe to themſelves a Maſter, for ye came not to me till I called you. (*2dly*,) From the Perſons called; for, ſaith *Chriſt*, *Have I not choſen you Twelve, and one of you is a Devil?* chap. vi. 70. And, (*3dly*,) From the End of their Vocation here, *viz. that they might go into the World and bring forth Fruit*, or that they ſhould go forth and preach that Goſpel to the World, which ſhould abide for ever, 2 *Ep. John* ii. and erect that Church againſt which *the Gates of Hell ſhould not prevail.* It follows, *that you ſhould go and bring forth Fruit*, &c. ἵνα ὅ, τι ἂν αἰτήσητε, *that whatſoever ye ſhall aſk the Father, in my Name, he may give it you.* I have obſerved, Note on *ver.* 25. that there is often ſomewhat deficient after ἵνα; ſo 1 *Cor.* i. 31. ἵνα (ſub. γένηται) *that*, (it may be) *as it is written*; and ſo it ſeems to be here, the full Senſe being either that, being thus employed, or being thus fruitful, ye may aſk what ye will. q

Ver. 18. *If the World hate you—hated me firſt.*] Here Chriſt begins to fortify his *Apoſtles* againſt the Hatred of the World, and to encourage them to continue firm and conſtant

(a) Idem velle & idem nolle ea demum vera eſt amicitia, *Saluſt.* Eſt enim lex illa juſtæ veræque amicitiæ, ut idem amici ſemper velint, *Cic. Orat. pro Cn. Plan.*

ſtant in the Performance of their Office againſt all it's Oppoſition: (1*ſt*,) From his own Example, who patiently had endured it before their Eyes, and was now to ſuffer Death by reaſon of it; ſo that they, who preached the ſame Doctrine, which rendered him ſo hateful to the World, might reaſonably expect the like Treatment from it; nor had they reaſon to expect it ſhould be otherwiſe, or grudge it was not better with the Diſciple than with his Maſter; for he being not of the World, and they being choſen by him out of the World, the Ground of the World's Hatred againſt them muſt be the ſame.

f Ver. 20. Εἰ τὸν λόγον μου ἐτήρησαν, *If they had kept my Word.*] Some conceive that τηρεῖν here imports *to obſerve* with an inſidious Intent to carp at it, and accuſe the Author of it, as it is ſaid of the *Church* to *Satan*, he τηρήτει, *ſhall break*, or *obſerve thy Head* to wound it, σὺ τηρήσεις, *and thou ſhalt bruiſe*, or *obſerve his Heel* to enſnare it, *Gen.* iii. 15. but the right Reading there ſeems to be τειρήσεις, *conteres*, nor are there any Inſtances in the *New Teſtament*, where the ſimple Verb τηρέω bears that Senſe; for *Matt.* xxvii. 36, 54. the Word ſignifies only *to obſerve*, not to watch an Opportunity againſt, that being παραλῆρειν, *Mark* iii. 2. *Luke* vi. 7. —xiv. 1.—xx. 20. and the Phraſe τηρεῖν λόγους μου, which is proper to St. *John*, is always taken in a good Senſe for an obedient Obſervance of the Words of *Chriſt*, viz. *John* viii. 51, 52, 55.—xiv. 23, 24.—xvii. 6. 1 *John* ii. 5. *Rev.* iii. 8, 10.—xxii. 7, 9.

t Ver. 21. *But theſe Things will they do for my Name's ſake, becauſe they know not him that ſent me.*] 'Tis farther Ground of Comfort to you that you ſhould be thus hated, not from your own Fault, but for my Sake, and ſo ſhall be intitled by that Hatred to a great Reward in Heaven, *Matt.* v. 12. and that out of Ignorance of, or Hatred to him that ſent me, and being hated for our ſakes, you need not queſtion our Protection and Aſſiſtance.

u Ver. 24. *Works which no Man ever did*, ver. 22. *If I had not ſpoken to them,—no Sin*;] i. e. Nor yet can they be ſaid to hate me out of Ignorance of my Commiſſion; for I have ſpoken to them a Doctrine plainly divine, and worthy of God, againſt which they have no Exceptions, which ariſe not from their own Luſts and Prejudices, and have confirmed it not only with the Teſtimonies of *Moſes* and the *Prophets*, chap. v. 46. but alſo with ſuch Works as neither *Moſes* nor the *Prophets* ever did; had not this been done by me, they could not reaſonably have been charged with the great Sin of Infidelity: But now ſhutting their Eyes againſt the Light thus ſhining on them, and hardening their Hearts againſt that ſtrong Conviction of my Miſſion, which my mighty Works afford, 'tis evident that they reject me not out of Ignorance and Weakneſs, but out of wilful Hatred to me, and him that ſent me, and ſo their Infidelity is inexcuſable.

Ver. 25. Ἀλλ' ἵνα, *But that*;] i. e. *This* w *hath happened, or is permitted.* Examples of ſuch an *Elliptis* we find frequently in this Goſpel. So *chap.* ix. 3. ἀλλ' ἵνα, *but this hath happened* that the Works of God might be made manifeſt, *chap.* xiii. 18. ἀλλ' ἵνα, *but this hath happened to Judas*, that the *Scripture* might be fulfilled, *chap.* xiv. 31. ἀλλ' ἵνα γνῶ, *but this I do that the World may know.* See Note on *chap.* xii. 40. and above at *ver.* 16.

Ibid. *For they have hated me without a Cauſe.*] x This, which *David*, who was a Type of *Chriſt*, ſpake of himſelf, may reaſonably be thought in the myſtical Senſe to relate to *the Son of David*, eſpecially if we conſider that the lxixth *Pſalm*, where theſe Words are, *ver.* 5. is truly referred to *Chriſt*. See the *Synopſis* in the Argument of that *Pſalm*.

Ver. 26. *Whom I will ſend to you from the* y *Father.*] 'Tis certain, ſaith *Betuleius*, from the Words, *I will ſend*, that this cannot be underſtood of the eternal Spiration of the Eſſence, but of the temporary Miſſion of the *Holy Ghoſt*, which *Chriſt* would aſk of the *Father*, chap. xiv. 16. and ſend *from him in his Name*, v. 26. after his Departure, *chap.* xvi. 7. after his Glorification, *chap.* vii. 39. and who was to be ſent according to the Promiſe of the *Father*, *Luke* xxiv. 49.

Ver. 27. *And you ſhall teſtify of me*, &c.] z You have been ſtill my Companions from the Beginning of my *Prophetick* Office, and ſo are fit Witneſſes of my Works. For good Men uſe, and ought, to be believed, when they teſtify of what their Eyes have ſeen, and their Ears have heard, as the *Apoſtles* did, *Acts* iv. 20. 1 *John* i. 1, 2.

CHAP. XVI.

a Verſe 1. a THESE things have I ſpoken unto you that you ſhould not be offended, [i. e. *deterred from my Service, by the Sufferings you will be expoſed to from the World*; *For*]

b 2. b They ſhall put you out of the Syna- c gogues [*as Perſons excommunicated*;] c yea the Time cometh, that whoſoever killeth you, will think that he doth God Service [*by ſo doing.*]

3. And theſe Things will they do to you, becauſe they have not known the [*Will of the*] Father, nor me, [*who am ſent by him to reveal it to the World.*]

5. But theſe Things have I told you [*before-hand,*] that d when the Time ſhall d come [*when you are thus to ſuffer them,*] you may remember that I told you of them, [*and ſo may be confirmed in the Truth, by ſeeing my perfect Knowledge of Things future, and may remember you ſuffer only what I had forewarned you of*;] and theſe Things I ſaid not to you at the beginning [*of my Preaching,*] becauſe I was [*then*] with you,

[*to protect you from, and comfort you in all Dangers.*]

5. But now I go my way to him that ſent
e me, and [e] none of you [*now*] aſketh me [*as you did before,*] Whither goeſt thou?

6. But becauſe I have ſaid theſe Things to you [*concerning my Departure,*] Sorrow hath filled your Hearts.

7. Nevertheleſs I tell you the Truth [*viz.*
f *That*] [f] it is expedient for you that I go away [*from you;*] for if I go not away, the Comforter will not come to you; [*he coming to ſupply my Abſence, and as the Conſequent of my Aſcenſion into Heaven,* John vii. 39.] but if [*when*] I depart, I will ſend him to you.

g 8. And when he is come, [g] he will reprove the World [*and will convince Men*] of [*their*] Sin [*in rejecting me,*] and of [*my*] Righteouſneſs, and of [*a future*] Judgment.

9. Of Sin, becauſe they believe not in me, [*of whoſe Miſſion and Reſurrection he will convince them by his wondrous Gifts conferred on them that believe in me.*]

h 10. [h] Of [*my*] Righteouſneſs, becauſe I go to my Father, [*to whom I could not aſcend were I not a righteous Perſon*] and ye ſee me no more [*on Earth.*]

i 11. [i] Of Judgment, becauſe the Prince of this World is judged; [i. e. *the Devil is condemned, and caſt out of his Dominions by my Servants; and conſequently, the Time will come when all the Subjects of his Dominions ſhall be judged alſo.*]

k 12. I have yet [k] many Things to ſay to you, [*concerning the Abrogation of the Sabbath, and your Ritual Law; of Juſtification by Faith without the Works of the Law,* &c.] but ye cannot bear, [i. e. *receive*] them now [*without Offence.*]

l 13. Howbeit, when he [*who is*] [l] the Spirit of Truth is come, he will guide you, [*executing your Office*] into all Truth; for he ſhall not ſpeak of himſelf, [*deceitful and uncertain Things invented by himſelf, as do the evil Spirits in the Heathen Oracles;*] but whatſoever he [*who ſearcheth the deep Counſels of God,*] ſhall hear, [i. e. *ſhall know to be the Will of the*
m *Father,*] that ſhall he ſpeak, and he will [m] ſhew you Things to come.

n 14. He [n] ſhall [*alſo*] glorify me [*by what he teacheth;*] for he ſhall receive of mine and ſhall ſhew it to you; [i. e. *he ſhall be ſent to impart to you the Things which relate to my Kingdom, my Laws and Service; and what he teacheth you, is to be delivered in my Name.*]

15. All Things that the Father hath are mine; [*the Power to govern, and to give Rules and Laws to all Men, and to judge and recompence them according to thoſe Laws, which under the Moſaical Diſpenſation was done by the Father, is now to be done by me, and in my Name.* Phil. ii. 9, 10, 11.] therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it to you.

16. [*It is but*] a little while, and ye ſhall not ſee me, [*becauſe I ſhall be taken from you by Death;*] and again, [*after my Reſurrection, 'tis but*] a little while, and [*that*] ye ſhall ſee me; and [*this I ſay,*] becauſe [*then*] I go to my Father.

17. Then ſaid ſome of his Diſciples among themſelves, What is [*the Import of*] this that he ſaith to us, A little while, and ye ſhall not ſee me; and again, a little while, and ye ſhall ſee me; and, becauſe I go to the Father?

18. They ſaid therefore, What is this that he ſaith, a little while? We cannot tell [*the Meaning of*] what he ſaith.

19. Now Jeſus knew that they were deſirous to aſk him [*the Meaning of his Words,*] and [*therefore*] ſaid to them, Do ye enquire among yourſelves of that [*which*] I ſaid, a little while, and ye ſhall not ſee me; and again, a little while, and ye ſhall ſee me?

20. Verily, verily, I ſay to you, That [*for a Seaſon*] ye ſhall weep and lament, but the [*Men of the*] World, [*the Rulers of the Jews,*] ſhall rejoice [*at my Sufferings,*] and ye ſhall be ſorrowful; but your Sorrow ſhall be turned into Joy, [*at my Reſurrection, Aſcenſion, and Miſſion of the Holy Ghoſt,* Luke xxiv. 41, 52. Acts ii. 46.

21. *For as*] A Woman when ſhe is in travail, hath Sorrow, becauſe her Hour is come; but [*ſo*] as ſoon as ſhe is delivered of the Child, ſhe remembers no more the Anguiſh [*ſhe lay in,*] for Joy that a Man [*Child*] is born into the World; [*ſo ſhall be your Caſe:*]

22. And ye now therefore [*καὶ ὑμεῖς οὖν, for you therefore*] have [*now*] Sorrow [*becauſe of my Death,*] but I will ſee you again [*after my Reſurrection,*] and your Hearts ſhall rejoice; and [*though I perſonally be taken from you,*] your Joy [*through the Holy Spirit, ſhall be ſuch as*] no Man taketh [*or can take*] from you.

23. And in [o] that Day [*that you receive*
o *this Comforter,*] ye ſhall [*have need*] *to* aſk me nothing [*for Reſolution of your Doubts, as now you do:*] Verily, verily I ſay to you, Whatſoever [*Aſſiſtance*] ye ſhall aſk the Father in my Name, he will give it you.

24. [p] Hitherto have you aſked nothing in
p my Name, [*as Mediator betwixt God and Man;*] aſk [*what is requiſite for the Diſcharge of your Office,*] and ye ſhall receive [*it,*] that your Joy [*in having all your Petitions granted,*] may be full.

25. Theſe Things have I ſpoken to you in Proverbs [*obſcurely of the Father; but*] the Time cometh when I ſhall no more ſpeak to you in Proverbs, but I ſhall ſhew you plainly [*the Will*] of the Father.

26. In that Day ye ſhall aſk in my Name;
q [q] and I ſay not to you, [*I need not ſay*] that I will pray [*or intercede with*] the Father for you;

27. For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God.

28. [*And as*] [r] I came forth from the Fa-
r ther, and am come into the World; [*ſo*] again, I [*ſhall ſhortly*] leave the World, and go to the Father.

29. His

29. His Diſciples ſaid to him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no Proverb:

30. Now we are ſure that thou knoweſt all Things [*in that thou knoweſt our ſecret Whiſperings among ourſelves,*] and [*ſo*] needeſt not that any Man ſhould aſk thee [*that thou mayeſt know what they deſire, thou knowing this unaſked:*] by this [s] we [*more firmly*] believe, thou cameſt forth from God.

31. Jeſus anſwered them, Do ye now believe?

32. Behold the Hour cometh, yea, is now come, that ye ſhall be ſcattered every Man to his own [*home,*] and ſhall leave me alone; and yet I am not alone, becauſe the Father is with me.

33. Theſe Things I have ſpoken to you, that in me [*being with you by my Spirit,*] you may have Peace; in the World ye ſhall have Tribulation; but [t] be of good Chear, I have overcome the World; [*and as I am able, ſo by my Sufferings am I the more inclined, to aſſiſt and ſtrengthen you againſt the Temptations of it.*]

Annotations on Chap. XVI.

a Verſe 1. *THESE Things have I ſpoken to you, that ye be not offended;*] *i. e.* Theſe Things concerning the Hatred of the World, and the Reaſons of it; and of thoſe Conſiderations, which may induce you to bear it patiently, leſt they coming unexpectedly upon you unarmed againſt them, you ſhould fall from the Faith, or deſiſt from your Office in the Propagation of it: That this is the true Notion of being *ſcandalized*, ſee the Note on *Matth.* xviii. 6.

b Ver. 2. *They ſhall put you out of the Synagogues:*] In their *Synagogues* they had not only Aſſemblies for Reading the *Scriptures* every *Sabbath-day*, Acts xiii. 27.—xv. 21. for publick Prayers and Exhortations to the People then, and upon other Days, *Acts* xiii. 15. but Offences committed againſt the Law were there corrected, and ſometimes puniſhed with Scourging, *Matth.* x. 17.—xxiii. 34. And they who would not be reformed by Stripes, nor by the leſſer Excommunication, which removed them, ſaith (a) *Buxtorf*, four Foot from others, were pronounced ἀποσυνάγωγοι, *John* ix. 22, 24.—xii. 42. and by a publick Recitation of their Names were caſt out of the Communion of the Church; which, *Luke* vi. 22. is *ſeparating them, and caſting out their Names as evil*; this *Chriſt* here ſaith, would be their Portion.

c Ibid. Ἀλλ' ἔρχεται ὥρα ἵνα, *Yea, the Hour cometh, when whoſoever killeth you, ſhall think he doth* λατρείαν προσφέρειν τῷ Θεῷ, *do God Service.*] The Particle ἀλλὰ here ſignifies *Yea*, and denotes the Increaſe of a Thing, as *Luke* xii. 7. ἀλλὰ καί, *yea, even your Hairs are all numbered*, ſee 1 *Cor.* iii. 2.—xii. 22. ἵνα is here put for ὅτε, *when*, as *ver.* 32. *the Time cometh* ἵνα σκορπισθῆτε, *when you ſhall be ſcattered*; ſee the Note on the 3d Epiſtle of *John*, ver. 4. The Phraſe λατρείαν προσφέρειν, *to offer Sacrifice*, is taken from *Exod.* xxxii. 29. *Conſecrate your Hands to the Lords every one upon his Brother*; that is, ſaith the *Paraphraſe* of *Onkelos*, obtuliſtis Oblationem, *Ye have offered an Oblation.* Hence the *Zealots* among the *Jews*, who killed thoſe they eſteemed Tranſgreſſors with their own Hands, not expecting the Judgment of the *Sanhedrim*, were by them deemed Religious Men, filled with Zeal in the Cauſe of God, they having their Name, ſaith (b) *Joſephus*, ἀπὸ τῶν ἐπ' ἀγαθῷ ζηλωμένων, *from thoſe that were zealous for what was good:* And therefore, after infinite Slaughters of their Brethren, they pronounced themſelves (c) ἀναμαρτήτοι, *Men without Offence:* And ſuitably to this Prediction, (d) *Juſtin M.* informs us, that the *Jews* did καταρᾶσθαι ἐν ταῖς συναγωγαῖς αὐτῶν τοὺς πιστεύοντας ἐπὶ τὸν χριστὸν, *diſgrace and execrate the Chriſtians in their Synagogues*, and were αὐτοχείρες αὐτῶν, *killing them with their own Hands where ever they could.* This they will do, ſaith *Chriſt*, becauſe they know not the *Father*, *i. e.* how alien thoſe Cruelties are from his benign Nature; ſo *Grotius.* See the Note on *chap.* xv. 21.

Ver. 4. *That when the Time cometh, you may remember*, &c.] And ſo be aſſured of my Divine Preſcience and Veracity; and therefore may not doubt of that Aſſiſtance and Conſolation I have promiſed you under theſe Troubles. But here it may be aſked, why *Chriſt* here ſaith, *Theſe Things I ſaid not to you at the beginning, becauſe I was with you*, when in the firſt Miſſion of the *Apoſtles* to preach in the Cities of *Judea*, he uſeth almoſt the ſame Words? *Matth.* x. 17, 18. and the like Words, *Matth.* xxiv. 9. *Luke* vi. 22. *Woltzogenius* anſwers, That Chriſt in theſe Places had in the general informed them of the great Perſecutions they were to ſuffer, but had not ſo clearly told them, they were to ſuffer them on the Account of Religion; but this ſeems a Miſtake, for he had told them, that they were to ſuffer theſe Things in the *Jewiſh Synagogues for his Names ſake*, and *for Righteouſneſs ſake*, Matth. v. 12, 13. —x. 18.—xxiv. 9. I anſwer therefore, that what was ſpoken, *Matth.* xxiv. 9. was ſaid about this Time; and ſo *Chriſt* might well ſay, *He ſaid it not to them from the beginning:* And that what *Chriſt* ſaith, *Matth.* x. and *Luke* vi. do plainly reſpect the Times, which were to come upon them, after our Lord's Departure from them; for the Words of *Chriſt* in St. *Matthew*, from *ver.* 16. to 36, reſpect thoſe Times when they were to give Teſtimony to him *before the Gentiles*, ver. 18. and were to be *filled by the Holy Spirit*, ver. 20. and ſo do the Words of St. *Luke* alſo, as appears from the Particle ὅταν, *when theſe Things ſhall happen*; what therefore

(a) In Voce Niddui. (b) De Bell. Jud. l. 7. c. 30. p. 986. (c) Ibid. c. 34. p. 990. B.
(d) Dial. cum Tryph. p. 234. C. 323. C. 363. C. Apol. 2. p. 72.

Chriſt there foretels as future, he ſpeaks of here as inſtant, and now ready to befal them.

e Ver. 5. *And none of you aſketh me, whither goeſt thou?*] This *Peter* aſked, *chap.* xiii. 36. but received no direct Anſwer; they did not therefore ſo aſk as to know, *chap.* xiv. 5. much leſs to conſider duly whither he was going, *viz.* to his and their *Father*'s Houſe, *John* xx. 17. or why he went, *viz. to prepare a Manſion for you*, chap. xiv. 2. or none of them aſked now his Departure was at hand, and ſo gave greater Reaſon for this Enquiry, whither he was going?

f Ver. 7. *It is expedient for you that I go away*;] ſince by the Advent of the Holy Spirit you will find greater Comfort than from my Preſence; now this Spirit was not to come till *Chriſt was glorified*, and had aſcended into Heaven, *John* vii. 39. The Word παράκλητος here mentioned, ſignifies an Advocate and a Comforter; he did the part of an Advocate in reſpect of *Chriſt* and his *Goſpel*, by convincing the World of Sin in not believing on him, and of the Righteouſneſs of *Chriſt*, ver. 9, 10, 11. and by confirming the *Apoſtles* Teſtimony of him by Signs and Miracles, and various Gifts imparted to them, *Heb.* ii. 4. 1 *John* v. 6, 7, 8. and by pleading their Cauſe *before Kings and Rulers*, Matth. x. 18, 19. and againſt all their Adverſaries, *Luke* xxi. 15. *Acts* vi. 10. In reſpect of the *Apoſtles* and the *Faithful*, he alſo did the part of a Comforter, as being ſent for their Conſolation, and Support in all their Troubles, filling their Hearts with Joy and Gladneſs, and giving them an inward Teſtimony of God's Love to them, and an Aſſurance of their future Happineſs, *Rom.* viii. 15, 16.

g Ver. 8, 9. *He will convince the World of Sin, becauſe they believe not in me.*] The Holy Spirit had departed from the *Jews* about four hundred Years ſince; and his Return according to *Chriſt*'s Promiſe, muſt be ſufficient to evince, that *Jeſus*, who had thus ſhed the Spirit upon his Diſciples, was the true *Meſſiah*, and ſo to convince them of Sin, who believed not in him, as we ſee it did, *Acts* ii. 37, 41.

h Ver. 10. *Of Righteouſneſs, becauſe I go to the Father:*] For that was a ſufficient Evidence, that the *Father* owned him as a righteous Perſon, and his true *Prophet*, though by the *Jews* he was condemned as an *Impoſtor*. Now this the Holy Spirit proved, becauſe his Miſſion from Heaven, and the miraculous Powers done by him in the Name of *Jeſus*, evinced, that he who ſent this Spirit from Heaven was tranſlated thither. Hence *Peter* from this Effuſion of the *Holy Spirit* argues, that *this Jeſus was by God made Lord and Chriſt*, Acts ii. 36. and that the *Jews* had crucified that Holy and Juſt One, whom the *Father* had glorified, *Acts* iii. 13, 14.

i Ver. 11. *Of Judgment, becauſe the Prince of this World is judged*;] *i. e.* Becauſe *Satan*, the Prince of this World, is now to be condemned, and caſt out of his Dominions: Whence it may appear, that all who belong to his Kingdom, and chuſe rather to ſerve him than Chriſt their lawful Prince and Judge, ſhall be condemned with him. See the Preface to the *Epiſtles*, *Sect.* 10.

k Ver. 12. *I have yet many Things to ſay to you, but ye cannot bear them yet*;] *viz.* concerning the Aboliſhment of the Sabbath, and the Ceremonial Law, Juſtification by Faith without the Works of the Law, the Rejection of the *Jews*, and the Calling of the *Gentiles*, which, through the Prejudices you now lie under, ye cannot yet bear. See *Orig. contra Celſum*, l. 2. p. 57, 58.

l Ver. 13. *The Spirit of Truth ſhall lead you into all Truth*,] neceſſary to your *Apoſtolical* Office, and to direct the *Chriſtian Church* to the End of the World in all ſaving Truth: For as (e) *Irenæus* notes, *The Doctrine, which they taught, they after delivered in the Scriptures to be the Pillar and Foundation of our Faith.* And as (f) St. *Auſtin* adds, *Chriſt having committed to them the Writing of thoſe Things, which he would have us read, they choſe out thoſe Things to write, which they judged ſufficient to be written for the Salvation of the Faithful.* 'Tis therefore certain, that the *Apoſtles*, in compiling the *Canon of Scripture*, were ſo aſſiſted by the *Holy Spirit*, as to write all Truths neceſſary for the Salvation of Believers, and conſequently, that all Things neceſſary to be believed or done by *Chriſtians*, are fully and perſpicuouſly contained in the *Holy Scriptures*.

m Ibid. *And he ſhall teach you Things to come.*] From this, and from the parallel Place, *chap.* xiv. 26. *He ſhall bring all Things to your Remembrance, which I have ſaid to you:* Two Things are evident; (1.) That this Promiſe of the Holy Spirit can belong only to the *Apoſtles*, ſeeing to their Remembrance only could *Chriſt* bring thoſe Things, which he had ſaid to them. (2.) That this Promiſe can agree to no *Councils* aſſembled after their Deceaſe, ſeeing they never challenged to themſelves the Gift of *Propheſy*, nor had future Contingencies revealed to them.

n Ver. 14, 15. *He ſhall glorify me; for he ſhall receive of mine, and ſhall ſhew it to you; all Things which the Father hath are mine.*] Theſe Words contain Two Arguments for the Divinity of *Chriſt*. For,

Firſt, The Things the Holy Spirit was to receive from *Chriſt*, who is emphatically ſtiled *the Truth*, are *all Truth* by the *Apoſtles* to be delivered to the *Church*, and all future Contingencies reſpecting the Church to the End of the World: For, ſaith (g) *Schlictingius* here, *To this we are to refer the Revelations of St.* John, *in which are contained Propheſies of the State of the Church from that Time to the End of*

(e) Apoſtoli Evangelium quod tunc præconiaverunt, poſtea per Dei voluntatem in Scripturis nobis tradiderunt, fundamentum & columnam noſtræ fidei futuram, *l.* 3. *c.* 1. Quicquid Chriſtus de ſuis factis & dictis nos legere voluit, hoc ſcribendum illis tanquam ſuis manibus imperavit.

(f) Electaque eſſe quæ ſcriberentur ea quæ ſaluti credentium ſufficere videbantur. *De Conſenſ. Evangel. l* 1. *c.* 35. *& Tr.* 49. *in Joh. p.* 355.

(g) Is revelabit vobis quid vel cum mundo, vel cum Judaico populo, vel cum Eccleſia in poſterum agetur; huc etiam pertinet tota Apocalypſis Johannis, in qua continentur Prophetiæ de mirabili ſtatu Eccleſiæ Chriſti, ab illo tempore uſque ad finem mundi.

of the World. Now the Knowledge of theſe Things muſt imply a Divine Preſcience. *We ſpeak*, ſaith the Apoſtle, *the Wiſdom of God, which God hath revealed to us by his Spirit*, 1 Cor. ii. 7, 10. *Chriſt* therefore, from whom the Spirit received theſe Things, muſt be God. *Laſtly*, God ſaith to the *Idols* of the *Gentiles*, *Shew the things that are to come, that we may know that ye are Gods*, Iſa. xli. 23. He therefore who ſheweth theſe things to the Spirit, muſt be God.

2*dly*, By ſaying, *All things which the Father hath are mine*; he challenges to himſelf the incommunicable Attributes, and conſequently that Eſſence, which is inſeparable from them.

Anſw. To this *Woltzogenius* anſwers, That the Phraſe, *All things*, muſt be reſtrained to the Subject of *Chriſt*'s Diſcourſe, *viz.* to all Things, which the Spirit of Truth was to reveal to them, and which reſpected their Office and the Good of the *Church*; all which things the Father had communicated to him.

But, (1.) *Chriſt* ſaith not here, I am conſcious to the Secrets of my *Father*; but, *all things, which the Father hath, are mine.* (2.) *Chriſt* here gives the Reaſon, why he had ſaid, *he ſhall receive of mine*, viz. *becauſe all that the Father hath is mine.* Take away any Thing from the Generality of this Expreſſion, and you render our Lord's Inference infirm, ſince that which you take away, the Holy Spirit, might not receive from him. (3.) All thoſe things, which he confeſſes are here to be underſtood, are ſufficient to prove the Divinity of Chriſt, as the Citation from him ſhews.

o Ver. 23. *And in that Day ye ſhall aſk me nothing*;] *i. e.* When I have ſent the Holy Spirit, *to lead you into all Truth*, you ſhall have no need to enquire Satisfaction in any Thing, as now ye do, or to aſk the the Senſe of any thing ſuggeſted to you by the Spirit, as you ſometimes aſk the meaning of my Words. This Senſe of the Word ἐρωτᾶν is gathered from *ver.* 19. *they were deſirous* ἐρωτᾶν *to enquire of him* the Senſe of thoſe Words, *Yet a little while*, and *ver.* 30. *there is no need that any one* ἐρωτᾷ *ſhould enquire of thee.* In that Day, *i. e.* ſay St. *Auſtin* and *Maldonate*, in the Day of Judgment; but then the *Apoſtles* could have nothing farther to aſk for the Church's Benefit. And, 2*dly*, It appears from the preceding Verſe, that Day was the Time when they ſhould ſee him again after his Reſurrection, and ſo on. Nor can (h) *Origen*'s Conceit ſtand, that *Chriſt* here excludes himſelf, requiring them *to pray only to God the Father*, this being contrary to the Practice of St. *Paul*, and the whole *Chriſtian* Church. See Note on *Rom.* x. 13.

Ver. 24. *Hitherto have ye aſked nothing in* p
my Name.] *i. e.* By me as Mediator betwixt God and Man, and with reſpect to my Merits, do this after my Death, and Interceſſion for you at the right Hand of God, and you ſhall receive ſuch Anſwers as will fill you with Joy.

Ver. 25. *Theſe things I have ſpoken to you* ἐν παροιμίαις *in Parables*,] παροιμία ἐστὶ λόγος ὠφέλιμος μετ' ἐπικρύψεως μετρίας ἐκδεδόμενος, A *Proverb*, ſaith St. *Baſil*, *is a profitable Speech uttered with ſome Obſcurity*, and ſo it is here, as is apparent from the Anſwer of the *Apoſtles*, ver. 29. *Lo now ſpeakeſt thou plainly, and ſpeakeſt no Proverb*; and from the following Words in the ſame Verſe, *Hereafter I ſhall no more ſpeak to you in Proverbs, but ſhall ſhew you plainly* (the Will) *of my Father.*

Ver. 26. 27. *And I ſay not that I will aſk* q
the Father, for he himſelf loveth you;] *i. e.* I need not ſay this for your Comfort, that I will intercede with my Father for you, ſeeing his Love to you, who have thus loved me, is ſo great, as to encline him to grant your Petitions on his own accord.

Ver. 28. *I came out from the Father.*] See r
Note on *chap.* xiii. 3.

Ver. 30. *By this we believe that thou cameſt* s
forth from God.] Why did they not believe him to be God? ſaith *Woltzogenius*. *Anſw.* They ſay this ſufficiently, by owning he *knew all things*, even the Thoughts of Men's Hearts; and thence, as they well might, concluding, *he came forth from God*; for Omniſcience, and the Knowledge of the Heart, being the Attributes of God, 1 *Kings* viii. 39. *Jer.* xvii. 10. they cannot be communicated to any without the Communication of the Divine Nature.

Ver. 33. *Be of good Comfort, I have over-* t
come the World;] Being prepared to ſuffer that Death, by which I am to be freed from all the Injuries of the World, and to be crowned with Glory, and you ſhall alſo do it by Faith in me, which is your *Victory over the World*, 1 John v. 4, 5. and by my Strength, which ſhall enable you to do all Things, *Phil.* iv. 13. of which you cannot doubt after ſo many Tokens of my Love, *Rom.* viii. 35, 36, 37.

CHAP. XVII.

Verſe 1. THeſe words ſpake Jeſus and lift up his Eyes to Heaven, and ſaid, Father the hour is come, [*that my Work on Earth by my Sufferings now inſtant ſhould be finiſhed*, ver. 4.] [a] glorify [*now*] thy Son [a] [*by his Advancement to the right Hand of Majeſty and Power*] that thy Son alſo may glorify thee, [*by propagating the Knowledge of thee and of*

(h) Οὐδενὶ τῶν γεννητῶν προσευκτέον ἐστὶν, οὐδὲ αὐτῷ τῷ Χριστῷ, ἀλλὰ τῷ Θεῷ τῶν ὅλων καὶ πατρὶ, περὶ εὐχῆς, p. 48.

of thy Goſpel through the World. See *Examen Millii.*]

b 2. [b] As thou haſt given him Power over all Fleſh, that he ſhould give eternal Life to as many as thou haſt given him, [*ſo inſtate him in that Kingdom in which he ſhall exerciſe that Power in bringing many to the Faith, and ſo fitting them for Life eternal.*]

3. And this is [*the true way to*] Life eter-
c nal, that they may [c] know thee [*to be*] the only true God, [*in oppoſition to thoſe falſe Gods they now ignorantly worſhip,*] and [*may know and believe in*] Jeſus Chriſt, whom thou haſt ſent [*to reveal this Life to them.*]

4. I have glorified thee on the Earth, [*by declaring thy will to the Jews,*] I have finiſhed the Work [*the Prophetical Office*] which thou gaveſt me to do [*on Earth.*]

5. And now, O Father, glorify thou me with thine own ſelf, [*by exalting even my Human Nature to the right Hand of Glory, and*
d *crowning me*] with [d] that glory which [*as to my Divine Nature*] I had with thee before the World was.

6. I have manifeſted thy Name [*and Doc-*
e *trine*] to [e] the Men, which thou gaveſt me out of the World, thine they were [*by Faith in thee before,*] and thou gaveſt them me, [*by cauſing them to believe in me,*] and they have kept thy Word.

f 7. Now they have [*fully*] known that all things whatſoever thou haſt given [i. e. *authorized*] me [*to do or ſay,*] are of thee [i. e. *were indeed thy Words and Works.*]

8. For I have given [i. e. *declared*] to them the Words, which thou gaveſt [*in Commiſſion to*] me [*to ſpeak,*] and they have received them [*as thine,*] and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me.

g 9. I pray for them, [g] I pray not [*in this Addreſs*] for the World, but for them which thou haſt [*already*] given me [*out of it,*] for they are thine, [*having thee for their Father.*]

10. And all mine are thine, [*thy Children,*] and thine are mine, [*having me for their Teacher and Guide,*] and I am glorified in them, [*by the Miracles done by them in my Name, and by the converts they make to the Chriſtian Faith.*]

11. And now I am no more in the World,
h [h] but theſe [*my Apoſtles*] are [*to continue*] in the World, and I [*am to*] come to thee: Ho-
i ly Father, keep through thine own [i] Name [*or Power*] thoſe whom thou haſt given me, that they may be one as we are [*by the Participation of the Spirit.* See *Examen Millii.*]

12. While I was with them in the World, I have kept them in thy Name, [*and by thy Power imparted to me,*] thoſe that thou gaveſt
k me, I have kept, and [k] none of them is loſt, [*hath periſhed, or fallen off from me,*] but the Son of Perdition, [*and this it was thy Pleaſure to permit,*] that the Scriptures might be fulfilled. [See *Examen Millii.*]

13. And now come I to thee, and theſe things I ſpeak [*in their Audience while I am*] in the World, [l] that they might have my l Joy, [*the Joy which I have promiſed them,* chap. xv. 11.] fulfilled in themſelves, [*by the Preſence of the Spirit, whoſe Fruits are Joy and Peace.*]

14. I have given [i. e. *taught*] them thy Word, and the [m] World hath hated them, m becauſe they are not of the World, even as I am not of the World; [*See* chap. xv. 18, 19.]

15. I pray thee not that thou ſhouldſt take them out of the World, but that thou wouldſt keep them [n] from the Evil [*of the World.* n

16. *And thus I pray, becauſe*] they are not of the World, [*and ſo will certainly be hated by it,*] even as [*I have been, becauſe*] I am not of the World.

17. Sanctify them through [Gr. *in, or for* o *the Propagation of*] thy Truth, [*by ſending the Holy Ghoſt upon them*] thy Word [*they are to preach to the Word*] is [*the*] Truth.

18. As thou haſt ſent me into the World, [*to deliver thy mind to it,*] even ſo have I alſo ſent them into the World, [*on the ſame Errand:* See Note on *chap.* xx. 21.]

19. And [p] for their ſakes I ſanctify [i. e. *I* p *offer up*] my ſelf [*a piacular Victim,*] that they alſo [*being juſtified through Faith in me*] might be ſanctified through [Gr. *in or for*] the Truth, [*See ver.* 17.]

20. Neither pray I for [q] theſe alone, but q for them alſo which ſhall believe on me through their Word.

21. That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us, [*by the Participation of that Spirit which is in me,*] that the World [*by the Powerful Operations of this Spirit in them*] may [*be induced to*] believe that thou haſt ſent me.

22. And [r] the Glory which thou gaveſt r me, [i. e. *the Power of doing Miracles by the Spirit of God,*] I have given them, that they may be one, as we are one, [*ver.* 21.]

23. I in them, and thou in me, that they may be made perfect in one [*Spirit working in them as it did in me,*] and that [*ſo*] the World may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

24. Father, [s] I will that they alſo whom s thou haſt given me, [*when they have finiſhed their Courſe on Earth,*] be with me where I am, that they may behold my Glory, which thou haſt given me, for [*becauſe*] thou lovedſt me before the Foundation of the World.

25. O righteous Father, [*the Men of*] the World have not known thee, but I have known thee, and theſe have known that thou haſt ſent me;

26. And I have declared to them thy Name, and [*farther*] will declare it, [*by the Illuminations of the Holy Spirit,*] that [*ſo*] [t] the t Love wherewith thou haſt loved me, [*which moved thee to give the Holy Spirit without Meaſure to me,* John iii. 34, 35.] might be in them, and I in them [*by the ſame Spirit.*]

Annotations

Annotations on Chap. XVII.

a Verſe 1. *Glorify thy Son,*] not only by his Advancement to a State of Glory, but by ſuch Wonders attending his Sufferings, and ſuch a glorious Reſurrection as may entirely remove the Scandal of the Croſs. In anſwer to which Requeſt, ſome were forced, even by what they ſaw at his Death, to ſay, *Surely this Man was the Son of God*; and others, who had clamoured for his Death, *to ſmite their Breaſts*; and God ſoon after declared, that he had made him *Lord and Chriſt, a Prince and Saviour*, Acts ii. 36.

b Ver. 2. Καθὼς ἔδωκας, *As thou haſt given him Power over all Fleſh,*] in Deſtination and Promiſe only, ſay moſt *Interpreters*. But ſince the *Baptiſt* ſaid δέδωκεν, *he hath given all things into his hands*, chap. iii. 35. ſeeing the *Evangeliſt* ſaith the ſame, *chap.* xiii. 3. ſeeing *Chriſt* himſelf ſaith, *the Father* δέδωκε *hath given all Judgment to the Son*, chap v. 22. and promiſeth to raiſe the Dead, becauſe ἔδωκε *he had given him Power to judge all Men*, and *Chriſt* himſelf ſaith not, *Matth.* xxviii, 18. *all Power is now given me*, but ἐδόθη, *hath been given me in Heaven and in Earth*; I ſee no Reaſon for this Reſtriction or Limitation of the Word; only it may be granted, that as he only exerciſed this Power upon Earth, whilſt he was in it, ſo was he to exerciſe it from Heaven more fully after his Reſurrection.

c Ver. 3. *To know thee,* τὸν μόνον ἀληθινὸν Θεὸν, *the only true God, and him whom thou haſt ſent, Jeſus Chriſt*;] *i. e.* That the *Gentiles* quitting their dumb Idols, and falſe Gods, may own thee alone to be the living, 1 *Theſſ.* i. 9. and *true God*, who madeſt Heaven and Earth, *Acts* xiv. 15. and that the *Jews* may own me to be thy Son ſent to them from Heaven, and that *Meſſiah*, which, according to thy Promiſe made to *Abraham*, and *David*, thou haſt ſent to them; for by knowing thee fully, they will know me alſo, whom all Men are to *worſhip as they worſhip the Father*, and whom he that doth not worſhip, *doth not truly honour the Father*, chap. v. 23. for *I and the Father are one*, chap. x. 30. *whom no Man knoweth who he is, but the Father, and he to whom the Father will reveal him*, Luke x. 22. whom *he that denies, hath not the Father*, 1 John ii. 23. *doth not know him, and he that ſeeth, ſees the Father alſo*, xiv. 9.—xv. 21.—xvi. 3.

Object. Here the *Socinians* ſay, that theſe Words plainly prove that the *Father* alone is the true God, and that by the Words μονὸν τὸν ἀληθινὸν, *the only true God*, *Chriſt* muſt be excluded from being true God, ſince otherwiſe the *Father* would not be only ſo. But to this we anſwer,

Anſw. 1. That theſe Words cannot be reaſonably ſuppoſed to exclude him from a true Divinity, who is in Scripture ſtiled ὁ ἀληθινὸς Θεὸς, *the true God*; now that Chriſt is ſo ſtiled, ſee the Note on 1 *John* v. 20. True therefore is the Gloſs of *Grotius*, that *he is ſtiled the only true God, in excluſion of thoſe*, quos falſa Gentium perſuaſio introduxerat; *whom the falſe Perſuaſion of the Gentiles had introduced*; not ſo as to exclude the other Perſons, but καθ' ἀντιθεσιν τῆς πολυθεΐας, *in Oppoſition to Polytheiſm*, as (a) *Epiphanius*, *or* εἰς ἀναίρεσιν τῶν μὴ φυσικῶν εἶναι ἀληθινῶν, *for the removal of thoſe which by Nature are not true Gods*, as (b) *Athanaſius* ſaith. Hence the (c) *Pſeudo-Ignatius* obſerves, that the *Evangeliſts* ſaying, the *Father is the only true God, did not omit what belonged to our Lord but premiſed this ſaying, In the beginning was the Word, and the Word was God.* And in this Senſe the Word only is frequently applied to God in the Old Teſtament: So *Deut.* xxxii. 12. Κύριος μόνος, *the Lord only was their Guide, and there was no* Θεὸς ἀλλότριος, *falſe God with them*, and yet the Angel in whom his Name was, *Exod.* xxiii. 21. *went with them*; *the Angel of his Preſence ſaved them*, Iſa. lxiii. 9. and was the *Captain* of their Hoſt, *Joſh.* v. 14. So alſo *Iſa.* xliii. 11. *I am the Lord, and there is no Saviour beſides me*, and *ver.* 12. *I am the Lord your God, and there is no* ἀλλότριος, *ſtrange God with me.* See *Judge* x. 16. 1 *Sam.* vii. 3. *Pſal.* lxxxi. 9. See alſo the Word *Solus*, ſo uſed by *Irenæus* often; as when he ſaith of the Maker of the World, that he is (*) *Solus Deus*, and *Solus Dominus*, and *Solus Conditor*, and *Solus Pater*, and *Solus continens omnia*, and yet puts into the Symbol of Faith owned by all *Chriſtians*, that *Chriſt* (†) is ὁ κύριος ἡμῶν καὶ Θεὸς. See the Note on 1 *Cor.* viii. 3.

Woltzogenius ſaith, this Place proves *Chriſt* is not God in the moſt perfect Senſe, in which he is to be underſtood to be God, qui eſt Auctor, & Origo omnis Deitatis, & qui Deitatem à ſeipſo habet, non ab alio, *who is the Author, and Original of the whole Deity, and who hath his Divinity from himſelf, and not from another:* And if this be all they contend for, we, who believe that *Chriſt* is *God of God*, may grant this, and yet maintain that he is God, not by Title only, as *Angels* and *Magiſtrates* are ſtiled *Elohim*, but by Communication of the Divine Nature, as being the true God, and having the Name of God diſtributively given, and the Divine Attributes aſcribed to him only, *i. e.* in oppoſition to them, who are only called Gods, but are not by Nature ſo.

2*dly*, We anſwer, that the excluſive Particle *only*, is not in Conſtruction to be joined with the true God thus, *to know thee only to be the true God*; for the Words run not thus ἵνα μόνου τὸν ἀληθινὸν Θεὸν, but thus, ἵνα τὸν μόνον ἀληθινὸν Θεὸν, *who only art true, or the God who alone art true*; and whereas againſt this *Crellius* objects, that the Word ἀληθινὸς, being an Adjective, cannot be here the predicate; this is confuted by many Inſtances in this Goſpel; for φῶς τὸ ἀληθινὸν is the Light which is truly ſo, *chap.*

(a) Hær. 25. p. 6. (b) Cont. Ar. l. 4. p. 257. (c) Ep. ad Antioch. §. 4. (*) L. 2. c. 1. (†) L. 1. c. 2.

chap. i. 9. and ſo is *the true Bread*, chap. vi. 32. and *the true Vine* chap. xv. 1. it being manifeſt that in all theſe Places, *true* is the Attribute, or the thing predicated, of Light, Bread, the Vine.

And whereas they urge farther, that the Word *ſolus* only, added to it, excludes all other Things from any Communion with that of which it is predicated, and ſo imports, that the *Father* alone is a true God; this Aſſertion may be confuted from many Inſtances both of the *Old* and the *New Teſtament*. As when *Jacob* ſays of *Benjamin*, *he is left alone*, Gen. xlii. 38. *viz.* in reſpect of *Joſeph*, not of his ten Brethren; and of *Chriſt*, that *he was left alone viz.* in reſpect of the Multitude, when yet his Diſciples were with him, *Luke* ix. 18, 36. *John* viii. 10. and when he ſaith, *Ye ſhall leave me alone and yet I am not alone, for the Father is with me*, chap. xvi. 32. But to proceed to Inſtances more appoſite, we read of *the Bleſſed and only Potentate, King of Kings, and Lord of Lords*, ὁ μόνος ἔχων ἀθανασίαν, *who only hath Immortality*, 1 Tim. vi. 15, 16. Now if this be ſaid of God the *Father*, as the *Socinians* muſt aſſert, or allow *Chriſt* to be truly God, yet muſt they allow that *Chriſt*, who is ſtiled *King of Kings, and Lord of Lords*, by reaſon of his powerful Victories over the Enemies of his Church, *Rev.* xvii. 14. — xix. 15, 16. is alſo δυνάστης *a Potentate*; that he who hath *Life in himſelf*, and of *whoſe Kingdom there ſhall be no end*, John v. 26. *Luke* i. 33. *hath alſo Immortality*; and he who is exalted to God's right Hand, *dwells alſo in Light inacceſſible*; they therefore muſt allow that neither the Word *only*, before *Potentate*, nor before *Immortality*, exclude *Chriſt* from a Communion in thoſe Attributes. *Solomon* ſaith of God, *i. e.* according to the *Socinians*, of the *Father*, 1 Kings viii. 39. Σὺ μονώτατος, *thou only knoweſt the Hearts of all Men*; and yet Chriſt ſaith, that *all the Church ſhall know, that he is the Searcher of the Hearts and Reins*, viz. of all Men, that being neceſſary that, as it follows, he might *give to all Men according to their Works*, Rev. ii. 23. And St. *Jude* ſpeaks of ſome wicked Men, who denied τὸν μόνον Δεσπότην, Θεὸν, καὶ Κύριον ἡμῶν, *our only Maſter, God, and Lord*, ver. 4. If they ſay this is meant of *Chriſt*, as probably it is, all theſe Words being put by Appoſition with one only Article prefixed, and the ſame Perſons being by St. *Peter* ſaid *to deny the Lord that bought them*, 2 Pet. ii. 1. ſurely they will not ſay theſe Words exclude the *Father* from being our *Maſter, God, and Lord*; or if they do interpret them of God the *Father*, they cannot deny againſt expreſs Scripture, that *Chriſt* is our *Lord* and *Maſter*. See *John* xiii. 13, 14. 1 *Cor.* viii. 6. *Eph.* iv. 5. All theſe Inſtances therefore ſhewing the Falſehood of that Aſſertion, do alſo ſhew the Weakneſs of the *Socinians* Arguments from theſe Words againſt the Deity of Chriſt, and of the Holy Ghoſt.

d Ver. 5. *And now, Father, glorify me with the Glory which I had with thee before the World was.*] Having ſhewed in the Note on *Philip.* ii. 6. that *Chriſt* had a Glory with God the *Father*, before he took upon him our Nature, that when he did ſo, he laid aſide this Glory, *and took upon him the Form of a Servant*, and that after his Aſcenſion he reaſſumed this Glory, and appeared in it, and ſays, that *he will come hereafter*, ſometimes, *in the Glory of the Father*, as *Matth.* xvi. 27. ſometimes, *in his own Glory*, Matth. xxv. 31. and ſometimes, *in the Glory of both*, Luke ix. 26. this Glory he now deſires to be given him, not only as the Word, as it was before, but as the *Word made Fleſh alſo*. And therefore *Theophylact* gives the Senſe thus, τὴν ἀνθρωπίνην μου φύσιν ἄγαγε εἰς τὴν δόξαν ἣν εἶχον παρὰ σοὶ ἐγὼ λόγος, *bring my human Nature into a Participation of the Glory which I the* λόγος *had with thee before the beginning of the World.* But this plain and obvious Expoſition of the Words demonſtrating his Divinity, as I have ſhewed in the Note recited, the *Socinians* will not admit of, and therefore ſay that he requeſts that the Glory, which he had before *in the Appointment, or Deſignation of the Father only to it hereafter*, he might now actually enjoy; and *Grotius* joins with them in this Expoſition. But,

Firſt, It ſeems unreaſonable to ſay abſolutely he had any thing before he had a Being to have, ſuppoſing a Subject in which that is contained which he is ſaid to have. The firſt place cited by *Grotius* as parallel, *viz.* that Chriſt was *foreknown before the Foundation of the World*, 1 Pet. i. 2. is plainly impertinent, there being no Hint in the Words of *Chriſt* here, of any ſuch fore-knowledge, but a plain Aſſertion that *he had this Glory before the Foundation of the World.* So are the Words cited from *Eph.* i. 4. *He hath elected us in Chriſt before the Foundation of the World, to be holy*; for the *Apoſtle* ſaith not, as *Chriſt* doth of his Glory, that we had any Holineſs before the Foundation of the World, but only that we were choſe to it: His third Inſtance from *Rev.* xiii. 8. where we read thus, *Whoſe Names were not written in the Book of Life, of the Lamb ſlain from the Foundation of the World*, ſeems only pertinent, becauſe they are ill tranſlated, for that the true Tranſlation ſhould be thus, *Whoſe Names were not written from the Foundation of the World*, (*i. e.* were not written) *in the Book of Life of the Lamb ſlain*, is evident from *chap.* xvii. 8. where we read thus, *Whoſe Names are not written in the Book of Life from the Foundation of the World.* And laſtly, the Citation from 2 *Tim.* i. 9. *He hath ſaved us, and called us with an holy Calling, according to his own purpoſe, and grace given to us in Chriſt Jeſus, before all Ages*, ſeems only to be pertinent on the ſame account; tranſlate the Words thus, *According to his own purpoſe before all Ages, and the Grace given us in Jeſus Chriſt*, and there is in them no Appearance of any Likeneſs to Chriſt's Words. And this Tranſlation is ſufficiently confirmed from the *Parallel* Places, *Tit.* i. 2. 3. *Eph.* i. 3, 4.

2*dly*, *Chriſt* here ſaith, *Glorify me with the Glory which I had* παρὰ σοὶ, *with thee*; now that

that Phraſe ſignifies as much as *with thee*, or *in thy Preſence*, in the perpetual uſe of *Scripture*. So *Numb.* xxii. 9. *Who are the Men that are* παρὰ σοὶ, *with thee?* 1 Sam. xxii. 3. *Let my Father and Mother be* παρὰ σοὶ, *with thee*; now he that hath no Being cannot, without the greateſt Catachreſis, be ſaid to be with another. And laſtly, *Chriſt* ſpeaks of a Glory, which the *Father* had given him, *becauſe he loved him before the Foundation of the World*; now ſure it is improper to ſay any Thing is beloved when it is Nothing; or, when it hath no Being.

e Ver. 6. *I have manifeſted thy Name to thoſe whom thou haſt given me out of the World*;] *i. e.* To my *Diſciples*, whom thou haſt given to me, by cauſing them to believe in me; I have by my Doctrine taught them, and by my Miracles, done before their Eyes, given them the cleareſt Proſpect of thy Power, Wiſdom, Holineſs, and Goodneſs.

f Ver. 7. *Now they have known*,] by my divine Doctrine, and Miracles, which they have heard and ſeen, that I derived both from thee.

g Ver. 9. *I pray not for the World.*] Theſe Things which follow reſpecting only my *Apoſtles*, which are to preach my Goſpel to all *Nations*, I requeſt not for that World, which hath no Knowledge of me. They who hence argue that *Chriſt died not for the World*, nor *ſought the Salvation of it*, but of ſome few Perſons in it, becauſe he here prays not for it, muſt be miſtaken; for,

Firſt, They plainly contradict both *Chriſt*, and his *Apoſtles*, for *Chriſt* ſaith, *he came not to condemn the World, but that it might be ſaved*, John xii. 47. *that God ſent his Son into the World, that the World through him might be ſaved*, chap. iii. 17. Hence this *Evangeliſt* aſſures us, he was *the Propitiation for the Sins of the whole World*, 1 John ii. 2. and others of them, that he came *to ſeek and to ſave that which was loſt*, as doubtleſs all the World was, *Matth.* xviii. 11.

2*dly*, They vainly argue that Chriſt never prayed for the World; becauſe he ſaith here, *I do not do it now*, which is arguing againſt plain Matter of Fact. For, how oft doth he ſay to the *Jews*, *Ye are of the World*, John viii. 23. and of his *Apoſtles* choſen out of them, that they were called *out of the World?* As here, *ver.* 6, 14, 16. and yet he ſaith to them, *Luke* xix. 42. εἰ ἔγνως, *How do I wiſh that thou hadſt known in this thy Day the Things which belong to thy Peace?* And hanging on the Croſs he ſaid, *Father, forgive them*, Luke xxiii. 34. making *Interceſſion for thoſe Tranſgreſſors*, Iſa. liii. 12. he therefore ſaith, that in this Addreſs he prayed not for them, becauſe he was then aſking thoſe Things, which could not agree to them, but to his *Apoſtles* only, or to thoſe, whom *God had given him out of the World*, viz. that they might be conſecrated to their *Apoſtolical* Function by that Spirit, which *the World could not receive*, John xiv. 17. that *their Joy*, from his Preſence with them, *might be full*; nor is there any thing in this whole Prayer, which is not proper to Believers only. And,

3*dly*, This very Prayer for them is made for the ſake of the World, and with reſpect to their ſaving Faith, *i. e. for them, who ſhould believe through his Word*, ver. 20. that *the World might believe and know that the Father hath ſent him*, ver. 23. So that he prayed for his *Apoſtles* for this very end, that the *World* by their Means might believe, and believing *might have Life through his Name:* 'Tis therefore plain he made this prayer, in which he ſaith, *I pray not for the World*, out of Affection to the World, and with this Deſign, that the Preaching of the *Apoſtles* to them might be more effectual for their Converſion and Salvation.

Ver. 11. Καὶ ἔτοι, *But they are in the World.*] h Καὶ here ſignifies *but*, as *Gen.* xxxi. 7. *Exod.* i. 17.—vii. 12. *Numb.* iv. 20.—v. 28. *Deut.* i. 43.—iii. 7.—iv. 9.—viii. 18. *Joſh.* i. 8. 1 *Sam.* i. 13. *Pſal.* iv. 3. *Matth.* i. 25.—xi. 17.—xii. 39.—xvii. 12. *John* v. 40.

Ibid. *Keep them in thy Name*;] i. e. *By thy* i *Power*, ſo *Name* is uſed, *Pſal.* xliv. 5.—lxxxix. 24. 1 *Sam.* xvii. 45. 2 *Chron.* xiv. 11. *Matth.* vii. 22. *Acts* iv. 7.

Ibid. Οὓς δέδωκας μοὶ; See Examen *Millii* in locum.

Ver. 12. *And none of them is loſt*;] *i. e.* Ei- k ther by temporal Death, *chap.* xviii. 9. or by falling off from me, but ὁ υἱὸς τῆς ἀπωλείας, *the Son of Perdition*, i. e. *Judas* worthy of Perdition. So *a Son of Death*, is one worthy of it, 2 *Sam.* xii. 5. and ἔθνος ἀπωλείας, *is a Nation fit to be deſtroyed*, Eccleſ. xvi. 9. See *Matth.* xxiii. 15. and the Note on *Eph.* ii. 3.

Ver. 13. *That they may have my Joy fulfilled* l *in them*;] *i. e.* That the Joy they had hitherto from my Love to them, *chap.* xv. 11. my Preſence with them, and Care of them, may, in my Abſence, be increaſed by the Preſence of that Spirit with them, who will ſupply my bodily Abſence, *chap.* xvi. 7. and whoſe Fruits are *Joy and Peace*, Gal. v. 22. yea, by whom I, tho' abſent in Body, am ſtill preſent with them, *chap.* xiv. 18.

Ver. 14. *The World hath hated them*, &c.] m This deſire of thy Protection and Aſſiſtance is needful to them, who will be certainly expoſed to great Hatred from the World; and fit to be granted by thee, ſeeing they will be thus hated for preaching thy Word to the World.

Ver. 15. *But that thou ſhouldſt keep them* n ἀπὸ τοῦ πονηροῦ *from the Evil*;] *i. e.* from the evil Men of the World, and from *Satan* the Prince of the World, who by their Means endeavours by fiery Perſecutions to ſuppreſs the Truth, and deſtroy or diſcourage the Preachers of it; whence their Perſecutions are aſcribed not to them, but to *Satan*, *Luke* xxii. 31. 1 Theſſ. ii. 18.—iii. 5. Rev. ii. 10. From the 11th to the 16th Verſe, we learn, how neceſſary divine Aid is to our Preſervation and Succeſs, even in pious Enterprizes, and ſo how neceſſary it is to ſeek it by fervent Prayer; and alſo from our *Saviour*'s Affection to them, Care of them, and Prayer for them, how certain they who ſincerely devote themſelves to his Service, may be of his Aid

in it, and his Protection while they are ſo employed.

o Ver. 17. Ἁγίαζον, &c. *Sanctify them by thy Truth*;] *i. e.* Conſecrate and ſet them apart, for the Propagation of thy Truth. Now this *Sanctification* to the *Prieſthood* under the *Old Teſtament*, was made firſt with a *Sacrifice offered for them.* So *Moſes* receives a Command, ἁγιάζειν, *to ſanctify the Prieſts*, ὥστε ἱερατεύειν μοι αὐτούς, *that they might ſerve or offer to God, by the Oblation of a Bullock or a Ram*, Exod. xxix. 1. And thus *Chriſt* ſanctified his *Apoſtles* by offering up himſelf for them, *ver.* 19. 2*dly*, *By anointing them with holy Oil*, ver. 7. and in this Senſe, *Chriſt* deſires here the *Father* to ſanctify them to their Office, by the Deſcent of the Holy Spirit; ſtiled, *The Oil of Gladneſs*, and *the Promiſe of the Father*, on them, and by whoſe Aſſiſtance they became *able Miniſters of the New Teſtament*, 2 Cor. iii. 6. which before they were not; and are therefore bid not to begin their Preaching to the World, till this Spirit from on High was come upon them, *Luke* xxiv. 49. *Acts* i. 8.

p Ver. 19. Καὶ ὑπὲρ αὐτῶν, *And for them I ſanctify myſelf*;] *i. e.* I offer up myſelf to be ſlain, as a piacular Victim, as *Chryſoſtom* ſaith here; in which Senſe, the Word ἁγιάζειν is often uſed, as I have ſhewed, Note on *Heb.* ii. 11. Nor do theſe Words admit of the Senſe, which ſome give them, thus, *For their Sakes I ſhall by my Reſurrection, ſhew myſelf to be the Holy One*; for, as that is not to *ſanctify himſelf*, ſo neither was it ſo needful for their Sakes, who believed this already, ſaith our Lord, *ver.* 7, 8.

q Ver. 20. *Neither pray I for theſe alone, but for them that ſhall believe*, &c.] As *Chriſt*, ver. 17. had prayed for his *Apoſtles*, that they might be filled with the Spirit, ſo here he aſks the ſame thing for thoſe that ſhould believe through their Word, that they alſo might be repleniſhed with the Gifts of the Holy Ghoſt, according to the Prediction of the *Baptiſt*, Matth. iii. 11. and his own Promiſe, *chap.* vii. 38, 39. and as it after came to paſs. That theſe Words, *viz. That they may be one, as thou, Father, art in me, and I in thee*; are to be interpreted not of an Union of Concord, but by the Participation of the Spirit, of the Father, and the Son, is proved; ſee Note on *chap.* xiv. 20. Add that *Chriſt* declares, he did his Miracles by the Holy Spirit, *Matth.* xii. 28. that the Spirit was given to him without Meaſure, *chap.* iii. 34. that thereby he was *anointed to preach the Goſpel*, Luke iv. 18, 19. *Chriſt* alſo ſays, that the *Father* abiding in him, did theſe Miracles, *chap.* xiv. 10. and that the *Jews*, by the Doctrine thus preached, by virtue of this Unction, and the Miracles thus done by the Spirit of God, might and ought to know, that *the Father was in him, and he in the Father*, chap. x. 38. And he promiſes, that they, who believed in him ſhould do greater Works than he had done, *becauſe going to the Father, he would ſend the Holy Spirit to them to abide ever with them*, chap. xiv. 12, 16, 17, 18. And then adds, that *in that Day, they ſhould know, that I am in the Father, and you in me, and I in you*, ver. 20. All which Things prove, that the *Father* was in *Chriſt*, and he in him; not only by the Union of the Divine Nature with the Human, but by Union of the ſame Spirit alſo reſiding in him; and conſequently the Union of Believers with them both, muſt be by the ſame Spirit: Whence it is ſaid, That *he that is joined to the Lord, is* ἓν πνεῦμα, *one Spirit with him*, 1 Cor. vi. 17. that their Bodies are made the *Temples of the Holy Ghoſt*, ver. 19. and they are an *Habitation of God through the Spirit*, Eph. ii. 22. This farther will appear from the End of this Union, which is, ſaith *Chriſt*, *that the World may believe and know that thou haſt ſent me*; for this the *Apoſtles* teſtified, and made known to the World, not by their Concord, but by Virtue of that Spirit, with which they were endowed from on High, and which God gave to them that believed, *Acts* v. 32. And this Interpretation we may learn from the Words of (d) *Irenæus* to the ſame Effect. This alſo will be ſtill more evident from the Words following.

Ver. 21. Ἵνα πάντες ἓν ὦσι *that all may be one.*] *Origin* here ſaith, the *Apoſtles* and the *Prophets* ſhall then know the *Father*, ὅταν γένωνται ἓν, ὡς υἱὸς καὶ πατὴρ ἓν εἰσιν, *when they are become one, as the Son and Father are one*, which he thus explains in his Commentary on theſe Words, *Rom.* v. 5. *The Love of God is ſhed abroad in our Hearts, by the Spirit that he hath given us*; ut per iſtud ſpiritus ſancti donum compleatur ille ſermo quem Dominus dixit, ſicut tu pater in me, & ego in te, & iſti in nobis unum ſint, divinæ ſcilicet naturæ participes effecti in abundantia charitatis per Spiritum Sanctum miniſtratæ, *That by this Gift might be fulfilled that Saying of the Lord, that they may be one in us, as thou Father art in me, and I in thee, being made Partakers of the Divine Nature, in the Abundance of Love miniſtered to them by the Holy Spirit:* And in this Senſe the *Fathers* often ſay, that at the Reſurrection we ſhall be Θεοποιούμενοι, as being then compleatly made Partakers of the Divine Nature, by the Spirit of God, then more fully dwelling in us, and ſo *God will be all in all* in his glorified Saints.

Ver. 22. *And I have given them the Glory which thou gaveſt me*, &c.] By this Glory we are to underſtand *Chriſt*'s Power of working Miracles; which Power was given to the *Apoſtles*, and thoſe who believed through their Preaching, by virtue of the Holy Spirit, which came down upon them: For, by the Power of this Spirit, Chriſt wrought his Miracles, and ſo manifeſted τὴν δόξαν αὐτοῦ, *his Glory*, chap. ii. 11. And the Adminiſtration of the Goſpel is upon this Account ſaid

(d) Effundit (Chriſtus) ſpiritum Patris in adunationem & communionem Dei & hominum, ad homines quidem deponens Deum per ſpiritum, ad Deum rurſus imponens hominem per ſuam Incarnationem. *L.* 5. *c.* 1.

ſaid to be ἐν δόξῃ, *in* or *with Glory*, 2 Cor. iii. 7, 11. and the *Apoſtles* are ſaid to have ſeen *the Glory of the Lord*, and to have been *transformed into the Likeneſs of it, from Glory to Glory, even as by the Spirit of the Lord*, ver. 18. See the Note there. This Glory *Chriſt* is here ſaid to have given his *Apoſtles*, not only that they might be one with the *Father and the Son*, but alſo that *the World might know the Father had loved them, as he had loved Chriſt*, whom he had ſo loved as to give the Spirit without Meaſure to him.

f Ver. 24. *I will that thoſe whom thou haſt given me, may be with me*, &c.] *i. e.* I will that they may be received up after the Reſurrection into Heaven, as I was; for it ſeems probable, that none of the Saints, no not the *Apoſtles*, are to be received into the ſupreme Heaven, to enjoy the Beatifick Viſion, before that Time. See Note on *chap.* xiv. 3.

Ver. 26. *That the Love wherewith thou haſt* t *loved me, may be in them*;] *i. e.* That thou mayeſt love them, as being thy Sons by Adoption, ſo as to make them Partakers of an eternal Inheritance, *Rom.* viii. 17. and ſo as to fill them with thy Spirit, *Gal.* iv. 6. and raiſing them from the Dead, mayeſt crown them with eternal Glory.

CHAP. XVIII.

Verſe 1. WHEN Jeſus had ſpoken theſe a Words, he [a] went forth [*of the City*] with his Diſciples, [*and went*] over the Brook Cedron, where was a Garden; into which he entered, and his Diſciples.

2. And Judas alſo, which betrayed him, knew the Place; for Jeſus oft-times reſorted thither with his Diſciples.

3. Judas then, having received a Band of Men and Officers from the Chief Prieſts and Phariſees, cometh thither, [*it being Night,*] with Lanthorns, and Torches, and Weapons, [*to apprehend him.*]

b 4. Jeſus therefore, [b] knowing all Things which ſhould come upon him, went forth and ſaid to them, Whom ſeek ye?

5. They anſwered him, [*We ſeek*] Jeſus of Nazareth: Jeſus ſaith to them, I am he: And Judas alſo, who betrayed him, ſtood with them [*when he ſaid this.*]

6. As ſoon then as he had ſaid to them, I am he; they went backward, and fell to the Ground.

7. Then [*when they were riſen up*] aſked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth.

8. Jeſus anſwered, I have told you that I am he; if therefore ye ſeek me [*only,*] let theſe [*my Diſciples*] go their way.

c 9. [*And this he ſaid*] [c] that the Saying might be fulfilled which he ſpake, Of them [*Apoſtles*] which thou haſt given me, have I loſt none; [i. e. *I have ſuffered none to periſh.*]

10. Then Simon Peter having a Sword, drew it, and ſmote the High Prieſt's Servant, and cut off his right Ear, [*and*] the Servant's Name was Malchus.

d 11. Then ſaid Jeſus to Peter, [d] Put up thy Sword into the Sheath; [*for*] the Cup which my Father hath given me [*to drink*;] ſhall I not drink it?

e 12. Then [e] the Band, and the Captain, and Officers of the Jews, took Jeſus, and bound him,

f 13. And led him away to [f] Annas firſt, for he was Father-in-Law to Caiaphas, which [*Caiaphas*] was the High Prieſt that ſame Year [*that Jeſus was crucified.*]

14. Now Caiaphas was he [Gr. *and it was that Caiaphas*] which gave Counſel to the Jews, that it was expedient that one Man ſhould die [Gr. *periſh*] for the [*Preſervation of the*] People.

15. And Simon Peter followed Jeſus, and [*ſo did*] [g] another Diſciple; that Diſciple was g known to the High Prieſt, and went in with Jeſus into the Palace of the High Prieſt.

16. But Peter ſtood at the Door without: Then went out that other Diſciple, which was known to the High Prieſt, and ſpake to her that kept the Door, and brought in Peter.

17. Then ſaid the Damſel, that kept the Door to Peter, Art not thou alſo one of this Man's Diſciples? He ſaith, I am not.

18. And the Servants and Officers ſtood there, who had made a Fire of Coals, for it [h] was cold, and they warmed themſelves; h and Peter ſtood with them, and warmed himſelf.

19. The High Prieſt then [*Annas having ſent Jeſus to him,*] aſked Jeſus of his Diſciples, and of his Doctrine.

20. Jeſus anſwered him, I ſpake [*my Doctrine*] openly to the World; I ever taught [*it*] in [i] the Synagogues, and in the Temple, whi- i ther the Jews always reſort; and in ſecret have I ſaid nothing.

21. Why [*then*] aſkeſt thou me [*of my Doctrine?*] Aſk [*rather*] them which heard me, what I have ſaid to them? Behold, they know what I ſaid.

22. And when he had thus ſpoken, one of the Officers, which ſtood by, ſtruck Jeſus [*on the Cheek*] with the Palm of his Hand, ſaying, Anſwereſt thou the High Prieſt ſo [*rudely?*]

23. Jeſus anſwered him, If I have ſpoken Evil, bear Witneſs of the Evil; but if [*I have ſaid*] well, [k] why ſmiteſt thou me? k

24. [*This he ſaid to him,*] Now [*that*] Annas [l] had ſent him bound to Caiaphas the High l Prieſt;

25. And Simon Peter ſtood and warmed himſelf [*with the Servants*;] they ſaid therefore to him, [*See Note on* Matth. xxvi. 69.] Art not thou alſo one of his Diſciples? He denied it, and ſaid, I am not.

26. One of the Servants of the High Prieſt, being his Kinſman whoſe Ear Peter cut off, ſaith, Did not I ſee thee in the Garden with him?

27. Peter then denied [*it*] again, and immediately the Cock crew.

28. Then led they Jeſus from Caiaphas to the Hall of Judgment; and it was early: m And [*but*] they themſelves [m] went not into the Judgment Hall [*among the Heathens,*] leſt they ſhould be defiled [*by them,*] but [*ſtaid without*] that they might eat the Paſſover, [i. e. *the other Paſchal Offerings, clean and undefiled.*]

29. Pilate then went out to them, and ſaid, What Accuſation bring you againſt this Man?

30. They anſwered and ſaid to him, If he were not a Malefactor, we would not have delivered him up to thee.

31. Then ſaid Pilate to them, Take ye him, and judge him according to your Law: n The Jews therefore ſaid to him, [n] It is not lawful for us to put any Man to Death; [*and this they ſaid not, that they might not have done this after ſuch Licence given, but*]

32. That the Saying of Jeſus might be fulfilled, which he ſpake, ſignifying what Death he ſhould die, [viz. *by being lifted up upon the Croſs.*]

33. Then Pilate entered into the Judgment Hall again, and called Jeſus, and ſaid to him, Art thou the King of the Jews?

34. Jeſus anſwered him, Sayeſt thou this thing [*makeſt thou this Enquiry*] of thyſelf, [*from a Deſire to know the Truth?*] or [*becauſe*] others did tell it thee of me? [*laying it to my Charge as a Crime, that I profeſs myſelf Meſſiah their King.*]

35. Pilate anſwered, Am I a Jew, [*that I ſhould aſk this for my own Satisfaction? The Men of*] thine own Nation, and the Chief Prieſts, have delivered thee to me: What haſt thou done [*to incenſe them thus againſt thee, and cauſe them to lay this Crime to thy Charge?*]

36. Jeſus anſwered, [*True it is that I am a King; but*] [o] my Kingdom is not of this World, [*nor to be propagated by Force of Arms; for*] if my Kingdom were of this World, then would my Servants fight, that I ſhould not be delivered to the Jews; but now [*this being not done, it appears, that*] my Kingdom is not from hence.

37. Pilate therefore ſaid to him, Art thou a King then? Jeſus anſwered, Thou ſayeſt that [*which is true, for*] I am a King. To this End was [p] I born, [*that I might reign over the Houſe of Jacob for ever,* Luke i. 33.] and for this Cauſe came I into the World, that I ſhould bear Witneſs to the Truth; every one that is [*a lover and believer*] of the Truth, heareth my Voice.

38. Pilate ſaid to him, What is Truth? And when he had ſaid this, he went out again to the Jews, and ſaith to them, I find in him no Fault at all.

39. But ye have a Cuſtom that I ſhould releaſe to you one at the Paſſover; will ye therefore that I [*ſhould*] releaſe to you the King of the Jews?

40. Then cried they all again, ſaying, [*Releaſe to us*] not this Man, but Barabbas: Now Barabbas was a Robber.

Annotations on Chap. XVIII.

a Verſe 1. Ἐξῆλθε, *He went out with his Diſciples*;] Not only out of the Chamber where he ſupped with them, for that he did when he ſaid, *Ariſe, let us go hence,* chap. xiv. 31. but out of the City; the Gates, in ſuch a Time of Peace, and of ſuch a Congreſs to the *Paſſover*, as the City could not well contain, being not ſhut. The *Evangeliſt* adds, that he went *over the Brook Cedron to a Place where was a Garden*; that as the Sin of the firſt *Adam*, which brought Deſtruction upon his Poſterity, was committed in a Garden, ſo that ſalutary Paſſion of the ſecond *Adam*, which was to reſcue us from that Deſtruction, might begin in the like Place: So the *Fathers*. Into this Garden he went with the Eleven Diſciples; tho' going farther into it, to his Agony, he took with him only *Peter, James* and *John*, Matth. xxvi. 37.

b Ver. 4. *Jeſus therefore knowing all Things that were to come upon him.*] This the *Apoſtle* notes, to ſhew, that *Chriſt* fell not into the Hands of the *Jews*, for want either of Power, as he ſhews, *ver.* 6. by ſtriking them all to the Ground with a Word that came to apprehend him, the Providence of God not ſuffering him to die without theſe Marks of a Divine Majeſty and Power; or, for want of Wiſdom, to foreſee their Machinations againſt him; but as freely giving up himſelf to the Death for the Welfare of Mankind. Vain therefore is the Saying of (a) *Celſus*, That *a wiſe Man, had he foreſeen the Danger, would have avoided it, if he could do it:* For, if *Kings* and *Captains* have given up themſelves freely to Death, and the utmoſt Perils, for the temporary Safety of their Country, much more might our bleſſed Lord do this for the Salvation of the whole World.

c Ver. 9. Ἵνα πληρωθῇ ὁ λόγος, &c. *That the Saying might be fulfilled, which he ſpake, Of thoſe which thou haſt given me have I loſt none.*] That this Saying could not relate to the eternal State of *Judas*, or our Lord's *Apoſtles*, appears, 1*ſt*, From the precedent Words, *Let then thoſe go away*; for, ſaith the *Evangeliſt*, theſe very Words were ſpoken, that the Saying of *Chriſt*, chap. xvii. 12. might be fulfilled; and yet *Chriſt*'s Deſire that they might quietly be diſmiſſed, was deſigned only to ſecure their temporal Preſervation. 2*dly*, From the Words themſelves, recorded chap. xvii. 12. *Of thoſe that thou haſt given me, I have loſt none but the Son of Perdition*, that the *Scripture* might be fulfilled,

(a) Apud. Orig. l. 2. p. 71.

led, *viz. Pſal.* cix. 8. Now this *Scripture* St. *Peter* interprets of the temporal Death of *Judas*, Acts i. 16.—20. It is no Objection againſt this Interpretation, that the *Apoſtles* were not always preſerved from a violent Death, moſt of them being taken away by *Martyrdom*; for this our Lord could not intend, ſince he himſelf had told them, before he ſpake theſe Words, that ſome of them *ſhould be put to Death*, and ſome ſhould *drink of his Cup*, Matth. xxiv. 9.—xx. 23. but only that he being preſent with them, had thus loſt none of them; and hence he prays, that in his Abſence, his *Father* would thus keep them; and accordingly the *Apoſtle* teſtifies, that when they were engaged in their Apoſtolical Function, they were wonderfully preſerved by the Divine Providence, inſomuch that even this was a Teſtimony of the Life and Power of Jeſus, 2 *Cor.* i. 10. chap. iv. 10. 11. chap. xiii. 4. and eſpecially they were ſo preſerved, that none of them fell from their *Apoſtolick* Office, as *Judas* did, *Acts* i. 25.

d Ver. 11. *Put up thy Sword into the Sheath.*] Vain here is the Inference of *Bernard*, in his Epiſtle to Pope *Eugenius*, from theſe Words, That both the Spiritual and the Material Sword belonged to the Church, telling him, *the Material Sword is his, though it be not to be weilded by his Hand, but by the Hand of the Soldier, yet ſo as he is to do it* ad nutum ſacerdotis, *at the Will of the Prieſt.* For, with what Senſe can it be gathered from Chriſt's Reprehenſion of St. *Peter* for uſing this Sword, even before he was made a *Prieſt*, according to the Doctrine of the *Romaniſts*; or from *Chriſt*'s Command to put it up into the Sheath, that it belonged to the *Prieſt*; or becauſe *Peter* had a Sword, which belonged not at all to his Office as an *Apoſtle*, that the *Pope* muſt have a Title to that more than to his Net or Fiſhing-boat? The two Swords, of which *Chriſt* ſpake, were both Material, and of them *Chriſt* ſaid, *It is enough*; not to combat with their Adverſaries, but to ſhew the Peril of that preſent Time. See the Note on *Luke* xxii. 38.

e Ver. 12. Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος, *The Band and the Captain.*] At the Time of the Paſſover, it was cuſtomary for the *Roman Preſident* to ſend a whole Band of a thouſand Men for a Guard to the *Temple*; the Captain of which Band is here called Χιλίαρχος.

f Ver. 13. *And they led him away to Annas firſt*;] That by him, who was more aged and better experienced in the Law, *Caiaphas* might be directed what to do in the Caſe, or becauſe he was the *Prince* of the *Sanhedrim*; from him he was ſent bound to *Caiaphas* the *High Prieſt*, as appears from *ver.* 24. See the Note there. Of his being ſent to *Annas*, the other *Evangeliſts* ſay nothing, becauſe nothing was done to *Chriſt* there, but all was performed at the Palace of the *High Prieſt*; there was *Chriſt* examined, *ver.* 19. and there *Peter* denied him, *Matth.* xxvi. 57, 69.

g Ver. 15. Καὶ ὁ ἄλλος μαθητὴς, *And the other Diſciple.*] He ſeems not to be *John*; for he being a *Galilean*, as well as *Peter*, they might have equally ſuſpected him on that Account.

Ver. 18. Ὅτι ψῦχος ἦν, *For it was cold.*] h The *Jews*, ſaith Dr. *Lightfoot*, teſtify, That there might be Snow or Froſt at the *Paſſover*; and *Radulphus*, that great Dews fell then, which made the Air cold till the Sun had exhaled them.

Ver. 20. *I taught always in the Synagogue*, i καὶ ἐν τῷ ἱερῷ, *and in the Temple.*] This confutes them who ſay, *Chriſt* came not to *Jeruſalem*, leſt the *Romans* ſhould ſuſpect him of affecting a Kingdom; for here he teſtifies, that *he taught daily in the Temple:* After his firſt Miracle done in *Cana* of *Galilee*, we find him going up to *Jeruſalem* to keep the Paſſover, where he abode at leaſt eight Days; and many ſeeing the Miracles that he did, believed on him, *chap.* v. 1. and *chap.* vi. 4. he aſcends again to the Feaſt; ſo that we have Reaſon to believe, he never declined that Feaſt. He alſo went up to the Feaſt of Tabernacles, *chap.* vii. 10. and preached to the People in the Temple, *ver.* 13. and wrought ſuch Wonders, that the *Jews* cried out, *When Chriſt cometh, will he do more Miracles than theſe?* ver. 31. This Feaſt being ended, he goes to the Mount of *Olives*, and returns the next Day to preach in the *Temple*, chap. viii. 1, 2. At the Feaſt of Dedication, we find him again walking in *Solomon*'s *Porch*, chap. x. 23. and there declaring himſelf to be the Son of God. *chap.* xi. He is at *Bethany*, but two Miles diſtant from *Jeruſalem*, where he raiſes *Lazarus* from the Dead; and from *Bethany* he goes to *Jeruſalem*, the People going before him, and crying, *Hoſanna to the Son of David.*

Ver. 23. *Why ſmiteſt thou me?*] Hence we k learn, that we are not literally to underſtand the Precept of *turning the other Cheek to him that ſmites us*; for Chriſt himſelf did not this, but defends the Innocency of his Words; which alſo ſhews, that to ſtand up in the Defence of our own Innocency, cannot be contrary to the Chriſtian Duties of Patience and Forgiveneſs. It is the Obſervation of *Suidas* and *Pbavorinus*, that δέρω ſignifies τὸ ἐκδέρω, *to excoriate*, δαίρω δὲ τὸ τύπτω, but δείρω *to ſmite*; but it is certain that δέρω bears the Senſe of Smiting in the *New Teſtament*; thus ἀέρα δέρων is *ſmiting of the Air*, 1 Cor. ix. 26. εἰς πρόσωπον δέρειν, *to ſmite on the Face*, 2 Cor. xi. 20. ſee Mark xii 3. Acts xvi. 37. and alſo in profane Authors, ſo δέρεσθαι καὶ δέρειν δι' ἡμέρας, is *daily to beat, or to be beaten*; *Scholiaſt. Ariſtoph.* in *Veſpis*, p. 463. F. See *Examen Millii.*

Ver. 24. Ἀπέστειλεν οὖν, *Annas had ſent him* l *bound to Caiaphas.*] Ἀπέστειλεν, here the *Perfect* is put for the *Plu-perfect Tenſe*. So ἔδησεν αὐτὸν, *he had bound him*, Matth. xiv. 3. and ver. 4. ἔλεγε, *he had ſaid.* So ἐκράτησε, ἔδησε, ἔλεγε, *he had apprehended, and bound, had ſaid*, Mark vi. 17, 18. and *ver.* 26. ἀπέκοψε, *he had cut off.*

Ver. 28. *They went not out into the Judg-* m *ment Hall,*] among the *Gentiles*, whom they eſteemed as unclean, *Acts* x. 28. leſt by touching them they ſhould be unclean, as the Law pronounces

pronounces him that touches an unclean Perſon, *Numb.* xix. 22. and ſo ſhould be unfit to eat the *Chagigah*, or Paſchal Sacrifices, which began to be eaten on the 15th Day, and being Holy Things, might not be eaten in their Defilement. That theſe are alſo called the *Paſſover*, and that the Paſchal Lamb was eaten the Evening before, and that there was no Tranſlation of it to another Day, either by reaſon of the Sabbath, or the Uncleanneſs of the Congregation; ſee the *Appendix* to *Mark* xiv. and Dr. *Lightfoot*.

n Ver. 31. Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα, *It is not lawful for us to put any Man to Death.*] The *Jews* ſay, that the Power of inflicting Capital Puniſhments upon Offenders, was taken from them by the *Romans* forty Years before the Deſtruction of their City and Temple. So we read in the *Jeruſalem Talmud*, *L. Sanhedrim*, c. 7. in that of *Babylon*, *Sanhedr. fol.* 41. *in Avoda Zara*, *fol.* 2. *in Maimonides*, *Tr. Sanhedr. cap.* 14. *Sect* 13. And if it had remained with them at this time, 'tis ſuppoſed they would have been more ſpeedy in cutting off our *Saviour*. But yet it ſeemeth evident that the *Jews* ſtill retained the Power of Judging and Condemning thoſe to Death, who were *Jews* by Nature and Original, and by their Laws deſerved to die. For after they were reduced to a *Roman Province*, this Privilege, ſaith (b) *Joſephus*, was ſtill granted to them, τοῖς παλῳοῖς ἔθεσι καὶ ἱεροῖς χρῆσθαι, *to uſe the ſacred Inſtitutions and Cuſtoms derived to them from their Fathers.* And it was granted to *Hyrcanus* their *High Prieſt*, That if any Controverſy aroſe, περὶ τῆς Ἰουδαίων ἀλωγῆς, *touching the Diſcipline of the Jews* (c) κρίσιν γένεσθαι παρ' αὐτῷ, *the Judgment of it ſhould be referred to him.* Accordingly we find the *High Prieſt* and his *Council* ſtoning *Stephen*, not Jure Zelotarum, *by the Rage of Zealots*, as ſome conceive, but according to the Law, that the Blaſphemer ſhould be ſtoned, *Lev.* xxiv. 16. *Deut.* xvii. 6, 7. For he is brought before the *High Prieſt* and his Council, Acts vi. 15. —— vii. 1. who were the proper Judges in this caſe; Witneſſes are produced, who teſtify before them that he had ſpoken Blaſphemous Words *againſt the Temple and the Law*, *againſt Moſes and againſt God*, Acts vi. 11, 13. theſe Witneſſes do alſo ſtone him firſt, according as the Law required. Thus alſo *Saul*, armed with the Power of the *High Prieſts* and *Elders*, perſecuted the *Jewiſh Chriſtians*, ἀχρὶ θανάτου, *unto Death* and led them bound to *Jeruſalem* to be puniſhed, *Acts* xxii. 4, 5. thus alſo would they have judged *Paul* after their own Law, *Acts* xxiv. 6. and would have *killed him*, Acts xxiii. 37. had not *Lyſias* the chief Captain reſcued him from their Hands; this, ſay they, he did by *Violence*, i. e. by an Invaſion of their Rights; this, ſaith he, I did, *knowing that he was a Roman*, and ſo would not have done it, had he been a *Jew* only. They therefore ſeem to ſay they could not do this in the caſe of *Chriſt*, becauſe they had accuſed him before *Pilate*, not of Crimes committed againſt their Law, but of Sedition, and aſpiring to a Kingdom in prejudice to *Cæſar* and the *Roman* Government, of which things it belonged to *Pilate*, not to them, to judge. But perhaps this Matter may be compounded by reflecting on *Ananus* the *High Prieſt*, who killed *James* the Brother of our Lord, and ſtoned many other *Chriſtians*, ὡς παρανομήσαντας, *as being Tranſgreſſors of the Law*; this ſaith *Joſephus*, οἱ περὶ τὰς νόμας ἀκριβεῖς, *they who beſt underſtood their Laws diſliked, ſaying, that Ananus ſhould not have called a Council concerning Life and Death, without Licenſe from Albinus the Roman Preſident*; whence I infer, that the Power of inflicting capital Puniſhments, even upon the *Jews* converted to the Chriſtian Faith, was then ſo taken from them, that they could not ὀρθῶς *regularly* do it, without Leave firſt obtained from the *Roman Preſident*; but with his Leave they might inflict upon them any capital Puniſhment denounced againſt Malefactors by their Law. And if it be here ſaid that *Pilate* gave them leave to inflict this Death on our Lord, by ſaying, *Take ye him, and crucify him*, chap. xix. 6. To this the anſwer is, (1.) That *Pilate* had given them no ſuch Licenſe when he ſpake theſe words; (2.) That Crucifixion was none of the Kinds of Death aſſigned by their Law; and, (3.) That *Pilate* by theſe words ſeems not to authorize them to do this, but rather to ſay to them, Do it at your Peril, for I judge him Innocent. See the Note there.

Ver. 36. *My Kingdom is not of this World.*] o and ſo hath nothing to do with, or oppoſite to the *Roman* Government; it is not of human or mundane Original, but from Heaven, and ſo it meddles not with the Affairs of this World; it hath none of the Pomp or Splendor of the World; none to fight for it with any carnal Weapons, *Luke* ix. 56. it exerciſes no Dominion over Men's Bodies, but their Souls only. So the Phraſe ἐκ τοῦ κόσμου οὐκ εἶναι, *not to be of this World*, ſignifies, *John* viii. 23.—xv. 19.—xvii. 14. eſpecially when 'tis oppoſed to being ἐκ τοῦ πατρὸς, *from the Father*, 1 *John* ii. 16. and ἐκ τοῦ Θεοῦ, *from God*, 1 John iv. 4, 5, 6. So when *Domitian* enquired of the Kingdom of Chriſt, of what Nature it was, and when, and where it was to be ſet up; the *Nephews* of that *Judas*, who was the Brother of our Lord, anſwered, It was (d) *not an earthly but an heavenly Kingdom, to be ſet up at the End of the World.*

Ver. 37. *For this cauſe was I born, and for* p *this cauſe came I into the World.*] Hence the *Socinians* infer, that Chriſt was born before he came

(b) Antiq. l. 14. c. 17. p. 487. (c) P. 486.

(d) Ὅτι οὐ κοσμικὴ μὲν οὐδ' ἐπίγειος, οὐρανίου δὲ καὶ ἀγγελικὴ τυγχάνει ἐπὶ συντελείᾳ τοῦ αἰῶνος γενησομένη. Euſeb. Hiſt. Eccl. l. 3. c. 20.

came into the World; and that this latter Phraſe denotes only his Entrance on his publick Miniſtry, *chap.* iii. 17, 19.——ix. 39. ——ix. 27. But this follows not from theſe Words, which only may import the ſame Thing, *viz.* that Chriſt was born, and came into the World to this End, that he might bear witneſs to the Truth. See the Notes upon the Places cited.

CHAP. XIX.

Verſe 1. THEN Pilate therefore, [*to ſatisfy the Clamours of the Jews,*] atook Jeſus and [a] ſcourged him;

2. And the Soldiers planted a Crown of Thorns, and put it upon his Head, and they put upon him a Purple Robe,

3. And ſaid, Hail King of the Jews, and they ſmote him with their Hands.

4. Pilate therefore went forth again, and ſaith to them, Behold I bring him forth to you, that ye may know that I find no fault in him; [*let it therefore ſuffice that I have ſcourged him.*]

5. Then came Jeſus forth, wearing the Crown of Thorns, and the Purple Robe, and Pilate ſaith to them, Behold the Man! [*how deſpicable he is, and how ridiculous it is to think of his affecting a Kingdom, or attempting any thing againſt Cæſar's Government.*]

6. When the Chief Prieſts therefore, and Officers ſaw him, they cried out, ſaying, Crucify him, crucify him; Pilate ſaith to bthem, [*If ye will have it ſo*] [b] take ye him, and crucify him, for I find no fault in him, [*and therefore cannot do it myſelf.*]

7. The Jews anſwered him, We have a cLaw, [c] and by our Law he ought to die, [*as being guilty of Blaſphemy*] becauſe he made himſelf the Son of God, [*John* x. 33.]

8. When Pilate therefore heard that ſaying, he was the more afraid [*to crucify him*;]

9. And went again into the Judgment Hall, and ſaith to Jeſus, Whence art thou? but Jeſus gave him no Anſwer.

10. Then ſaith Pilate to him, ſpeakeſt thou not to me? Knoweſt thou not that I have power to crucify thee, and have power to releaſe thee?

11. Jeſus anſwered, thou [*mayeſt have this Power over Malefactors and ordinary Men, but* dthou] couldſt have [d] no Power at all againſt me, [*the Son of God, and wholly Innocent*] except [*through the wiſe Counſel of God appointing me to die for the Salvation of Mankind,*] it were given [*i. e. permitted*] thee from above [*to put me to Death,*] therefore he that delivered me [*the Son of God*] to thee [*that I might be crucified as a Malefactor,*] hath the greater Sin, [*tho' thy Sin in condemning him in whom thou findeſt no fault at all, cannot be little.*]

12. And from thenceforth Pilate ſought to releaſe him; but the Jews cried out, ſaying e[e] If thou let this Man go, thou art not Cæſar's Friend, [*for*] whoſoever maketh himſelf a King, [*he by ſo doing*] ſpeaketh againſt Cæſar, [*as ſaying in effect he is not the rightful King over us.*]

13. When Pilate therefore heard that ſaying, he brought Jeſus forth [*of the Judgment Hall*] and ſat down in the Judgment Seat, in a Place that is called the Pavement, but in the Hebrew, Gabbatha.

14. And it was the Preparation of the Paſſover, [i. e. *Friday in the Paſchal Week*, ver. 31. and 42. See the Appendix to *Mark* xiv.] and about the ſixth Hour, he ſaith to the Jews, Behold your King!

15. But they cried out, Away with him, away with him, crucify him. Pilate ſaith to them, Shall I crucify your King? The Chief Prieſts anſwered, [f] We have no [*Perſon we* f *own as our*] King, but Cæſar.

16. Then [g] deliver'd he him therefore tog them to be crucified, and they [i. e. *the Soldiers*] took Jeſus, and led him away.

17. And he bearing his Croſs [*part of the way*, ſee Note on *Luke* xxiii. 26.] went forth to a place called the place of a Skull, which is called in the Hebrew, Golgotha;

18. Where they crucified him, and two others with him, on either ſide one, and Jeſus in the midſt.

19. And Pilate wrote a Title, and put it on the Croſs; and the Writing was, [*this is*] JESUS OF NAZARETH THE KING OF THE JEWS.

20. This Title then read many of the Jews; for the place where Jeſus was crucified was nigh to the City; and it was written in Hebrew, and Greek, and Latin.

21. Then ſaid the Chief Prieſts of the Jews to Pilate, Write not the King of the Jews, but that he ſaid, I am the King of the Jews.

22. Pilate anſwered, What I have written, I have written, [i. e. *the Inſcription ſhall not be changed.*]

23. Then the Soldiers, when they had crucified Jeſus, took his [*other*] Garments, and made four Parts, [*out of them,*] to every Soldier a part, and [*they took*] alſo his Coat; now the Coat was without Seam, woven from the top throughout:

24. They ſaid therefore among themſelves, [h] Let us not rent it, [*it being all of one piece,*] h but caſt Lots for it whoſe it ſhall be, [*and this was done*] that the Scripture might be fulfilled, which ſaith, [*Pſal.* xx. 19.] They parted my Raiment among them, and for my Veſture they did caſt Lots; theſe things therefore the Soldiers did.

25. Now there ſtood by the Croſs of Jeſus, his Mother, and his Mother's Siſter, [i] Mary i the Wife of Cleophas, and Mary Magdalene.

26. When Jeſus therefore ſaw his Mother, and the Diſciple ſtanding by, whom he loved, he ſaid to his Mother, [k] Woman, behold k [*him who is to take Care of thee, as if he were*] thy Son.

27. Then ſaith he to the Diſciple, Behold [*her whom thou muſt henceforth treat as*] thy Mother;

Mother; and from that Time that Diſciple [*St. John*] took her to his own home.

28. After this, Jeſus knowing that all things [*elſe relating to his Life on Earth*] were now accompliſhed, that the Scripture might [*in this alſo*] be fulfilled, ſaith I thirſt.

29. Now there was ſet [*for the Soldiers*] a Veſſel full of Vinegar, and they filled a Spunge with Vinegar, and put it upon Hyſſop, and put it to his Mouth.

30. When Jeſus therefore had received the Vinegar, he ſaith, It [i. e. *my Work on Earth*] is finiſhed, and [*then*] he bowed his Head and l gave [l] up the Ghoſt,

31. The Jews therefore, becauſe it was the Preparation, [i. e. *Friday*,] that the Bodies ſhould not remain upon the Croſs on the Sabbath-day, for that Sabbath-day was an high day, [*as being not a Sabbath only, but the ſecond Day of unleavened Bread, from whence they reckoned their Sabbath till Pentecoſt, and the day of preſenting or waving the Sheaf-offering*, Lev. xxiii. 11, 15. *and ſo a tripple Feſtival*,] b ſought Pilate that their Legs might be broken, and that they might be taken away.

32. Then came the Soldiers, and brake the Legs of the firſt, and of the other [*Thief*] which was crucified with him.

33. But when they came to Jeſus, and ſaw m that he was dead already, they [m] Broke not his Legs.

34. But one of the Soldiers with a Spear pierced his ſide, and forthwith came there-out [n] Blood and Water. n

35. And he that [*ſtanding by the Croſs*, ver. 26.] ſaw it, bare Record, and his Record is true, and he knoweth that he ſaith true, [*and teſtifies it*] that ye might believe.

36. For theſe things were done [*according to foregoing Prophecies, concerning him*,] that the Scripture ſhould be fulfilled, [*which ſaith*, Pſal. xxxiv 20.] A bone of him ſhall not be broken.

37. And again [*that*] [o] another Scripture o [*might be fulfilled, which*] ſaith [*Zach.* xii. 10.] They ſhall look on him whom they pierced.

38. And after this, Joſeph of Arimathea, being a Diſciple of Jeſus, but ſecretly for fear of [*offending*] the Jews, beſought Pilate that he might take away the Body of Jeſus, and Pilate gave him leave: he came therefore and took the Body of Jeſus.

39. And there came alſo Nicodemus, which at the firſt came to Jeſus by Night, and brought a mixture of Myrrh and Aloes, about an [p] hundred pound weight. p

40. Then took they the Body of Jeſus, and wound it in linnen Cloaths with the Spices, as the manner of the Jews is to bury.

41. Now in [*or near*] the place where he was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was never Man yet laid:

42. There laid they Jeſus therefore, becauſe of the Jews Preparation-day, for the Sepulchre was nigh at hand.

Annotations on Chap. XIX.

a Verſe 1. Καὶ ἐμαστίωσε, *And ſcourged him*,] after the manner of the *Romans*, who chaſtiſed them firſt with Whips, who were to be crucified, though *Pilate* did this not with an intent to crucify him, in whom he found no fault, but hoping that their Rage might be ſatisfied with it. See Note on *Luke* xxiii 16.

b Ver. 6. *Take ye him, and crucify him.*] *Pontius Pilate* does not here give them leave to do this, but rather ſaith, if you will have it ſo, do it your ſelves at your Peril, for I cannot condemn a Man without a Fault. So *Grotius*.

c Ver. 7. *By our Law he ought to die*, ὅτι ἑαυτὸν υἱὸν τῦ Θεῦ ἐποίησεν *becauſe he made himſelf the Son of God.*] The *Jews* could not here mean the Law againſt *falſe Prophets*, Deut. xviii. 20. partly becauſe the reaſon here aſſigned doth not prove *Chriſt* a *falſe Prophet*, partly becauſe *Chriſt* neither tempted them to worſhip himſelf, and much leſs to worſhip falſe Gods; nor did he give them any falſe Sign, which are the only Reaſons aſſigned in that Chapter for putting the *falſe Prophet* to Death; how much more probable is it that they meant the Law againſt Blaſphemy? *Lev.* xxiv. 16. becauſe they do not only ſeek to kill him as a Blaſphemer, for theſe very Words, *John* v. 18. but to ſtone him, which was the very Kind of Death aſſigned by that Law to the Blaſphemer; See *John* x. 33, 36. Hence in the other *Evangeliſts* they charge him with Blaſphemy, and judge him worthy of Death for this Confeſſion, that *he was the Son of God*, Matt. xxvi. 64, 65, 66. Mark xiv. 61 — 64. Luke xxii. 71, 72. as judging that by this Aſſertion, *he being a Man made himſelf equal with God*, *Schlictingius* owns this, but then adds, that the *Jews* miſunderſtood, and calumniated him in this Inference, *Chriſt* meaning no more by this Aſſertion, than that he was the true *Meſſiah*. But againſt this Mitigation of the import of the Words there lies a plain Objection, that though *Chriſt* was ſo much concerned for the Honour of his *Father*, whoſe Honour muſt be much impaired by the Advancement of the beſt of Men to an Equality with it; and though this Blaſphemy, if truly laid to his Charge, was a ſufficient Evidence that he was not the *Chriſt*; yet neither in the vth or xth of *John*, doth he ever plainly ſay he was not God, or that he never did intend to ſignify, by this Expreſſion that he was equal with God, as is ſhewed in the Notes on thoſe two places, which yet, had he been only Man, ſeems more neceſſary to have been done, for the Honour of God, and for the Removal of ſo juſt a Prejudice againſt him, than to remove any other Calumny they falſely charged upon him.

Ver. 11. Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, d *Thou couldſt have no power againſt me*, &c.] This ſeems to be a *Jewiſh* Phraſe importing a Power to take away the Life of another; as when *Saul* ſaith to *Doeg*, 1 Sam. xxii. 18. *fall upon the Prieſts, exerciſe authority among them*, ſaith the *Chaldee*; and the ſame Expreſſion

preſſion is there uſed when *David* bids his Servant *fall on the Amalekite*, 2 Sam. i. 15. And when *King Solomon ſent Benajah to fall upon Adonijah*, 1 Kings ii. 25. and upon *Joab*, ver. 29, 30. and upon *Shimei*. See the *Paraphraſe* here.

e Ver. 12. *If thou letteſt this Man go, thou art not Cæſar's Friend.*] This chiefly moved *Pilate*, becauſe, as *Tacitus* and *Suetonius* obſerve, *Tiberius* was apt to ſuſpect the worſt; and the leaſt Crimes with him made a Man guilty of Death, if they related to the Government: he durſt not therefore venture that this Charge ſhould be laid againſt him by the *Jews*.

f Ver. 15. *We have no King but Cæſar.*] By this how plainly do they condemn themſelves as guilty of Rebellion in all their Attempts by War and Tumults to free themſelves from the Government of *Cæſar*, and own that the terrible Deſtruction, which at laſt came upon them, was from themſelves?

g Ver. 16. *Then Pilate delivered him to them.*] not to the *Jews*, but to the *Soldiers*, that he might be crucified, as he was, by them; though, he, who was delivered to the Soldiers to be crucified only at their Requeſt, and to ſatisfy their reſtleſs Clamours, that he might be crucified, may be well ſaid to be delivered up to them who brought him to *Pilate* for this End, and prevailed with him thus to give him up.

h Ver. 24. *Let us not rent it, but let us caſt Lots for it.*] They divided his other Garments into four Parts, and then caſt Lots what Part each of them ſhould chuſe, *Mark* xv. 24. *Matth.* xxvii. 35. *Luke* xxiii. 34. but they caſt Lots for his Coat who ſhould have the whole.

i Ver. 25. Μαρία ἡ τῦ Κλωπᾶ, *Mary the Wife of Cleopha or Alphæus*, חלפי being inflexible into *Alphai* or *Cleophi*, here it is to be rendred *Alphæus*, for this *Mary* was the Mother of *James* the Leſs, *Mark*, xv. 40. whoſe Father was *Alphæus*, Matth. x. 3.

k Ver. 26. *Woman, behold thy Son.*] Hence it is gathered that *Joſeph* her Huſband was then dead; whence *Chriſt* takes care ſhe ſhould not be deſtitute, and therefore charges his beloved Diſciple to treat her as his Mother; and he accordingly takes her home to his own Houſe.

l Ver. 30. Παρέδωκε τὸ πνεῦμα, *He gave up his Spirit.*] into his Father's Hands, *Luke* xxiii. 46. The *Jews*, ſaith *Grotius*, who believed a Judgment to come, uſed this Phraſe to ſignify that the Soul leaving the Body at the time of Death, *returned to God that gave it*, Eccleſ. xii. 7. to receive its Sentence from him.

Ver. 33 and 36. *They brake not his Bones:* m 36. *and this was done that the Scripture might be fulfilled* (which ſaith) ὀστοῦν οὐ συντριβήσεται αὐτοῦ, *a Bone of him* (or it) *ſhall not be broken.*] This is uſually referred to the Command touching the Paſchal Lamb, *thou ſhalt not brake a Bone of it*, Exod. xii. 46. Numb. ix. 12. where the Greek ſaith, ὀστοῦν οὐ συντρίψεις ἀφ' αὐτοῦ. But *David* being alſo a Type of *Chriſt*, we may as probably refer this to the Words, *Pſalm* xxxiv. 20. *He keepeth all their Bones*, ἓν ἐξ αὐτῶν οὐ συντριβήσεται, *one of them ſhall not be broken:* That Promiſe, which reſpects all righteous Perſons, being more eſpecially to be fulfilled in this *Juſt One*.

Ver. 34. Καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ, *And* n *forthwith came there out Blood and Water.*] The Covenant of the old Law was confirmed by Blood mixed with Water to keep it from congealing, *Heb.* ix. 19. So alſo was the Covenant of the *New Teſtament*, 1 *John* v. 6. Dr. *Lightfoot* farther ſaith, that according to the Tradition of the *Jewiſh Rabbins*, when *Moſes* ſmote the *Rock*, there came forth firſt Blood, and then Water, now *that Rock was Chriſt*, 1 Cor. x. 4.

Ver. 37. *And again another Scripture ſaith,* o *they ſhall look upon him whom they have pierced.*] The Application of theſe Words to Chriſt, agrees with the Opinion of the *ancient Jews*, who interpret, *Zach.* xii. 10. of *Meſſiah* the Son of *David*, as *Moſes Hadarſon* in *Gen.* xxviii. though *R. Solomon Jarchi*, *R. David*, and *Abarbinel* refer it to the Death of *Meſſiah* the Son of *Joſeph*. Hence alſo note that what the *Romans* did by the Inſtigation of the *Jews*, is fitly aſcribed to the *Jews* themſelves.

Ver. 39. *About an hundred pound weight:*] p Which was an Indication not only of the Wealth, but alſo of the great Affection of *Nicodemus* to the Bleſſed *Jeſus:* Hence alſo, they not only anoint him, as they commonly uſed to do others, but bury him with ſo great a Mixture of Spices as was done at the Funerals of great Men. So *Jacob* was embalmed after the *Ægyptian* manner, *Gen.* L. 2. *Aſa with Spices and ſweet Odours*, 2. Chron. xvi. 14.

CHAP. XX.

Verſe 1. THE firſt day of the Week,
a cometh [a] Mary Magdalene early, when it was yet dark, to the Sepulchre, [*other Women being with her,*] and ſeeth the Stone taken away from the Sepulchre.

b 2. Then [*ſeeing this*] ſhe [*inſtantly*] [b] runneth and cometh [*not to all the Diſciples, but*] to Simon Peter, and to the other Diſciple whom Jeſus loved, and ſaith to them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other Diſciple, and came to [*wards*] the Sepulchre;

4. So they ran both together, and [*but*] the other Diſciple did out-run Peter, and came firſt to the Sepulchre:

5. And he ſtooping down, and looking in, ſaw the Linnen Cloths lying, yet went he not in.

6. Then cometh Simon Peter following him, and went into the Sepulchre, and ſeeth the Linnen Cloths lie.

7. And the Napkin that was about his Head not Lying with the Linnen Cloths, but wrapt together in a place by it ſelf:

8. Then went in alſo that other Diſciple, c which came firſt to the Sepulchre, and [c] he ſaw and believed [*either the Report of the Women, or our Lord's Reſurrection, which they believed not before.*]

d 9. For as yet [d] they knew not [*the Import of*] the Scriptures, [*which ſaid*] that he muſt riſe again from the Dead.

10. Then [*theſe two*] Diſciples went again to their own home.

11. But Mary [*returning with them*] ſtood without at the Sepulchre weeping; and as ſhe wept, ſhe ſtooped down and looked into the Sepulchre,

12. And ſeeth two Angels in white, ſitting, the one at the Head, and the other at the Feet, where the Body of Jeſus had lain:

13. And they ſay to her, Woman, why weepeſt thou? She ſaith to them, Becauſe they have taken away my Lord, and I know not where they have laid him.

14. And when ſhe had thus ſaid, ſhe turned her ſelf back, and ſaw Jeſus ſtanding, and [*but ſhe*] knew not that it was Jeſus.

15. Jeſus ſaith to her, Woman, why weepeſt thou? Whom ſeekeſt thou? She ſuppoſing him to be the Gardner, ſaith to him, Sir, if thou haſt taken him away hence, tell me where thou haſt laid him, and I will take him away.

16. Jeſus ſaith to her, Mary. She turneth her ſelf, and ſaith to him, Rabboni, that is to ſay Maſter.

e 17. Jeſus ſaith to her, [e] Touch me not [*ſpend not now thy time in touching my Body;*] for I am not yet aſcended, [*I ſhall not preſently aſcend*] to my Father, but go [*firſt*] to my Brethren, and ſay to them, I [*am ſhortly to*] aſcend to my Father, and to your Father, f [f] and to my God, and to your God, [*to do for you the things of which I ſpake*, chap. xiv. 16.]

18. Mary Magdalene [*then*] came, and told the Diſciples that ſhe had ſeen the Lord, and that he had ſpoken theſe things to her.

19. Then the ſame [*Lord's*] Day at Even- ing, being the firſt Day of the Week, when g the [g] Doors were ſhut where the Diſciples were aſſembled, [*and kept themſelves cloſe*] for fear of the Jews, came Jeſus, and [*opening ſilently the Doors,*] ſtood in the midſt [*of them*] and ſaith to them, Peace be to you.

20. And when he had ſo ſaid, he ſhewed them his [*pierced*] Hands and his Side: Then were the Diſciples glad when they ſaw the Lord.

21. Then ſaid Jeſus to them again, Peace be to you; [h] as my Father hath ſent me [*to* h *preach in his Name.*] even ſo ſend I you [*to preach in my Name.*]

22. And when he had ſaid this, he breathed on them, and ſaith to them, Receive ye the Holy Ghoſt [*to enable you for this Office.*]

23. [i] Whoſeſoever Sins ye [*thus commiſ-* i *ſionated, and thus aſſiſted by the Holy Ghoſt, declaratively ſhall*] remit, they are [*and ſhall under the Goſpel Covenant, be*] remitted to them; and whoſeſoever Sins ye *declaratively in your Goſpel ſhall*] retain, they are [*and ſhall in Heaven be*] retained.

24. But Thomas, one of the Twelve, called Didymus, was not with them when Jeſus came.

25. The other Diſciples therefore ſaid to him, We have ſeen the Lord: But he ſaid to them, Except I ſhall ſee in his Hands the Print of the Nails, and put my Finger into the Print of the Nails, and thruſt my Hand into his Side, I will not believe.

26. And after eight Days, [i. e. *the next Lord's Day,*] again his Diſciples were within and Thomas with them; then came Jeſus, the Doors being ſhut, and ſtood in the midſt, and ſaid, Peace be to you.

27. Then ſaith he to Thomas, Reach hither thy Finger, and behold my Hands, and reach hither thy Hand, and thruſt it into my Side, and be not faithleſs, but believing.

28. And Thomas anſwered, and ſaid to him, [*Doſt thou know what I ſaid in thy abſence? And haſt thou raiſed thy ſelf from the Dead? Thou art*] [k] my Lord and my God. k

29. Jeſus ſaith to him, Thomas, becauſe thou haſt ſeen me, thou haſt believed; [*but more*] [l] bleſſed are they, who have not ſeen, l and yet have believed.

30. And many other Signs truly did Jeſus in the Preſence of his Diſciples, which are not written in this Book.

31. But theſe are written, that ye might [m] believe that Jeſus is the Chriſt, the [*only* m *begotten*] Son of God, and that believing, ye might have Life through his Name.

Annotations on Chap. XX.

a Verſe 1. MARY *Magdalene:*] More Women and more *Marys* came to the Sepulchre, *Luke* xxiii. 55.—xxiv. 1. but the other *Evangeliſts* beginning ſtill with her, St *John* by naming her, who only ſpake, and only looked down into the Sepulchre, left the reſt to be underſtood.

b Ver. 4. *She runneth before, and cometh to Simon Peter.*] All the *Interpreters* that I have met with, ſay, That *Mary* ran not preſently to *Peter* and *John*, but only after ſhe had ſeen the Lord, *ver.* 18. And this they prove from *Luke* xxiv. 10, 11. But this cannot conſiſt with the Words of St. *John*, who ſaith, ſhe came to *Peter* and *John* only, whereas St. *Luke*, and the other *Evangeliſts*, ſay, ſhe came to all the reſt of the *Apoſtles*, Matth. xxviii. 8. Mark xvi. 10. When ſhe came to St. *Peter* and St. *John*, ſhe came alone, and complained to them, that *Chriſt's Body was taken away*, not thinking that he was riſen; So here: When ſhe came to the reſt of the *Apoſtles*, ſhe came with the Meſſage from the *Angel*, and from *Chriſt* himſelf, that he was riſen,

riſen, *Matth.* xxviii. 7, 8, 10. and was ſeen of her, *Mark* xvi. 10, 11. *Luke* xxiv. 23. So here, *ver.* 18. which plainly ſhews, that all the other *Evangeliſts* ſpeak only of this Second Coming, mentioned, *ver.* 18.

Object. St. *Luke* ſaith, *They came to the Apoſtles*; and then adds, *ver.* 12. that *Peter* ἔδραμεν ran to the Sepulchre.

Anſw. That Word may be thus render'd, *Peter had run, and ſtooping down had ſeen*; as if he ſhould have ſaid, The Woman told the Words of the *Angels* to the *Diſciples*; and *Peter* alſo, to his Admiration, had ſeen the Body gone, and the Linnen Cloths wrapt up by themſelves; which, by the way, is an Evidence, that Chriſt's Body was not ſtolen away by his *Diſciples*, ſince they would have carried it away, embalmed as it was, and not have ſtayed to wrap up the Napkins.

c Ver. 8. *And he ſaw and believed.*] *Peter* only ſaw, and admired at what was done, *Luke* xxiv. 12. but St. *John* ſaw, and believed, not the Words of *Mary*, for we find not that either of them ſuſpected her of Falſhood, but the Reſurrection of *Jeſus*, or the Words of *Chriſt*, *After three Days I will riſe again*; This, *John* ſaith, was the Reaſon of his Faith, not the Predictions of the *Old Teſtament*: For, as for the *Apoſtles*,

d Ver. 9. *As yet they knew not the Scripture* (which ſaith) *that he ought to riſe from the Dead.*] So infirm was the Faith, not only of the *Jews* in general in that Age, but of the *Apoſtles* alſo, that they believed not the two Fundamental Articles of the *Chriſtian* Faith, the Death and Reſurrection of the *Meſſiah*: As for the *Jews*, a contrary Tradition had obtained among them, *that their Meſſiah ſhould not die*, John xii. 34. And though our *Saviour* ſpake oft to his Diſciples of his Death and Reſurrection; this Tradition and Thoughts of his Temporal Kingdom, were ſo fixed in their Heads, that his Diſciples *underſtood not what he ſaid*; *and this Saying was concealed from them*, Mark ix. 32. Luke ix. 45. — xviii. 34. Whence *Chriſt*, after his Reſurrection, upbraids them with their Slowneſs to believe the *Scriptures*, and ſhews them from them, that *Chriſt ought to ſuffer, and riſe again the third day*, Luke xxiv. 25, 44, 45. And hence it follows, that the *Jews* then underſtood not that any of their Sacrifices were Types of our *Saviour*'s Paſſion, or availed to procure the Remiſſion of their Sins on that account, and ſo could have no explicate Faith in his Blood, or expect Juſtification by it. Whence St. *Paul* in that whole Chapter, *Hebrews* xi. in which he ſpeaks ſo much of the Faith of the Patriarchs, hath not the leaſt Intimation of any relation that it had to the Death of the *Meſſiah*.

e Ver. 17. *Touch me not, for I am not yet aſcended to my Father.*] I was once inclined from theſe Words to think, that as the *Sacrifice* was not only to be ſlain, but the Blood was to be brought into the *Sanctuary*, and there preſented before God to obtain the Remiſſion of Sins; ſo *Chriſt* here intimated, that having offered up his Body to the Death, he, to complete his *Prieſtly Office*, and procure the full Pardon of our Sins, was immediately to aſcend into the Heavenly Sanctuary, to preſent there his Blood before God: For why elſe doth he ſay, *Hold, or detain me not, for I have not yet aſcended?* Why doth he add theſe Words, *Go, tell my Diſciples, I aſcend?* But finding that no *Evangeliſt* ever ſpeaks of any ſuch immediate Aſcent after his Reſurrection, and that no *Commentator*, Ancient or Modern, ever thought of ſuch a Thing, I think it better to refer theſe Words to what *Chriſt* ſaid to his Diſciples not long before his Paſſion: For he had told them for their Comfort, that he was ſhortly *to go to his Father*, chap. xiv. 12. and that then he would enable them *to do greater Works than he himſelf had done*; and that this was juſt Matter of their Joy, *ver.* 28. and was more expedient for them than his Preſence with them, *chap.* xvi. 7. becauſe then he would ſend the Comforter, and *whatſoever they ſhould aſk the Father in his Name, ſhould be done to them*, ver. 23. *becauſe the Father himſelf loved them*, ver. 26, 27. *Go*, ſaith he, *therefore, and tell my Diſciples, that now they ſhortly may expect theſe gracious Promiſes ſhould be made good to them by my Aſcent to the Father:* And as for thee, thou needeſt not to be ſolicitous to touch or hold me now, thou wilt have Time ſufficient to converſe with me, and to experiment the Truth of my Reſurrection; for I ſhall not immediately aſcend, but ſtay ſome Time with you here on Earth. Againſt this it may be objected, That ἀναβέβηκα is an *Aoriſt*, and ſo ἔπω ἀναβέβηκα ſhould be rendered, *I have not yet aſcended*; not, *I do*, or *I ſhall not yet aſcend.* But to this I anſwer, That *Grammarians* obſerve, that the *Aoriſt* is often put both for the *preſent Tenſe* and the *future*. See *Glaſſius de Verbo*, *l.* 3. *Tr.* 3. *Can.* 47. So is this Word uſed in this very Goſpel, as when *Chriſt* ſaith, *He that believeth in me, ſhall not come into Condemnation, but* μεβέβηκεν *ſhall paſs from Death to Life*, John v. 24.

Ibid. Πρὸς Θεόν μου καὶ Θεὸν ὑμῶν, *To my God* f *and your God.*] Seeing Chriſt ſtiles God *his God*, hence, ſay the *Socinians*, it is evident, that *Chriſt* is not God; but from theſe Words it only follows, that he was not God according to that Nature which aſcended: Thus *God, even thy God, hath anointed thee*, ſaith the *Pſalmiſt* of *Chriſt*; and yet he adds of the ſame Perſon, *Thy Throne, O God, is for ever and ever*, Pſal. xlv. See the Note on *Heb.* i. 8, 9.

Ver. 19. Τῶν θυρῶν κεκλεισμένων, *The Doors* g *being ſhut.*] Though it be an ancient Opinion, that *Chriſt* made his Body penetrate through the Doors, yet it is both groundleſs and abſurd, and contrary to the very Deſign, of *Chriſt* in coming to them. 'Tis groundleſs; for why might not he, by his Power, ſecretly open the Doors, his Diſciples not perceiving it, as the Angel opened the Priſon Doors and Gates to let out *Peter?* Acts xii. 10. It is abſurd; for ſince *Chriſt* roſe in that natural Body, which was crucified and laid in the Grave, *Philoſophy* informs us, that ſuch a Body could not penetrate through another more ſolid Body. And to this agree thoſe

Words of *Cyril* of *Alexandria*, ἀδύναλον σῶμα διὰ σώμαλ@ διήκειν μὴ τέμνον ϗ τεμνόμενον, *It is impoſſible that one Body ſhould go through another without cutting it, or being cut.* And, 3*dly*, This Fancy deſtroys not only the End of *Chriſt*'s then coming to them, but of all that he had ſaid and done, to convince them it was the ſame Body that was crucified, in which he appeared to them: When he came the firſt Time, his Diſciples were troubled, ſuppoſing they had ſeen a Spirit; now, to convince them of the contrary, *Chriſt* ſaith, *See my Hands and my Feet, that it is even I; handle me, and ſee; for a Spirit hath not Fleſh and Bones, as ye ſee me have:* His ſecond Appearance, when the Doors where ſhut, was to convince *Thomas* of the Truth of the Reſurrection of his Body; and this he does, by calling him to put *his Finger into his pierced Hands, and his Hands into his pierced Side*; and yet this ſuppoſed penetration through the Doors, deſtroys both theſe Arguments; It being as certain, that Fleſh and Bones cannot penetrate through a Door, as that a Spirit hath not Fleſh and Bones; and that his Body muſt have paſſed through the Doors after the manner of a Spirit, as that it afterwards appeared after the manner of a Body; and that the ſame power which made a natural Body penetrate through a Door, could make a *Phantaſm* or *Aerial Body* appear like Fleſh and Bones to the Touch, and ſeem to have the Marks and Prints of a crucified Body; ſo that unleſs our *Saviour* deſigned to invalidate the Strength of what he ſaid and did to convince them of the Truth of his Reſurrection, he could not at the ſame Time do a Thing known to them, which did evacuate the Force of all his Proofs. Nor would the Evangeliſt have twice recorded this Circumſtance, when ſpeaking of the Reſurrection, had he imagined the Words bore ſuch a Senſe, as turned his Body into a Spirit, and miniſtered occaſion to all that read it, to ſuſpect the Strength of any of theſe Arguments to confirm this Fundamental Article.

h Ver. 21. *As my Father hath ſent me, ſo ſend I you*;] not only to preach in my Name, as I did in his, but as he ſending me, baptized me with the Holy Ghoſt, and ſo anointed me to my Office, *Luke* iv. 18. *John* x. 36. ſo will I ſend you, baptizing you alſo with the Holy Ghoſt ſent down from Heaven, *Luke* xxiv. 49. and ſo anoint you alſo for your Office, 2 *Cor.* i. 21, 22. and in Teſtimony of this, I ſay to you now, *receive the Holy Ghoſt*, ver. 22. and will ſoon after my Aſcenſion ſend him more plentifully down upon you.

i Ver. 23. *Whoſe Sins ye do remit, they are remitted,—retain*, &c.] *Chriſt* ſent them to preach Repentance and Remiſſion of Sins in his Name, to *Jew* and *Gentile*, Luke xxiv. 47. and here he adds, that whoſeſoever Sins they, thus aſſiſted by the *Holy Ghoſt*, declared remitted by Virtue of the Goſpel Covenant, ratified in his Blood ſhed for the Remiſſion of Sins, ſhould be remitted: and hence they preached Remiſſion of Sins to all that believed in his Name, and Juſtification, or Exemption from the Guilt of them, *Acts* ii. 38 —xiii. 38, 39. And whoſe Sins ſoever you retain, declaring to them, that according to the Tenor of the Goſpel they ſtill lie under the Guilt of them, they ſhall be retained; and hence they declared to all that believed not on him, or lived not according to his Laws, and ſought not for Juſtification by Faith in his Blood, that they were yet in their Sins, 1 *Cor.* xv. 17. and could not be juſtified, *Rom.* x. 4. —ix. 32.

Ver. 28. Ὁ Κύριός μϗ, ϗ ὁ Θεός μϗ, *And* k *Thomas anſwered and ſaid to him, My Lord, and my God.*] Here,

1*ſt*. Let it be noted from *Woltzogenius* the *Socinian*, that they are not to be hearkened to, who ſay, *Thomas* ſpake theſe Words, not to *Chriſt*, but by way of Admiration to God the *Father*: For the *Apoſtle* could not ſay, *that Thomas anſwered*, and much leſs that *he anſwered and ſaid to him*, unleſs he had directed his Words to him, who ſaid unto him in the precedent Verſe, *Be not faithleſs but believe:* And if he ſaid to him, *Thou art my Lord and my God*, he muſt acknowledge him as fully, and as truly to be his God, as his Lord. And,

2*dly*, Since *Thomas* had learned from the Law, *there was one God alone*, he could not own *Chriſt* as another God, but as the ſame in Eſſence with him. Note,

3*dly*, That though *Chriſt* was ſtill concerned for the Honour of the *Father*, he doth not reprehend *Thomas* for thus owning him as his God, but doth atteſt that he believed aright concerning him; which ſhews that he did not miſtake in owning the Divinity of *Chriſt*. And whereas *Woltzogenius* here notes, that *Chriſt was never called God before his Reſurrection*, when he was to be worſhipped as a Divine Lord; as it is evident that his Reſurrection could not make him God, if he had been a Creature only, nor juſtify the Worſhip of a Creature as God; ſo is the Reaſon of this evident, becauſe he acted as a *Prophet* whilſt he was on Earth, ſpeaking ſtill in his *Father*'s Name, and as one ſent from him, it being eſſential to a *Prophet* to ſpeak in the Name of Him whoſe *Prophet* he is. See the Preface to this Goſpel, and the Note on *Mark* xiii. 32.

Ver. 29. *Bleſſed are they who have not ſeen,* l *and yet have believed.*] For Faith is not praiſeworthy, upon this Account, that we believe what we ſee with our Eyes, and therefore can no longer doubt of; but on this Account, that we yield to Arguments highly probable, and againſt which we have nothing ſolid to object, and ſuch Evidence as wiſe Men conſent to, and act by, in the moſt important Concernments of this preſent Life; becauſe this ſhews a greater Affection to the Objects of our Faith, and a better Inclination to obey the Will of God.

Ver. 31. *But theſe things were written, that* m *ye might believe that Jeſus is the Chriſt.*] Hence the *Socinians* argue, that they muſt err who think 'twas the Intendment of this Goſpel to ſhew that *Jeſus Chriſt* was the Word of God

God, begotten of the *Father* before all Worlds, and therefore a Divine Perſon; whereas the *Apoſtle* here plainly ſpeaks only of the Miracles wrought by *Chriſt*, which we acknowledge to be done to prove him the *Meſſiah* promiſed to the *Jews*, and that *Prophet* which was to come into the World, as St. *John* here ſpeaks; but yet this hinders not his being God, or the Word of God, coexiſtent with the *Father* before all Worlds. Moreover the *Apoſtle* adds, theſe Things were done to prove he was *the Son of God*; now this even the *Jews* interpreted, as a Form of Words by which *Chriſt* made himſelf equal with God. See the Notes on *chap.* x. 33. and *chap.* xix. 7. Some alſo think, that St. *John* ended here his Goſpel, and that the following *Chapter* was written by ſome other Hands; but theſe Words give no Ground for this Imagination, ſince other *Apoſtles*, after they ſeemed to have concluded their *Epiſtles*, add ſome new Matter, as may be ſeen in the Concluſions of the Epiſtles to the *Romans*, and to the *Hebrews*. See the Note on *chap.* xxi. 24.

CHAP. XXI.

a Verſe 1. [a] AFTER theſe things Jeſus ſhewed himſelf again to the [*greateſt Part of the*] Diſciples at the Sea of Tiberias, and on this wiſe ſhewed he himſelf.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the Sons of Zebedee, and two other [*in all ſeven*] of his Diſciples.

3. Simon Peter ſaith to them, I [*will*] go a Fiſhing; they ſay to him, We alſo [*will*] go with thee: They [*then*] went forth and entered b into a Ship immediately, [b] and that night they caught nothing.

4. But when the morning was now come, Jeſus ſtood on the ſhore, but the Diſciples [*then*] knew not that it was Jeſus [*who ſtood there.*]

5. Then Jeſus ſaith to them, Children, have you any Meat? They anſwered him, No.

6. And he ſaid to them, Caſt the Net on the right ſide of the Ship, and ye ſhall find [*Fiſhes*;] they caſt therefore [*the Net as he had ſaid,*] and now [*the Draught was ſo great that*] they were not [*well*] able to draw it [*along*] for the Multitude of Fiſhes [*incloſed in the Net.*]

7. Therefore that Diſciple, whom Jeſus loved, ſaith to Peter, It is the Lord [*Jeſus who hath done this:*] Now when Simon Peter c heard that it was the Lord, he girt his [c] Fiſher's Coat upon him, for he was naked [*to his Shirt,*] and did caſt himſelf into the Sea, [*to ſwim firſt to Jeſus.*]

8. And the other Diſciples came in a little Ship, for they were not far from Land, but, as it were, two hundred Cubits, dragging the Net with [*the*] Fiſhes [*in it.*

9. *And*] as ſoon then as they were come to Land, they ſaw a Fire of Coals there, and Fiſh laid thereon, and Bread [*by it, all provided miraculouſly by Chriſt.*]

10. Jeſus ſaith to them, Bring of the Fiſh, which ye have now caught.

11. Simon Peter went up [*into the Boat,*] and drew the Net to the Land, full of great Fiſhes, an hundred fifty and three, and for all there were ſo many, yet was not the Net broken.

12. Jeſus ſaith to them, Come and dine; and none of the Diſciples durſt aſk him, Who art thou? [*as*] knowing that it was the Lord.

13. [d] Jeſus then cometh, and taketh Bread, d and giveth them, and Fiſh likewiſe.

14. This is now the third time that Jeſus ſhewed himſelf to [*the Body of*] his Diſciples, after that he was riſen from the Dead.

15. So when they had dined, Jeſus ſaith to Simon Peter, Simon Son of Jonas, [e] lo- e veſt thou me more then theſe [*Occupations thou art now employed in?*] He ſaith to him, Yea, Lord, thou knoweſt that I love thee: He ſaith to him, [*Leave then theſe Things, and Employments, and*] feed my Lambs, [*my Church ſhortly to be ſet up by new Converts both of Jews and Gentiles.*]

16. He ſaith to him again the ſecond time, Simon Son of Jonas, loveſt thou me? He ſaith to him [*again,*] Yea Lord, thou knoweſt that I love thee; He ſaith to him, Feed my Sheep, [i. e. *my Church thus gathered.*]

17. He ſaith to him the third time, [*that his threefold Denial of him before Unbelievers might be atoned for by a threefold Confeſſion of his Affection to him before his Diſciples,*] Simon Son of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid to him the third time, Loveſt thou me? And he ſaid to him, [f] Lord, f thou knoweſt all things, [*and therefore*] thou knoweſt that I love thee; Jeſus ſaith to him, Feed my Sheep.

18. Verily, verily I ſay to thee, When thou waſt young, thou girdeſt thy ſelf, and walkedſt whither thou wouldeſt [*without reſtraint*;] but when thou ſhalt be old, thou ſhalt ſtretch forth thy Hands, and another ſhall gird thee, [*to the Pillar where thou ſhalt be ſcourged,*] and [*then*] carry thee [*to the Croſs*] where [*according to thy natural Deſires*] thou would not [*be.*]

19. This ſpake he [*Jeſus,*] ſignifying by what [*Kind of*] Death he ſhould glorify God, [*by this Confirmation of the Chriſtian Faith*;] and when he had ſpoken this, he [*roſe up and walked, and*] ſaith to him, Follow me, [*to intimate to him, that he was to follow him in that kind of Death he had ſuffered.*]

20. Then Peter, [*who followed him*] turning [*his Head*] about, ſeeth [St. *John*] the Diſciple, which Jeſus loved, following [*alſo, viz.*]

viz.] which alſo leaned on his Breaſt at Supper, and ſaid, Lord, who is he that betrayeth thee? [*John* xiii. 25.]

21. Peter ſeeing him, ſaith to Jeſus, Lord, and [*Gr. but*] what ſhall this Man do? [*how ſhall it fare with him?*]

g 22. Jeſus ſaith to him, [g] If I will that he tarry till I come, what is that to thee? Follow thou me.

23. Then went this ſaying abroad among the Brethren, [*who afterwards underſtood that this was ſpoken of his Departure from this Life,*] that that Diſciple ſhould not die; yet Jeſus ſaid not to him, he ſhall not die, but, if I will that he tarry till I come [*in Judgment againſt Jeruſalem, to deſtroy it by the Romans,*] what is that to thee?

h 24. [h] This is the Diſciple, which teſtifies of theſe things, and wrote theſe things, and we know [*ſure I am*] that his Teſtimony is true.

i 25. And there are alſo many other things, which Jeſus did, the which, if they ſhould be written every one, I [i] ſuppoſe that even the World it ſelf would not contain the Books, which ſhould be written; [i. e. *they would be ſo many that they would ſeem incredible to the World, to be done by one Man,*] Amen.

Annotations on Chap. XXI.

a Verſe 1. ΜΕΤΑ᾽ ταῦτα, *After theſe things*;] *i. e.* After his firſt Apparition, mentioned, *chap.* xx. 20. and his ſecond, mentioned, *ver.* 26. he appeared now τρίτον, *the third time*, ver. 14.

b Ver. 3. *In that night they caught nothing,*] Chriſt being then abſent; but when he is preſent, they having his Command, incloſe a very great Multitude of Fiſhes, to teach them, that though in preaching of the Goſpel they were *inſufficient to do any thing of themſelves*, 2 Cor. iii. 5. yet having his Command to go and teach all Nations, and the Promiſe of his Preſence with them, they ſhould be wonderful ſucceſsful in bringing many to the Faith. 'Tis alſo very likely they went then a Fiſhing to ſupply their own want of Neceſſaries; *Chriſt* therefore by this Draught of Fiſhes, not only works a Miracle to confirm them in the Belief of his Divine Power, but to inform them alſo that while they were employed in doing what he did command them, they ſhould never want what was convenient for them; and as, by miraculouſly providing Bread and Fiſh broiling on the Fire, *ver.* 9. he ſhewed his Ability to do ſo; ſo by this numerous Draught of Fiſhes he ſupplied them with Neceſſaries till the *Holy Ghoſt* ſhould come upon them to fit them for their Miniſtry.

c Ver. 7. *He girt about him,* τὸν ἐπενδύτην, *his Fiſhers Coat,* ἦν γὰρ γυμνὸς, *for he was naked.*] *Suidas* aud *Phavorinus* ſay ἐπενδύτης is ἱμάτιον τὸ ἐσώτερον, *the inner Garment*, but *Julius Pollux* ſays it was χίτων ὁ ἔξωθεν, *the outward Coat*; the Context here ſeems to make it moſt probable it was the inward Garment next his Shirt; for *he was naked*, ſignifies, he only had *his Shirt on*; for in this Senſe only *Saul* lay naked among the *Prophets*, 1 *Sam.* xix. 24. and *David* was naked when he danced before the *Ephod*, 2 *Sam.* vi. 20. *i. e.* he had put off his Royal Robe. See the Note on *Mark* xiv. 51. See alſo *Iſa.* xx. 2, 3. *Job* xxii. 6. —xxiv. 7. 1 *Cor.* iv. 11.

d Ver. 13. *Jeſus taketh Bread and giveth to them and Fiſh likewiſe.*] As the *Father* of the Family he both makes Proviſion for them, and gives to every Man his Portion: That he himſelf did eat is not ſaid, yet ſince St. *Peter* ſaith, *they did eat and drink with him after his Reſurrection*, Acts x. 41. and St. *Luke* ſaith, that *he did eat before them*, Luke xxiv. 42. 43. as he did that for Confirmation of his Reſurrection, ſo is it probable he might eat here for the ſame End.

e Ver. 15. *Loveſt thou me* πλεῖον τούτων; *more than theſe?*] Moſt *Interpreters* think Chriſt aſketh whether St. *Peter* loved him more than the other Diſciples; but as *Peter* could not anſwer to this Queſtion unleſs he knew their Hearts, ſo could he not ſhew he did this by feeding *Chriſt*'s Sheep, unleſs he fed them more than they. 'Tis therefore obſervable, that after Chriſt had given them a Commiſſion to preach the Goſpel, *John* xx. 21, 22. *Peter* betakes himſelf to his Fiſhing Trade; *Chriſt* therefore here enquires whether he loved him more than *theſe Nets* and *Fiſher-Boats*, about which he was now employed, and ſaith, that if indeed he did ſo, he ſhould leave them, and wholly employ himſelf in *feeding his Sheep and Lambs.* Some of the *Fathers* add, that *Chriſt* makes this Enquiry thrice, that *Peter* by a threefold Confeſſion might atone for his threefold Denial. They who hence argue for the Supremacy of *Peter* above the Reſt of the *Apoſtles*, are vain in their Imaginations; for, if by theſe words *Chriſt* required *Peter* to feed all his Sheep and Lambs, 'tis certain he was wanting in his Duty; for he never exerciſed one Act of Supremacy over the Reſt of the *Apoſtles*, but, being ſent by them, obeyed, *Acts* viii. 14. and, being reproved by St. *Paul*, he held his Peace, and was ſo far from feeding *all Chriſt*'s Sheep, that he never fed any of the Province of St. *Paul.* Did he feed thoſe *Apoſtles* on whom the ſame *Holy Ghoſt* fell, who had the ſame Commiſſion, given at the ſame Time, and in the ſame Words, to preach the Goſpel to all Nations, or to every Creature? If not, they were not in the Number of the Sheep, whom *Peter* is here bid to feed; or did all other *Paſtors* receive Commiſſion from St. *Peter* to feed Chriſt's Sheep? Did St. *Paul*, who doth ſo ſolemnly declare he had not his Commiſſion *from Man, neither by Man?* Gal. i. 1. Did any of the *Biſhops* of *Aſia?* No. St. *Paul* aſſures us *the Holy Ghoſt had made them Overſeers of the Flock of Chriſt*,

Chriſt, Acts xx. 28. No, ſaith (a) *Pſeudo-Ambroſius*, not *Peter* only, ſed nos cum eo, *but we with him have received Commiſſion to feed Chriſt's Sheep*; and what is here ſaid to *Peter*, *feed my Sheep*, ad omnes dicitur, *is*, ſaith St. (b) *Auſtin*, *ſaid to all*; and ſaith St. (c) *Baſil*, *Chriſt* here gave τὴν ἴσην ἐξουσίαν πᾶσι δὲ τοῖς ἐφεξῆς ποιμέσι καὶ διδασκάλοις, *the ſame Power to all enſuing Paſtors and Teachers.*

f Ver. 17. *Lord*, σὺ πάντα οἶδας, *thou knoweſt all things*,] *Schlictingius* here ſaith that *Chriſt* is here ſaid to know all things; becauſe he knew many things: But this deſtroys St. *Peter*'s Argument; for, it follows not that *Chriſt* knew the Sincerity of St. *Peter*'s Heart, and his Affection towards him, unleſs he knew the Secrets of all Hearts. This therefore is an Argument that *Chriſt* was truly God, it being God alone *to whom the Secrets of all Hearts lie open*, 1 Kings viii. 39.

g Ver. 22. *If I will that he ſtay* ἕως ἔρχομαι, *till I come*;] *Viz.* to the Deſtruction of *Jeruſalem*, after which this *Apoſtle* lived a long Time, and he alone did ſo, the other *Apoſtles* being dead before; of this Coming the Prophet *Joel* ſpeaks ſaying, *the Sun ſhall be turned into Darkneſs*, πρὶν ἐλθεῖν, *before the great and terrible day of the Lord cometh*, Joel. ii. 31. See *ver.* 1. So *Mal.* iii. 1, 2. ἰδοὺ ἔρχεται, *behold he cometh— but who ſhall abide the day of his coming?* and *chap.* iv. 1. ἰδοὺ ἔρχεται ἡμέρα Κυρίου, *behold the day of the Lord cometh, which burneth as a Furnace*; and *ver.* 6. μὴ ἐλθὼν, *leſt coming he ſmite the Land with a Curſe.* In the *New Teſtament* we have frequent Mention of *this Coming of our Lord*, for when our Lord ſpake of the Deſtruction of the *Temple*, the *Apoſtles* aſk what is the Sign τῆς σῆς παρουσίας, *of thy coming*, Matth. xxiv. 3. and he tells them that παρουσία, *the coming of the Son of Man will be as Lightning*, ver. 27. and *then ſhould they ſee the Son of Man coming in the Clouds of Heaven*, ver. 30. that *as it was in the Days of Noah, ſo ſhould it be at the coming of the Son of Man*, ver. 37, 39. bidding them watch, *becauſe they know not when their Lord cometh*, ver. 42, 44. See *Matth.* xvi. 28. *Heb.* x. 37. *Jam.* v. 9. and the Notes there, and on 2 *Theſſ.* ii. 1. And note here, that whereas 'tis ſaid, *that the Scripture mentions only two Comings of our Lord, one when he came and lived on Earth, the other at the Day of Judgment, when he ſhall come* ἐκ δευτέρου, *a ſecond time without Sin unto Salvation*, Heb. ix. 20. this is indeed no Objection againſt this intermediate Advent ſo frequently and plainly mentioned in the *New Teſtament*; this being not a perſonal Advent, by a Deſcent of *Chriſt* from Heaven, but only a Coming of our Lord by the *Roman* Army, and by Signs from Heaven, and in the Clouds of their approaching Ruin. Wonderful here are the Words of *Theophylact*; for he not only ſaith, that ſome held that *John* then lived, and was to do ſo till the Coming of *Antichriſt*, when he, with *Elias* was to preach *Chriſt*, and to be ſlain by *Antichriſt*, but adds this as the Import of *Chriſt*'s Words, *what if I will that he tarry till I come*, that he ſhould remain in *Galilee* till the Deſtruction of *Jeruſalem*; as (ſaith he) *John* did till the coming of *Veſpaſian*, and only departed when *Jeruſalem* was to be taken.

Ver. 24 *This is the Diſciple, who teſtifies of* h *theſe things, and wrote theſe things*, καὶ οἴδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ, *and we know that his Teſtimony is true.*] Here ſome tell us that this Chapter was writ by many, and therefore not by St. *John*, and this they conclude from the word οἴδαμεν, *we know*, but without Ground; for Dr. *Lightfoot* here obſerves, that *we know*, in the *Chaldee Dialect* is often uſed of one. So *Mary Magdalene* ſaith of herſelf, *they have taken the Lord out of the Sepulchre*, καὶ οὐκ οἴδαμεν, *and we know not where they have laid him:* So St. *Paul* often, οἴδαμεν γὰρ, *for we know that the Law is Spiritual, but I am Carnal*, 1 Theſſ. ii. 18. ἠθελήσαμεν—ἐγὼ μὲν Παῦλος, *we would have come to you, I Paul.* So this *Apoſtle* ſaith of himſelf, ἡμεῖς μαρτυροῦμεν, *we teſtify*, Eph. iii. 12. and that here it is only one that ſpeaketh, is demonſtrated from the following Word, οἶμαι, *I ſuppoſe.* Nay even theſe Words ſhew that all the preceding Words of this Chapter were writ by this Diſciple, and therefore were not written by the *Aſiatic Biſhops.* And therefore *Theophylact* here ſaith περὶ ἐμαυτοῦ λέγω ὅτι ἀληθεύω.

Ver. 25. Οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι i τὰ γραφόμενα βιβλία, *I ſuppoſe the World it ſelf would not contain the Books which ſhould be written.*] Here moſt *Interpreters* ſay the *Apoſtles* words contain a great *Hyperbole*, with a *Catachreſis*, but (d) *Origen* avoids them both, declaring that the *Apoſtle* ſaith, the World would not receive the Books written, *not for the Multitude of the Books, but for the Greatneſs of the Works recorded in them.* So the Word is uſed by this *Evangeliſt* introducing *Chriſt* ſaying to the *Jews*, *my word* ὐ χωρεῖ ἐν ὑμῖν, *is not received by you:* So *Euſebius* ſaith, that the Men of former Ages οὐκ ἦν τῶ χωρεῖν, *were not able to receive Chriſt's Doctrine*, l. 1. c. 1. p. 8. So *Chriſt* ſaith, οὐ πάντες χωροῦσιν, *all Men cannot receive this Saying*, Matth. xix. 11. and (e) *Philo* ſaith, *there are very many things in the World*, ἃ διὰ μέγεθος, ἀνθρώπινος λογισμὸς οὐ χωρεῖ, *which for their Greatneſs human reaſon cannot comprehend.* See many other Examples of this Senſe of the Word in *Stephanus*, and in *Grotius* on *Matth*, xix. 11.

(a) De Sacerd. c. 2. (b) De Agone Chriſti, c. 30. (c) Conſtit. Mon. cap. 22.

(d) Τὸ γὰρ μὴ χωρεῖν τὸν κόσμον τὰ γραφόμενα βιβλία οὐ διὰ τὸ πλῆθος τῶν γραμμάτων ἃς τίνες ἐνδεχόμενον, ἀλλὰ διὰ τὸ μέγεθος τῶν πραγμάτων. Philoc. c. 15. p. 46. (e) De Mundo, p. 889.

A SER-

A

SERMON

On John vii. 47, 48, 49.

Are ye alſo deceived? Have any of the Rulers, or of the Phariſees believed on him? But this People, who knoweth not the Law, is accurſed.

§. 1. THE *Miracles* of our Bleſſed *Saviour*, by which his Doctrine was confirmed, were ſo exceeding many, and exceeding great, that they prevailed on thoſe plain-hearted People, who beheld them, to believe, that he who wrought them was indeed the *Chriſt:* For *many of the People believed on him, ſaying, when Chriſt cometh, will he do more Miracles than theſe?* ver. 31. Theſe Apprehenſions of the *Vulgar* did ſo allarm the *Cheif Prieſts* and *Phariſees*, who ſaw their Intereſt, Authority, and Credit with the People, muſt decline as faſt as that of *Chriſt*'s prevailed, that they forthwith diſpatched their Officers to take him, and bring him to them, *ver.* 32. Theſe *Officers*, when they had heard the gracious Words, which iſſued from the Mouth of Chriſt, were themſelves taken by him; they, who were ſent to bring *Chriſt* to the *Prieſts* and *Phariſees*, were themſelves brought to *Chriſt*; and ſo theſe Converts neglect to do the Office of the *High-Prieſt*'s Serjeants: And being aſked the Reaſon why they had not brought *Chriſt*, they boldly anſwer, that they had heard ſuch gracious and heavenly Words proceeding from him, *as never Man before him ſpake*; and therefore could not think it fit to apprehend ſo excellent a Perſon as he was. The *Phariſees* hearing this Anſwer, do preſently conclude, their *Officers* muſt be deceived in theſe kind Thoughts of *Chriſt*, and offer this, as they ſuppoſed, convincing Argument to prove it, *viz.* That though the giddy Multitude, who had no Knowledge of the Law, and therefore no Capacity to underſtand the Mind of God contained in it, might be inclined to think that *Jeſus* was indeed the *Chriſt*; yet ſince the *Rulers* of the *Church*, the *Sanhedrim*; ſeeing the *Doctors*, and Expounders of the Law, the *Scribes* and *Phariſees* believed not on him, but did unanimouſly reject him as a vile *Impoſtor*, they muſt be certainly deceived, who apprehended otherwiſe concerning him; becauſe they followed the Verdict of the ignorant and giddy Multitude, in oppoſition to the better Judgments, and the mature Deliberations of their *Church-Guides*, and learned *Clerks*.

Now amongſt all the Arguments by which the *Emiſſaries* of the *Church* of *Rome* endeavour to beguile unſtable Souls, and beget in them a Suſpicion that they have been ſeduced from the *Church*, none is more plauſible than this, which by the *Phariſees* is here laid down. I therefore ſhall endeavour,

1. To propound the Argument, which is here urged by the *Phariſees* to prove our *Jeſus* could not be the true *Meſſiah*, in it's full Strength and Vigour. And,

2. To ſhew that what the *Papiſts* do produce to prove that *Proteſtants* muſt be deceived, is exactly parallel to what the *Phariſees* did, or might, produce againſt our *Saviour*; and the ſame Arguments might with equal Reaſon have been urged by the unbelieving *Jews* againſt our *Lord's Diſciples*, and thoſe who laid the firſt Foundations of, and became early Converts to, the *Chriſtian* Faith, as they are urged by the *Papiſts* againſt our Departure from the *Church* of *Rome*.

§. 2. Now the Argument contained in the Text is this, *viz.* You muſt be certainly deceived if you believe that *Jeſus* is the *Chriſt*; becauſe you do, by entertaining this Perſuaſion, contradict the Judgment of your *Church-Guides*, which God hath ſet over you: For they have frequently aſſembled for the Determination of this grand Debate, *Whether this Jeſus was the Meſſiah promiſed to the Jews, or not*, and they have conſtantly determined that he was not the *Chriſt*; and have unanimouſly concluded that he deſerved to be puniſhed as a vile *Impoſtor*, and that all who did confeſs that he was the *Chriſt*, ſhould be *excommunicated*. In an Aſſembly conſiſting of *Chief Prieſts* and *Phariſees*, they poſitively declare that *Chriſt* could be no *Prophet*, becauſe he was a *Galilean*, John vii. 41, 42. This all, ſay they, who ſearch the Scriptures, may plainly ſee, *ver.* 52. Moreover, they determine in my Text, That all, who ſo eſteemed him, were themſelves deceived, and that they lay expoſed to this Deluſion for Want of Knowledge in the Law, *ver.* 47, 48, 49. In the ixth *chapter* of St. *John*, ver. 16. the *Phariſees* again declare, That *this Man could not be of God, becauſe he did not*

keep

keep the Sabbath. Moreover, theſe *Phariſees*, and other *Rulers* of the *Church*, Συνελήθεισαν, *determined* and *agreed* together, *that whoſoever did confeſs that Jeſus was the Chriſt ſhould ſuffer Excommunication*, John ix. 22. xii. 42. They therefore thought themſelves infallibly certain, (if Excommunication be as (a) *R. H.* informs us, an Evidence of a Claim to be infallible) that *Chriſt* was not the true *Meſſiah*. Elſewhere the *Scribes* and *Phariſees* do poſitively conclude that Chriſt did only *caſt out Devils through Beelzebub*, Mark iii. 22. After ſome Days they again call a *Council*, Συνέδριον ἤγαγον, and there determine that it was fit that *Chriſt* ſhould die, *John* xi. 47, 50, 53. This the *High Prieſt* declares, and all the *Phariſees*, and the *Chief Prieſts* agree to execute, *Luke* xxii. 66. A full Aſſembly, conſiſting of the *High Prieſt*, and all the *Chief Prieſts*, *Preſbyters*, and *Scribes*, *Chriſt* being brought before their *Council*, do with one Voice declare, that he was worthy to die as a *Blaſphemer*, and alſo that *by their Law he ought to die, becauſe he made himſelf the Son of God.* After his Death the *Chief Prieſts*, and the *Phariſees*, with one Conſent pronounce him a *Deceiver*, Matth. xxvii. 63. When the Diſciples began to witneſs that he was riſen from the Dead, the *High Prieſt*, *Rulers*, *Elders*, *Scribes*, and all the Kindred of the *High Prieſt*, aſſemble at *Jeruſalem*, and ſtrictly do command them *not to ſpeak at all, or teach in the Name of Jeſus*, Acts iv. 6, 18. Soon after the *High Prieſt*, the *Sanhedrim*, and all the *Elders* of *Iſrael*, being met in Council, repeat the ſame Command, and chaſtiſe the *Apoſtles* for their Diſobedience to it, *Acts* v. 40. If therefore the Decrees of many *Councils*, conſiſting of the *Guides* of the whole *Jewiſh Church*, may be eſteemed ſufficient to decide a Controverſy, it muſt be certain that *Jeſus Chriſt* was not the true *Meſſiah*, promiſed to the *Jews*, but a *Deceiver* and *Blaſphemer*. Now as a (b) *Romaniſt*, having produced five *Provincial*, and two *General Councils*, falſely ſo called, for that portentous Doctrine of Tranſubſtantiation, ſaith, *If the Decrees of ſo many Synods, ſo often weighing the Adverſaries Reaſons and Evidences, was not ſufficient for ſettling ſuch a Point, at leaſt as to the Obedience of future Silence, and Noncontradiction, and as to ſuffering the Church to enjoy her Peace, what can hereafter be ſufficient? Or can we ever hope that any Controverſy ſhall be finally determined, or ended by any future Council, if this* (of the *Meſſiah*) *is not by theſe forepaſt? Can there be any Ground here to queſtion the Integrity, or lawful Proceedings of ſo many Councils, all concurring in the ſame Judgment (for a corporal Preſence*, ſaith the *Romaniſt*, that *Chriſt was a Deceiver*, ſaith the *Jew?) Or could there be a new Light in this Point attainable in thoſe Times*, by the private Perſon, or Chriſtian Convert, *which thoſe* (Guides of the *Jewiſh* Church, who condemned your *Jeſus) were not capable, or had no notice of?*

2. They who ſo often, and ſo unanimouſly condemned your *Saviour*, and his Doctrine (ſaith the *Jew)* were the *Church-Guides*, by God appointed to *teach the Children of Iſrael all the Statutes which the Lord had ſpoken to them by the Hand of* Moſes, *to teach* Jacob *his Judgments, and* Iſrael *his Law*, and by whoſe *Lips* the *Knowledge* of it was to be *preſerved*, Levit. x. 11. Deut. xxxiii. 10. They were the Men who are in Scripture ſtiled the *Meſſengers*, or the *Ambaſſadors of the Lord of Hoſts*, Mal. ii. 7. that is, the Men appointed by him to declare his Meſſage to the People. They were the Men ordained to *miniſter before the Lord in every controverſial Matter*, Men who were *ſet for the Judgment of the Lord, and for Controverſies*, Deut. xvii. 8, 12. 2 Chron. xix. 8. *In Controverſy they ſhall ſtand in Judgment*, ſaith the Lord, and *by their Word ſhall every Controverſy be tried*, Ezek. xliv. 24. Deut. xxi. 5.—xvii. 12. Wherefore to act in Oppoſition to the Judgment of theſe *Guides*, muſt be to act preſumptuouſly, as God himſelf declares, to deſpiſe the Verdict of God's *Meſſengers*, and in a Controverſial Matter of the higheſt Moment, to reject the Sentence of thoſe Men, who are by God ordained to define it, and by whoſe Words, according to his Ordinance, it muſt be tried.

3. As for the common People, who in this Matter did oppoſe their private Judgments to the Decrees of their *Church-Guides*, not acquieſcing in their Conciliar Determinations, that your *Jeſus* was not the true *Meſſiah*, they, ſaith the *Jew*, muſt act againſt that Rule, which both the Law of *Moſes*, and the *Prophets* have preſcribed; for by that Law they are commanded, under Pain of Death, when any Controverſy ſhould ariſe among them, *to go to the Prieſts and Levites, and to the Judge then living, to enquire the Sentence of Judgment from his Mouth, and to do according to the Sentence, which they ſhall ſhew them, and according to all that they inform them, not declining from it to the right Hand, or to the left*, Deut. xvii. 8, 12. They by the *Prophets* are inſtructed to *aſk the Prieſts concerning the Law*, and to *ſeek the Knowledge of it from their Mouths*, Hag. ii. 11. Mal. ii. 7. They therefore ſtood obliged to aſſent to the Determinations of the *Sanhedrim*, and the Conciliar Decrees of *Prieſts* and *Levites*, *Scribes* and *Phariſees*, confirmed by the *High Prieſt*, and ſo they were obliged to believe, that according to the true Intent and Meaning of the Law, your *Jeſus* could not be the true *Meſſiah*. And conſequently they muſt err, who quitting the Deciſions of the *Phariſees*, and other *Rulers* of the *Church*, embrace that Tenet of the ignorant and giddy Multitude.

§. 3. Thus the *Jews* plead from Scripture againſt our Bleſſed Lord. And if you do com-

(a) Diſc. chap. 4. §. 64, 65, 69, 70.

(b) Rational Account, Diſc. 1. chap. 6. §. 59. p. 58.

pare theſe Pleas, and others of like Nature, which might be offered from the Scriptures by the *Jew*, with what the *Romaniſts* do offer for the Infallibility of any of their *Councils*, you will ſoon find that all their Pleas for this Infallibillity from the *New Teſtament*, are paralleled, or rather over-balanced with Places of like Nature in the *Old*, which do more ſtrongly plead for the Infallibility of the *High Prieſt*, and *Rulers* of the *Jewiſh Church*. For,

1. Do the *Romaniſts* plead *Chriſt*'s Promiſe to be *for ever with the Church?* Matth. xxviii. 20.

Anſw. The *Jews* had equal Reaſon to expect *God*'s Preſence among them, becauſe he promiſed *to dwell among the Children of* Iſrael, *to meet them at the Tabernacle of the Congregation*, and *there ſpeak with them*, Exod. xxix. 42, 43, 44, 45. to *reign over them in* Zion, *from henceforth and for ever*, Mic. iv. 7. He *choſe* Zion *for his Habitation*, and ſaid of it, *This is my Reſt for ever, here will I dwell*, Pſal. cxxxii. 13, 14. and of *Jeruſalem, that he would put his Name for ever in that Place, and that his Eyes and his Heart ſhould be there for ever*, 2 Chron. vii. 16.

2. Do they add that *Chriſt* hath promiſed, that *where two or three are gathered together in his Name, he will be in the midſt of them?* Matth. xviii. 20.

Anſw. God alſo promiſed to the *Jews*, that he would *bleſs them out of* Zion, *Pſal.* cxxxiv. 3. and that *whereſoever he did record his Name, there would he come and bleſs his People*, Exod. xx. 24.

3. Do they alledge the Sayings of our Lord to his Diſciples, viz. *He that heareth you, heareth me*, Luke x. 16. He who neglects to hear the *Church*, ſhall be accounted as *a Heathen and a Publican?* Matth. xviii. 17.

Anſw. God alſo ſaid, that *he who will not hearken to the Prieſt that ſtands to miniſter before the Lord, even that Man ſhall die for his Preſumption*, Deut. xvii. 12.

4. Do they ſay that *Chriſt's Apoſtles* commanded *Chriſtians to obey thoſe that had the Rule over them, and to follow their Faith?* Heb. xiii. 7, 17.

Anſw. Our Jeſus did command his Hearers to *do all that the Scribes and Phariſees did ſay unto them*, Matth. xxiii. 3. and that becauſe of their Authority derived from *Moſes*, and God himſelf commanded all his People to do *according to all that they ſhould be informed of by the Prieſts*, Deut. xvii. 10. And,

5. Do they plead *Chriſt*'s Promiſe made to his *Apoſtles*, that *he would ſend the Spirit of Truth to guide them into all Truth?* John xvi. 13. chap. xiv. 26.

Anſw. Whereas this Promiſe doth perſonally belong to the *Apoſtles*, and not to their *Succeſſors* (for it is a Promiſe *to bring to their Remembrance* by his Spirit, *what he* before *had ſaid to them*, John xiv. 26. and to *ſhew them things to come*, John xvi. 13. to which *Spirit of Prophecy* the *Roman Doctors* do not now pretend;) I ſay, whereas this Promiſe did belong to the *Apoſtles* only, God ſtood obliged by Covenant to cauſe his Holy Spirit to remain among the *Rulers* of the *Jewiſh Church:* For thus he ſpeaks, *According to the Word that I covenanted with you, when ye came out of* Egypt, *ſo my Spirit remains among you*, Hag. ii. 5. Moreover, God promiſed to the *Sanhedrim*, that *he would put the Spirit of* Moſes *upon them*, Num. xi. 17. and in compliance with that Promiſe he came down in a Cloud, and took the Spirit, which was upon *Moſes*, and gave it to the Seventy Elders, ſo that *they propheſied, and did not ceaſe.* Or,

6. Do they argue for their Infallibility, becauſe the *Church* is ſtiled by St. *Paul*, *The Pillar and the Ground of Truth*, 1 Tim. iii. 15. by reaſon of that Truth, which is preſerved by her Governors?

Anſw. God alſo hath declared touching his *Prieſts*, that *the Law of Truth was in their Mouth*, Mal. ii. 6. and of *Jeruſalem*, that *ſhe ſhould be called the City of Truth*, Zach. viii. 3. And if the *Church* of *Judah* hath ſince failed, ſo alſo hath the *Church* of *Epheſus*, of which alone St. *Paul* affirmeth that it was the *Pillar, and the Ground of Truth.*

7. Do they conclude that the *Church Guides* muſt be infallible, becauſe *God hath placed in the Church, ſome Apoſtles, ſome Prophets, ſome Paſtors, and ſome Teachers for the perfecting of the Saints, for the Work of the Miniſtry, for the Edifying of the Body of Chriſt, that we henceforth be no more Children toſſed to and fro, and carried about with every Wind of Doctrine?* Eph. iv. 11, 12.

Anſw. Were not the *Jewiſh Prieſts* placed alſo for this End, for the Work of their *Miniſtry*, the Perfecting of their *Saints*, the Edifying of their Flocks? Were not their Lips to *preſerve* that *Knowledge*, which ſhould reſtrain the People from their Errors? Were not they appointed *to heal that which was ſick, and bring again that which was ſtrayed?* Ezek. xxxiv. 4. Or,

Laſtly, Do they triumph in that Promiſe of our Lord, that the *Gates of Hell ſhould not prevail againſt the Church?* Matth. xvi. 18.

Anſw. God alſo promiſed, that his *Covenant made with the Levites, Prieſts and Miniſters*, ſhould be as certain and perpetual, as that of *Day and Night*, Jer. xxxiii. 20, 21. So that I need not add, that by this Phraſe *Chriſt* only promiſeth, *that pious Chriſtians ſhall not for ever be detained under the Power of the Grave*; which I have elſewhere ſhewed to be the natural and only Import of theſe Words, *The Gates of Hell ſhall not prevail againſt the Church.*

Moreover, the plain Meaning of the foregoing Words, *viz. Thou art Peter, and upon this Rock will I build my Church*, is, as (c) *Tertullian* well informs us, on this: Thou who

(c) Si quia dixerit Petro Dominus, ſuper hanc petram ædificabo Eccleſiam meam, idcirco præſumis & ad te derivâſſe ſolvendi & ligandi poteſtatem, qualis es evertens & commutans manifeſtam domini intentionem perſonaliter *(N. B.)* hoc Petro conferentem, ſic enim & exitus docet, in ipſo Eccleſia extructa eſt, id eſt, per ipſum.—Ipſe primus in Chriſti Baptiſmo reſeravit aditum cœleſtis Regni. *De Pudicitia, cap.* 21. *p.* 574. *B.*

who haſt, firſt of all my Diſciples, acknowledged me to be the *Chriſt*, thou ſhalt firſt preach this Doctrine to the World, and by ſo doing, lay the firſt Foundation of a *Chriſtian Church:* Which he accordingly performed, firſt laying the Foundation of a (d) *Church* among the *Jews* by the Converſion of Three thouſand Souls: And after, laying the Foundation of a *Church* among the *Gentiles*, by the Converſion of *Cornelius* and his Friends; *Chriſt* having, to fulfil his Promiſe, (e) *made choice of him, among the reſt of the Apoſtles, that the Gentiles by his Mouth ſhould hear the Word of the Goſpel, and believe.* Now to pretend to be St. *Peter*'s *Succeſſor* in this Matter, is in Effect to ſay, that the Foundations of a *Chriſtian Church* are not yet laid.

If therefore *Roman Catholicks* conclude from theſe ambiguous and obſcure Places for the Infallibility of *Councils*, or the major Part of the *Church-Guides* concurring with the *Pope* in any Sentence or Decree, although theſe Places do not ſpeak one Syllable of any *Pope*, or major Part of the *Church-Guides*, and much leſs of the *Romiſh Prelates*, and leſs of their *infallible* Aſſiſtance; what *Ovations* and *Triumphs* would they have made, had it been ſaid expreſly of their *Cardinals* and *Councils*, as it is ſaid of *Jewiſh Prieſts*, that they were *ſet for Judgment and for Controverſy?* Had *God* fixed his glorious Preſence at *Rome*, as he did at *Jeruſalem*, and ſettled there a *Seat of Judgment*, and a continual Court of higheſt *Judicature*, as was that *Sanhedrim*, which in *Jeruſalem* was ſettled? Had he dwelt in St. *Peter*'s, as he dwelt in the *Temple?* Had he left with them, as he did with the *Jewiſh Prieſts*, a ſtanding *Oracle*, a *Urim* and a *Thummim*, to conſult with upon all Occaſions? So that this Plea being much ſtronger for the Infallibility of the *Superiours* of the *Jewiſh Church*, than for the Infallibility of the whole *Weſtern Church*, or any of it's *Councils*, the *Roman Doctors* muſt acknowledge, either that they fallaciouſly urge it againſt *Proteſtants*, or muſt confeſs that it ſtands alſo good againſt the *Chriſtian*, and is a Confirmation of all thoſe Traditions which were condemned by our *Saviour*, and a ſufficient Plea for all thoſe Errors and Corruptions, which, as the *Prophets* do complain, were generally taught and practiſed by the *Church-Guides* in the declining Ages of the *Jewiſh Church*. For (f) if theſe Arguments be good now, they were ſo then; and if they were good then, for aught that I can ſee, the *High Prieſt*, and the major Part of the *Church-Rulers* of the *Jews*, were always in the right; and *Chriſt*, and his *Apoſtles*, with the *Holy Prophets*, muſt be in the wrong.

§. 4. Moreover, had we no Evidence from *Scripture*, may the *Jew* ſay in Proſecution of this Argument, Reaſon ſeems very ſtrongly to conclude for this Submiſſion of the Common People, and ſome few *Prieſts*, to the concurring Judgments of their *Church-Guides*, and of the major Part of *Jews*, who joined with them in Condemnation of your *Jeſus* as a *Blaſphemer* and falſe *Prophet*, and of his Followers as *Hereticks* and *Schiſmaticks*, or Men, who worſhipped *God* after that way, which by the *Jews* was called *Hereſy*, Acts xxiv. 14. and were *Ringleaders* of a *Sect*, ibid. *ver.* 5. For ſtill to argue after the manner of the *Romiſh Doctors*;

1. Is it not reaſonable to conceive, that they who were God's *Miniſters* appointed for this very thing to judge in controverſial Matters, and to make trial of ſuch as did pretend to *Prophecy*, as was the *Jewiſh Sanhedrim*; I ſay, is it not reaſonable to conceive that the Aſſiſtance of the Holy Spirit ſhould be vouchſafed to theſe Rulers of the *Church*, and *Doctors* of the *Law*, rather than to thoſe common People, who bore no ſuch Relation to *God*, had no Commiſſion from him to direct others in the Meaning of his Word, but had ſo many, and ſuch expreſs Injunctions to ſeek it at the Mouth of their *Church-Guides?* Can we imagine, that theſe *Phariſees* and *Rulers* ſhould be the Men ordained by *God* for Controverſies, and by whoſe Words they muſt be tried, and yet ſhould be ſuch blind and ſtupid *Guides*, as by your *Jeſus* they were ſaid to be, that *he who was led by them muſt fall into the Ditch?*

Moreover, were no Aſſiſtance from above to be expected in this Caſe, it is not reaſonable to think that theſe great *Doctors* of the Law, thoſe numerous *Prieſts*, who made it their whole Buſineſs to ſtudy and ſearch out the Meaning of the Law of *Moſes*, thoſe Members of the *Sanhedrim*, (g) who were ſtill choſen out of the moſt learned *Perſons*, and the moſt eminent for Wiſdom; I ſay, may we not reaſonably conceive ſuch Perſons to be fitter and more able *Judges* of the Senſe and Meaning of that Law, or of the Truth of any Miracles pretended to be wrought by *Chriſt*, or his *Apoſtles*, than was that rude and giddy Multitude, which had no Knowledge of the Law? (h) *They therefore conſidering their Superiours Study and Learning in ſuch Things Divine, and alſo their own Ignorance; they conſidering both the ſpecial Ordination and Commiſſion of their Superiours from* God *to teach them in neceſſary Truth, and his Charge laid upon them to obey their Eccleſiaſtical Superiours, ought to depend upon, and adhere to their Directions ſo much the more in any Point of Faith, by how much it is eſteemed more neceſſary, as wherein there is a much greater Hazard if they ſhould err.*

3. All that your Goſpel doth ſuggeſt, or Reaſon may pretend for the Exemption of the firſt *Jewiſh* Converts from Obedience to theſe Decrees of their *Superiours* in the *Jewiſh Church*, may, ſaith the *Jew*, be fully anſwered from the plain Principles. and almoſt in the Words of *Roman Catholicks*. For to proceed in the Expreſſions of *R. H.* the *Guide in Controverſies*, with very little Variation of them;

§. 5. 1. Will you affirm, that all the *Prieſts* and *Rulers*, *Scribes* and *Phariſees*, and

(d) Acts ii. 41. (e) Acts xv. 7. (f) Vid. Stillingfl. Sermon upon Acts xxiv. 14. p. 39.
(g) Vid. Ainſw. in Numb. xi. 16, 17. (h) *R. H.* Dicourſe, chap. 13. p. 13.

the whole *Sanhedrim*, acted againſt their Faith and Conſcience in theſe Determinations by which your *Jeſus* was condemned as an *Impoſtor?*

Anſw. R. H. (i) will tell you, *There is a moral Certainty that ſo many ſuch Perſons cannot conſpire in ſuch a Matter*, viz. *a Neceſſary to Salvation, to falſify the Truth againſt their own Belief and Conſcience to their Subjects and Poſterity, with an Anathema to all Diſſenters*, or an Excommunication of all who preached, and believed that *Chriſt* was the *Meſſiah* promiſed to the *Jews*, and was already riſen from the Dead, when their own Conſciences could tell them that theſe things were true. (k) *If any can be ſo uncharitable as to credit of them ſo great a Wickedneſs, that the Supreme Councils of the* (Jewiſh) *Church ſhould with Deſign decree an Error contrary to their Faith* (or Knowledge) *in this neceſſary Matter, and then enjoin all their Subjects to believe it under Anathema*, he muſt believe that *they moſt certainly do devote themſelves to eternal Perdition.* And therefore, *if not out of Charity, or Reverence to ſuch ſacred Perſons, yet from the Irrationality of ſuch a Defence*, it is *much better to paſs over this Objection.*

2. Will you ſay that theſe *Superiours* were only to be appealed to in doubtful Matters, and that this thing, *Whether the Scriptures declared your Jeſus to be the true Meſſiah*, was not doubtful?

Anſw. R. H. informs you, that (l) *a right Judgment cannot but account all thoſe Places doubtful; in the Senſe whereof, either the ancient or preſent major Part of Chriſtianity are of a contrary Judgment from himſelf.* That muſt be therefore doubtful, according to the Ground and Reaſon of this *Rule*, which you preſume not to be doubtful, ſince it was that in which the major Part of the then preſent *Jewiſh Church* was of a contrary Judgment from the Chriſtian Convert.

3. Will you plead in favour of the *Vulgar*, that they were bound to hearken to theſe *Jewiſh Guides* no longer than they followed the *Rule* of *Scriptures?*

Anſw. Be it ſo; But ſaith *R. H. Who* (m) *is appointed Judge of theſe ſupreme Judges, when they tranſgreſs againſt this Rule? Their Subjects? Who are from them to learn the Senſe of the Rule, where difficult and diſputed, and who are bidden to follow their Faith? The right Exerciſe of Judgment will not judge ſo.* For if the *Vulgar* may paſs this Judgment on the Decrees of many *Councils*, and the concurring Judgment of their *Superiours* and *Church-Guides*, I hope the Matter muſt be evident even to the *vulgar* Sort, that notwithſtanding the contrary Judgment of *Chief Prieſts* and *Rulers, Scribes, Phariſees*, and *Elders*, and almoſt all the *Jewiſh* Nation, that Senſe of *Scripture* muſt be falſe, which their *Eccleſiaſtical Guides* alledged, to prove that *Jeſus* was not the true *Meſſiah*, and that *according to their Law, he was to die*; and that Senſe of the *Scripture* muſt be true, which by the *Apoſtles* and their Converts was alledged to prove, that *Jeſus* was the *Meſſiah* promiſed to the *Jews*. Now, *how vainly*, ſaith *R. H.* doth (n) *any one pretend, or promiſe himſelf a Certainty of any thing wherein* ſo many *Councils*, and *a much major Part of the Church, having all the ſame Means of Certainty as he, judgeth contrary; where it* (o) *ſeems, the Scripture may be ſo doubtful, that the Senſe of the* (then) *Catholick Church, or it's* greateſt *Councils, they ſay, can be to them no certain or infallible Interpreter of it, where the Judgment or common Reaſon of* theſe *Councils thinks itſelf ſo certain of the contrary, as to anathematize Diſſenters*, or caſt them out of the Church? *On what Grounds here theſe* private *Perſons, or* new erected *Churches, could aſſure themſelves that their own Senſe of Scripture was true, they having left that of the Churches, Councils, and of a major Part of* (Jews,) *who alſo judged their Senſe falſe, I underſtand not: Surely they will not ſay, they have this Certainty from the Scripture, becauſe the true Senſe thereof is the thing ſo mainly queſtioned, and the Certainty or Infallibility of the traditive Senſe of the* (Jewiſh) *Church they renounced; and then, which only is left, their own Judgment, or their own common Reaſon, when that of* their greateſt *Councils, or major Part of* their *Church-Guides differ from it, one would think ſhould be a more fallible Ground to them, than the Judgment or common Reaſon of the Church? For* (p) a Man *to preſume himſelf certain in a Matter of Faith, or in his own Senſe of Scripture (though the literal Expreſſion be never ſo clear) where ſo many Learned and his Superiours, (comparing other Texts, &c.) are of a contrary Judgment; this*, ſaith *R. H. is the ſame as if in a Matter of Senſe, a dim-ſighted Perſon ſhould profeſs himſelf certain that an Object is White, when a Multitude of others, the moſt clear-ſighted that can be found, having all the ſame Means of a right Senſation as he hath, pronounce it Black, or of another Colour.* Moreover, (q) If theſe Scriptures or Reaſons be ſo clear, even to the ignorant and unlearned *Jews*, muſt they not be as clear to their *Church-Guides?* And may not then their Judgments more ſecurely be relied upon, at leaſt for any thing, which is preſumed to be clear? (r) *For if Scriptures be maintained ſo clear in Neceſſaries, that every one uſing a right Endeavour, cannot miſtake in them; then ſhall the Church-Governours much rather, by reaſon of this Clearneſs obvious to every Ruſtick, not err in them; and ſo ſhall the People, the more the Rule of Faith is proved to be clear, the more ſecurely rely on, and be referred in them to their Direction.*

4. If you pretend a more ſincere Endeavour in thoſe few Converts, to find out the Senſe of *Scripture*, or ſearch out the Truth in theſe Matters; which, in the Caſe of the *Beræans*, your Scripture ſeemeth to aſſert.

Anſw. I anſwer ſtill with the ſame Author,

(i) Diſcourſe 1. chap. 3. §. 37, 38. p. 26. (k) Ibid. p. 25. (l) Diſc. chap. 3. §. 44. p. 29. (m) Ibid. p. 28. (n) Ibid. p. 143. (o) Rational Account, Diſ. 3. chap. 4. §. 42. p. 179. (p) Ibid. Diſc. 2. chap. 2. §. 15. p. 95. (q) V. Rational Account, Diſc. chap. 5. §. 42. p. 141. (r) Diſc. chap. 3. §. 37. p. 24.

thor, (s) *That ſince all Parties do pretend ſincere Endeavour in the right Underſtanding of the Scriptures, and after it do differ ſo much in their Senſe of it, it follows that ſuch ſincere Endeavours being indifferently allowed to all Parties, the Senſe of Scripture,* (and the Verdict of true Reaſon) *ought to be pronounced clear, if on any, on that Side as the major Part doth apprehend it; (which certainly was not the primitive Converts,* but the unbelieving *Jews,* and their *Eccleſiaſtical Superiours.)* For ſurely, (t) *we have Reaſon to preſume that the chief Guides of the Church, in their Conſults concerning a Point neceſſary to Salvation delivered in Scripture* (as that of the *Meſſiah* was) *uſe at leaſt as much Endeavour as a plain Ruſtick doth to underſtand the Meaning of it.* And, *whatſoever other thing is ſuppoſed neceſſary beſides ſincere Endeavour, or is underſtood to be included in it (as Freedom from Paſſion and ſecular Intereſt, or alſo a freely profeſſing the Truths, which their ſincere Endeavour diſcovers to them) none can rationally imagine, but that the ſupreme Church-Governours ſhould be as much or more diſengaged herein than private Men:* And, *that* (u) *Paſſion and Intereſt blind private Men or ourſelves, ſooner than General Councils, or a major Part of the Church.*

See therefore here the Wiſdom of the unbelieving *Jews, who to preſerve themſelves from erring* in this Matter, *made uſe of the ſecureſt Way that Reaſon could imagine,* ſaith (x) *R. H. or that Chriſtians are preſcribed, whilſt for the Senſe of the Scriptures that* were *controverted in* this *Point* of the *Meſſiah, they choſe not to rely on their own Judgments, but on that of the ſupremeſt Guides of the Church, and Judges of divine Truth, that were afforded them on Earth; and ſo if they erred, yet took the wiſeſt Courſe to have miſſed erring, that Religion or Reaſon could dictate. To which Guides alſo the Subjects of this former Communion all believed Submiſſion of their private Judgments to be due, and to be commanded; from whence alſo it follows, that till they are convinced of Error in this Point,* viz. *that no Submiſſion was due* to the Decrees of all theſe *Councils,* and the concurring Judgment of thoſe *Spiritual Guides* by whom your *Jeſus* was condemned, *they are not capable of being convinced in any other Matter.*

If laſtly, you affirm that the common People had Conviction and Demonſtration from the *Miracles* of *Chriſt* of the Falſhood of the Decrees, and the Interpretations of their *Church-Guides* in this Matter, and of the Truth of that *Chriſtianity,* which they embraced in Oppoſition to thoſe ſaid Decrees.

Anſw. This I confeſs is a great Truth, but then the *Roman Doctors* cannot plead it without rejecting moſt of their profeſſed Tenets, and their ſtrongeſt Pleas for abſolute Submiſſion to the *major* Part of their *Church Guides.* For,

1. Admit our *Saviour,* and his *Apoſtles* wrought true *Miracles,* how did the *Vulgar* perceive them ſo to be but by their Senſes? and how did they infer from them the Truth of *Chriſtianity,* but by their private Reaſons? Now (y) *the Evidence of Senſe and Reaſon muſt be both neglected,* ſaith the *Romaniſt, when a divine Revelation declares any thing contrary to them;* this, and this only, being their Defence of *Tranſubſtantiation* againſt the common Senſe and Reaſon of Mankind. Now of the Certainty of a divine Revelation, or the true Senſe of *Scripture,* they make the Judgment of the *major* Part of their *Church-Guides* to be ſufficient Evidence, and ſo there was ſufficient Evidence, according to this *Rule,* that all the *Miracles,* which *Chriſt,* and his *Apoſtles* ſeemed to work, were done in Oppoſition to *Divine Revelation,* or the true Senſe of *Scripture.*

2. Certain it is that the *Rulers* of the *Jews,* and the prevailing Part of the whole *Nation,* differed from the converted *Chriſtians* in their Apprehenſions of theſe *Miracles,* and judged them all *Diabolical Impoſtures,* or Trials of their Faith, *&c. Now this ſeems neceſſary to be granted,* ſaith (z) *R. H. that in what kind of Knowledge ſoever it be (whether of our Senſe or Reaſon, in whatever Art or Science) one can never rightly aſſure himſelf concerning his own Knowledge; that he is certain of any thing for a Truth, which all, or moſt others of the ſame, or better Abilities for their cognoſcitive Faculties, in all the ſame external Means, or Grounds of the Knowledge thereof, do pronounce an Error.* So that *where all, or moſt differ from me, it ſeems a ſtrange Pride not to imagine this Defect in myſelf, rather than them; eſpecially when, as all the Grounds of my Science are communicated to them, and when, as for my own Miſtakes, I cannot know exactly the Extent of ſupernatural Deluſions.* According therefore to this Rule, it was ſtrange Pride in the firſt Converts to *Chriſtianity* among the *Jews,* to judge the *Miracles* of *Chriſt,* or his *Apoſtles* true, when moſt of their own *Nation,* as well as *Heathens,* differed from them in that Apprehenſion, and ſpake ſo freely every where againſt the *Sect* of *Chriſtians.*

3. The Truth of the Pretences of our *Lord,* and his *Apoſtles, depended on two things, viz.* the fulfilling of Prophecies, and the Truth of his Miracles. (a) *Now according to the* Roman Principles, *no Man could be certain of the Truth of either of theſe without the Authority of the then* preſent Church. *For the Fulfilling of* Prophecies *depended on the Senſe of many obſcure Places of* Scripture, *of which, ſay they, the* major *Part of the* Church-Guides *muſt judge. And for* Miracles, *they tell us that there is no way of judging true from falſe, but by the Authority of the* Church. *Now, if theſe things be ſo, what Ground could the firſt* Jewiſh Converts *have to believe* Chriſt *was the true* Meſſiah, *or a Worker of true* Miracles, *when in believing both theſe things, they muſt oppoſe the Authority of the then* preſent Church?

4. All that hath been diſcourſed in Anſwer to the former Pleas, ſerves alſo againſt this; for who ſhall be Judge whether theſe *Miracles* were true, and were ſufficient to confirm the *Chriſtian* Faith? Thoſe *Perſons,* whoſe Office it was to judge both of true *Prophets,* and true *Miracles,* or thoſe, who had no Power or Commiſſion ſo to do? Were not

(s) Diſc. chap. 1. p. 4, 5. (t) Ibid. p. 24. (u) Ibid. p. 145. (x) Rat. Account, Diſc. 1. chap. 7. §. 77. p. 74. (y) Rat. Account, Diſc. 1. chap. 6. § 62. p. 63. (z) Rat. Account, Diſc. 4. conf. 2. p. 384. (a) Stillingfleet. ibid. p. 42.

not the *Jewiſh Sanhedrim* and other *Rulers* of that *Church* more able Judges of the Truth, and the Validity of any *Miracles* pretended to be wrought by *Chriſt* and his *Apoſtles*, than was that *Multitude*, which, as Experience teacheth, may be impoſed upon with eaſe? Were not thoſe *Guides*, who were appointed to be Judges in all other Matters, the proper Judges of this Controverſy? Have we not Reaſon to believe their Judgment was as free from Intereſt and Paſſion, and their Endeavours to ſearch out the Truth of theſe Relations as ſincere, as was the Judgment or Endeavours of the *Laity*? When therefore theſe *Church-Guides* did, notwithſtanding thoſe pretended *Miracles* of *Chriſt* and his *Apoſtles*, conclude unanimouſly that *Chriſt* was a *Deceiver*, was it not abſurd to ſay that what they ſo univerſally determined, might be diſcerned by any private Judgment to be the cleareſt Falſehood? that *vulgar* Perſons had Demonſtration in this Matter againſt the Judgment of the whole Body of their *Guides*, and that their common Reaſon was able to diſcern that to be manifeſtly true, which the ſame common Reaſon of their *Superiours* judged to be manifeſtly falſe?

§. 6. Thus have we ſeen that *Scripture* and Reaſon do more countenance the *Jew* pleading againſt our Lord, and the firſt *Chriſtian* Converts, than they do countenance the *Papiſt* pleading againſt *Proteſtants*. In the laſt place the *Jew* may argue from Tradition thus, *viz.*

Theſe *Spiritual Guides* in making this Determination, and paſſing of this Judgment concerning *Jeſus*, were guided by that *Rule*, which by the greateſt Part of *Chriſtians*, I mean the *Roman Catholicks*, is highly magnified and equalled with the Holy *Scriptures*, *viz.* Tradition, acknowledged by the *preſent Church* for ſuch. (b) And ſo your *Jeſus* muſt alſo upon this account be deemed an *Impoſtor*, or the Pretences and Pleadings of the *Romaniſt* againſt the *Proteſtant*, from the Tradition of the *Church*, muſt be acknowledged to be vain. For,

1. It is moſt certain that the *Jews* had a Tradition generally received amongſt them, that their *Meſſiah* at his Coming ſhould *reſtore the Kingdom to Iſrael*. That he ſhould ſubdue the *Nations* under them, and ſhould erect a temporal Dominion in the *Jewiſh* Nation over all their Enemies. Even the Diſciples of our Lord did conſtantly believe this Article, till by the *Holy Ghoſt's* Deſcent upon them, they were better informed. Witneſs their Conteſt, *who ſhould be greateſt in that Kingdom*, *Matth.* xviii. 1. and the Deſire of the Sons of *Zebedee*, *to ſit one at his right Hand*, *another at his left Hand in it*, Matth. xx. 21. This was our Faith, ſaith *Cleophas*, *we truſted that this Jeſus ſhould have redeemed* our *Iſrael*, Luke xxiv. 21. And when they were aſſembled, after his Reſurrection, their firſt Enquiry is this; *Lord*, *wilt thou now reſtore the Kingdom to Iſrael?* Acts i. 6. It is therefore certain, that this was the received Tradition of the whole *Jewiſh Church*, grounded, as they ſuppoſed, upon the *Scriptures*, which did neceſſitate them to expect (c) *a glorious Meſſiah*, *not ſuch an one*, ſaith *Trypho*, *as your mean and deſpiſed Jeſus was*.

2. It was alſo a Tradition which generally obtained amongſt the *Jews*, that their *Elias*, who was called the *Thiſbite*, was to appear again in Perſon before the Advent of the true *Meſſiah*; ſo was that Place of *Malachi*, tranſlated by the *Seventy*, three hundred and eighty Years before our *Saviour's* Coming; *Behold I ſend unto you* Elias τὸν Θεσβίτην *before the great and terrible day of the Lord come*, Mal. iv. 5. *All we expect*, ſaith *Trypho*, *that Chriſt ſhould be anointed by* Elias, *who is for to come*; (d) *and becauſe this* Elias *is not come*, *we think your Jeſus cannot be the Chriſt*. Accordingly the *Scribes*, or the Expounders of the Law, did with one Voice declare it neceſſary *that* (e) Elias *ſhould firſt* come.

3. It was the general Tradition of the *Jews*, that the Law of *Moſes* ſhould be perpetually obliging to them; and that it was to be obſerved even in the Days of the *Meſſiah*. On this Preſumption certainly it was that Chriſt's *Diſciples*, after his Reſurrection, were ſtrict Obſervers of the Law of *Moſes*, for a conſiderable time; and ſo were alſo many Thouſands of the *Jewiſh Converts*. St. *Peter* was ſo nice in Obſervation of the *Jewiſh* Cuſtoms, that till he was informed better by a Viſion, he thought ſuch Meat was utterly unlawful as was forbidden by the Law; ſo that when in that Viſion he was bid *to ſlay and eat*, he preſently cries out, as a Man tempted to an unlawful Act, *Not ſo*, *Lord*, *for I have never eaten any thing that is unclean*, Acts x. 12. St. *James* gives an account to *Paul* of the great Zeal that all the *Jewiſh* Converts had to the Law of *Moſes*, in theſe Words, *Thou ſeeſt*, *Brother*, *how many thouſands of Jews there are which believe*, *and they are all zealous of the Law*, Acts xxi. 20. He farther tells him, how highly they were all offended with him, becauſe they were informed he had taught that they were not obliged to yield Obedience to the Conſtitutions and Cuſtoms of the *Jewiſh* Law; and laſtly, doth exhort him to do what might be proper to cauſe theſe *Zealots* to believe that *he alſo walked orderly*, *and kept the Law*, ver. 21, 24. St. (f) *Jerom*, and (g) *Sulpicius* inform us, that Fourteen immediate ſucceeding *Biſhops*, with their Flocks, were all Obſervers of the Law of *Moſes*. And by the unbelieving *Jews* nothing was more abhorred than the Thoughts of Changing their *Moſaick* Cuſtoms: For upon this Account St. *Stephen* was accuſed of Blaſphemy againſt *Moſes*, and the Law, becauſe he ſaid, *that the Meſſiah ſhould change the Cuſtoms which* Moſes *had delivered to them*, Acts vi. 11, 14. This Accuſation before the *Scribes*, the *Elders*, and *High Prieſt*, was deemed ſufficient to prove him

(b) Synod. Trid. Seſſ. 4.
(c) Αὗται ἡμᾶς αἱ γραφαὶ ἔνδοξον, καὶ μέσαν ἀναμένειν ἀναστάζουσιν. Dial. p. 249. B.
(d) Ἐκ δὲ τοῦ μηδὲ Ἠλίαν ἐληλυθέναι οἶδε τοῦτον ἀποφαινόμενον εἶναι. Dial. p. 268. A.
(e) Ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον, Mark ix. 11. (f) Chron. 2. (g) Lib. 2. c. 45.

him guilty of that capital Offence of *Blaſphemy*. On this Account they bring St. *Paul* before the Judgment-Seat of *Gallio*; becauſe, ſay they, he did perſwade Men to worſhip God παρὰ τὸν νόμον, *againſt, or otherwiſe than was commanded by the Law of* Moſes, *Acts* xviii. 13. And this Opinion they grounded chiefly upon thoſe Places, which ſeem to ſpeak of the perpetual Duration of thoſe Statutes, and ſay they ſhall be *Ordinances to them for ever*. Deut. xxix. 29. Lev. xxiii. 21. Exod. xii. 17. and conſequently ſeem to infer a Declaration from the Mouth of God, that they ſhould not be altered.

Moreover it is certain, that as the *Proteſtants* condemn as ſinful and pernicious, many Traditions and Cuſtoms of the *Romiſh Church*; ſo did that *Jeſus*, whom Chriſtians honour as the true *Meſſiah*, as frequently inveigh againſt, and ſolemnly condemn many Traditions, which then were generally received and practiſed in the *Jewiſh Church*, as vain and ſinful Cuſtoms, and ſuch as tended to make void the *Scriptures*, and render the whole *Jewiſh* Worſhip vain. He therefore ſeemeth to have been as great an Enemy to *Eccleſiaſtical* Traditions, though they were generally owned by the then preſent *Church* as ſuch, as *Proteſtants* can be eſteemed.

Laſtly, Certain it is that the *Superiours* and *Church-Rulers*, or at leaſt the major and prevailing Part of the *Church-Rulers*, did then as firmly, and unqueſtionably believe that thoſe Traditions, which were condemned by our *Jeſus*, and which ſo evidently proved, if true, he was not the *Meſſiah* promiſed to the *Jews*, were both agreeable to the Word of God expounded by their *Church-Tradition*, and were delivered to them by *Moſes*, and the *Patriarchs*, and *Prophets*, and were continually practiſed by their *Forefathers*, as doth the *Roman Church* believe that her Traditions were taught and practiſed by *Chriſt* or his *Apoſtles*, and by their Succeſſors throughout all Ages of the Church. Hence are they often ſtiled by them, (h) *the Traditions of the Ancients, or the Traditions received by Succeſſion from their Fathers:* And in their later Writers they are always held to be derived from God by *Moſes*, together with the written Law, and as an Explication of it. Hence, like good *Roman Catholicks*, they were more *exceedingly zealous for the Traditions of their Fathers*, than for the Law itſelf. They (i) accuſe all, who walked not according to theſe Cuſtoms of their Fathers, as Perſons who forſook the Law of *Moſes*. And to do any Thing *againſt theſe Cuſtoms of their Fathers*, was reputed criminal. This being ſo,

I aſk, Why the Tradition of the *major* Part of the *Church Catholick*, or Chriſtians in any Age whatſoever, and their concurring Judgment, that what ſhe doth at preſent teach and practiſe, ſhe received from *Chriſt* and his *Apoſtles*, ſhould be eſteemed ſufficient to render all thoſe Perſons guilty of *Hereſy* and *Schiſm*, who do not yield Aſſent to what they teach, or a Compliance with their Practices, as *Roman Catholicks* aſſert; and yet that the general Tradition of the then preſent *Jewiſh Church*, even the including the *Diſciples* of *Chriſt*, ſhould not conclude them *Schiſmaticks* and *Hereticks*, who being Members of that Church, would not aſſent unto what they ſo generally taught, or comply with that, which they practiſed, as delivered to them by *Moſes*, and the *Patriarchs*, and *Prophets?*

§. 7. But to apply theſe Things, if it be poſſible, yet more particularly unto the Pleadings of the *Roman Church*, and to ſhew the Weakneſs and the pernicious Reſults of their moſt ſpecious Pretences: I add,

1. That notwithſtanding it was the Duty of the *Prieſts* and *Rulers* of the *Jewiſh Church*, both to preſerve and teach unto the People the Knowledge of the Law, yet did the *major* Part of theſe *Church-Guides*, both oft and dangerouſly ſwerve from this their Duty: For they did teach and practiſe, and direct the People into thoſe Ways, which were deſtructive to the eternal Welfare of their Souls. God by his *Prophets* doth complain, without exception, of them, *That they erred in Viſion, and ſtumbled in Judgment; that the Teachers of his People made Lies their Refuge, and under Falſehood hid themſelves, ſaying, the overflowing Scourge ſhall not come to us*, Iſa. xxviii. 7, 15. that their *Interpreters had tranſgreſſed againſt him, that his Watchmen were blind, they were all ignorant, all dumb Dogs that could not bark, ſleeping, lying down, loving to ſlumber; that they were greedy Dogs, that could not have enough*, Iſa. xliii. 27. lvi. 10, 11. *Sheepherds that could not underſtand, that the Prieſts ſaid not, Where is the Lord? and they that handled the Law knew him not; that the Paſtors alſo tranſgreſſed againſt him, and the Prophets propheſied by Baal; and walked after the things that did not profit*, Jer. ii. 8. *That his Prophets propheſied falſely, and the Prieſts bare Rule by their means*, Jer. v. 31. *That from the Prophet to the Prieſt every one dealt falſely*, Jer. vi. 13, 14. *That they healed alſo the Hurts of the Daughter of his People ſlightly, ſaying, Peace, Peace, when there was no Peace*, Jer. viii. 9. *That his wiſe Men had rejected the Word of the Lord*, Jer. xxiii. 1, 2. *And that the Paſtors, whoſe Buſineſs it was to feed his Sheep, deſtroyed, and ſcattered, and drove them away, and did not viſit them*, Ibid. *ver.* 11. *That both Prieſts and Prophets were profane*, Ezek. xxii. 26. *That they had violated his Law, and had prophaned his holy Things, putting no Difference betwixt the holy and prophane, the clean and the unclean, and hid their Eyes from his Sabbaths*, Ezek. xxxiv. 1, 6. *That the Shepherds of Iſrael fed themſelves, but did not feed the Flock, the Diſeaſed did they not ſtrengthen, neither did they heal that which was ſick, nor bring again that which was driven away, nor ſeek that which was loſt, but with Force and Cruelty they ruled; ſo that the Sheep were ſcattered becauſe there was no Shepherd*, Hoſ. iv. 6. *That they rejected Knowledge, ſo that God's People were deſtroyed for*

(h) Παράδοσις τῶν πρεσβυτέρων, Matth. xv. 2. Αἱ πατρικαὶ παραδόσεις, Gal. i. 14.
(i) Ἀποστασίαν διδάσκεις ἀπὸ Μωσέως λέγων, μὴ ποιῖς ἔθεσι περιπατεῖν, Acts xxi. 21. xxviii. 17.

for lack of it, Zeph. iii. 4. *That her Prophets were light and treacherous Perſons, her Prieſts had polluted the Sanctuary, they had done violence to the Law*: *That they had forgotten the Law of their God, they departed out of the way, they cauſed many to ſtumble at the Law, they corrupted the Covenant of Levi*, Mal. ii. 8.

Moreover, of theſe Guides it is expreſly ſaid, *That they which led the People, cauſed them to err*, Iſa. iii. 12. *and deſtroyed the Way of their Paths*, chap. ix. 16. *That the Leaders of the People cauſed them to err, and they that were led of them were deſtroyed, and that their Sheepherds cauſed them to go aſtray*, Jer. L. 6. Our Lord declares, *that they were Fools, blind Guides, full of Hypocriſy, and of Iniquity, that they had taken away the Key of Knowledge, and had ſhut up the Kingdom of Heaven againſt Men, not going in themſelves, nor ſuffering them that were entring to go in*, Luke xi. 52. Matth. xxiii. 13. That they made many falſe Deciſions in Matters of ſo great Importance, as to *make void the Law of God, and render his whole Worſhip vain*, Matth. xv. 6, 9. *That they tranſgreſſed the Commandment of God, by their Traditions*, That notwithſtanding their Inſtructions, the *People were as Sheep without a Sheepherd*, Matth. ix. 26. or only had *ſuch Guides as would moſt certainly*, if they ſubmitted to their Guidance, *lead them to the Pit*, Matth. xv. 14. Hence therefore I infer,

1. That even thoſe *Spiritual Guides*, who are by God's Appointment conſtituted to inſtruct his People, and to feed his Flock, (for ſuch our Lord acknowledged the *Scribes* and *Phariſees*, and *Rulers of the Jewiſh Church* to be,) may ſcatter and deſtroy that Flock: And they, who are ſet for the Judgment of the Lord, and for Controverſies, may violate, corrupt, pervert that Law they ſhould interpret; they may be partial in it; they may depart out of the Way, they may make the Commandments of God of none Effect, and his whole Worſhip vain by their Traditions; they may cauſe their Sheep to err, ſtumble, and go aſtray, and that ſo dangerouſly, that they, who are led by them ſhall be deſtroyed with them, and find no Entrance into Bliſs. And hence, I hope, I may aſſume the Boldneſs to conclude againſt the *Infallibility* of our *Spiritual Governours*, or the concurring Judgments of the major Part of them; which is ſufficient to root up even the Foundations of the *Romiſh Babel*.

2. Hence I infer, that notwithſtanding all the fore-mentioned Scriptures, which ſay, it was the Duty of the People to aſk of their *Spiritual Guides* the Meaning of the Law, and ſeek the Knowledge of it at their Mouths, and to enquire after their Judgments in all thoſe Controverſies they were not able to reſolve; I ſay, hence I infer, that notwithſtanding this, the People were not abſolutely obliged to reſt in the Deciſion of the major Part of theſe *Church-Guides*, or bound to practiſe all that they approved; for then an Obligation muſt be laid upon them, not only to err in Judgment with them, to countenance falſe *Prophets*, and to ſpeak Peace to themſelves, when there is no Peace; but alſo to violate the Law, and to comply with their falſe Gloſſes and corrupt Interpretations of it; nay, which is more unreaſonable, they muſt be then obliged to be deſtroyed, to fall into the Pit, and to exclude themſelves from the Enjoyment of *Chriſt*'s Kingdom: Whereas it is a Contradiction to ſay, that God obligeth any Perſon to tranſgreſs his Law; and it is little leſs than *Blaſphemy* to ſay, he doth require them to deſtroy themſelves, to fall into the Pit, or to deprive themſelves of the Enjoyment of his Kingdom. Hence therefore I infer this Corollary:

That neither are all Chriſtian People, Churches or Nations, abſolutely bound to reſt in the Deciſions of the major Part of Chriſtian Biſhops, or to practiſe all that they approve and impoſe. Which propoſition overthrows that abſolute and blind Obedience to their *Church-Guides* or *Councils*, which *Romaniſts* ſo ſtifly plead for.

3. Hence it is alſo evident, that *private Perſons*, or that the *minor* Part of the whole *Church*, may have ſufficient Ground, either from Reaſon or clear Scripture, for their Refuſal of Aſſent, and of Submiſſion to the Authority and Definitions of the *major* Part of their *Church-Guides*; for, the *Jews* were bound to believe *Chriſt* to be the true *Meſſiah*, although the *High Prieſt* and the *Elders* had pronounced him a *Deceiver* and a *Malefactor*: They were obliged to believe his *Miracles* were wrought, not by *Beelzebub*, but the *Spirit of God*; that *Chriſt*'s Kingdom was not of this World; that *John Baptiſt* was that *Elias, which was for to come*; and that to eat with Hands unwaſhed, to heal the Sick, to pluck ſome Ears of Corn upon the *Sabbath-Day*, were not unlawful Actions, although the major Part of their *Church-Guides* taught and believed the contrary, *Matth.* xv. 5. They were obliged not to void that Law of Nature, which required *Children* to relieve their own diſtreſſed *Parents*: and therefore ſtood obliged not to comply with thoſe Traditions of the *Scribes* and *Phariſees*, which made the Word of God of none Effect, and would not ſuffer them to yield Obedience to it. And ſeeing they had *many* (i) *Traditions and Decrees of the like Nature*, which obtained amongſt them, and only were rejected by the *Sadducees* and *Diſciples* of our *Lord*; in none of theſe could they comply with their *Church-Guides* without the Violation of that Law of God, which ſure they had ſufficient Ground and Reaſon to obſerve. In a word; In all thoſe Caſes, in which they were not bound to reſt in the Deciſion of the major Part of their *Church-Guides*, or practiſe what they did approve, that is, in all the Caſes mentioned in the former Head, they muſt have had ſufficient Ground, either from Scripture or from Reaſon, for their refuſal of Submiſſion to them. Now theſe three Inferences do fully juſtify the Reformation of the *Church* of *England*.

§. 8. 4. From what hath been diſcourſed, we may ſee the Weakneſs of thoſe Pleas the *Roman Doctors* make in their own Defence, and of the Arguments

(i) Παρόμοια τοιαύτα πολλά. Mark viii. 8.

Arguments they uſe to ſhew, that 'tis impoſſible they ſhould be guilty of thoſe Corruptions in Doctrine, or in Manners, which we charge them with. For, their moſt ſpecious Pretences are to this Effect; That we confeſs the *Church* of *Rome* was once both true and orthodox; ſhew then, ſay they, how we did ceaſe to be ſo, whether by *Schiſm* or *Hereſy?* With *Schiſm* you cannot juſtly charge us; *for* (k) *that can never be of a much major, and more dignified Part, in reſpect of a leſs, and inferiour, ſubject to it; becauſe this main Body in any Diviſion is rightly taken for the whole, from which a Separation is Schiſm, and to which every Member ought to adhere, as to the Body and Head here upon Earth to which it belongs:* We therefore being the much major and more dignified Part of the *Church*, cannot be *Schiſmaticks* in reference to *Proteſtants*, who are, and were at their Departure a leſs and an inferiour Body to us. If *Hereſy* be the Crime charged upon us, by what *Church* were we condemned? What Body of Men before you, found fault with thoſe Corruptions which you pretend to reform? For ſure, it was not poſſible for ſo many Errors and Corruptions to come into the Church, and no one take notice of them? Could this be ſo, where was the watchful Eye of Providence over the Church? But, if we could ſuppoſe this Providence was unconcerned for the Preſervation of the Church, could all the *Paſtors* fall aſleep at once? Or, could they all conſpire together to deceive their Poſterity? Moreover, ſince God will always have a viſible Church, what can you mention beſides that, which holds Communion with the Church of *Rome*, as the then preſent viſible Church of *Chriſt*, when you began your Reformation (except perhaps ſome *Eaſtern Churches*, which you diſlike almoſt as much as that of *Rome?)* And if that Church could teach ſuch Errors as you charge her with, as Matters of the Chriſtian Faith, what Aſſurance can you have ſhe hath not erred in defining the Canon of *Scriptures*, and delivering ſome *Book* or *Books* for the Word of *God*, which are not ſo? This is the Sum of all the Pleadings of the *Roman* Party in their own behalf: and they are only ſuch as the *Jewiſh Doctors* might have pleaded with as much Plauſibility againſt our *Lord's Diſciples*, and that firſt Chriſtian Church, which they planted in that Nation. For,

1. Where, may they ſay, will (l) you produce the Men of former Ages, who taxed the *Jewiſh Chnrch* with ſuch Errors and Corruptions as your *Jeſus* did, and bid Men *beware of the Leaven of the Scribes and Phariſees*, that is, the moſt holy and learned Members of our *Church?* Do not the *Chriſtians* themſelves acknowledge, that we were once a *right Vine*, and the *Beloved of the Lord?* How, or when therefore did we ceaſe to be ſo? If by *Schiſm*, produce that major Part or Body of the *Jewiſh Church* from which we ſeparated, when firſt your *Jeſus*, like another *Luther*, appeared among us? Or, if by *Hereſy* we ceaſed to be ſo, by what Church, what Councils were we condemned? Who can believe that God would ever ſuffer ſuch dangerous Doctrines to prevail in his own Church, and raiſe up no *Church-Guides*, no *Prophets*, to diſcover Things ſo deſtructive to her very Being, till theſe new Teachers and Reformers firſt aroſe? Where then had God a true *Church* in the World, if not among the People of the *Jews?* What other Church could *Chriſt* or his *Apoſtles* mention, beſides that which he ſo often taxed with voiding the Commandments of God, and rendring his Worſhip vain, becauſe of ſome Traditions, which they had received from their *Forefathers?* If then God ſuffered this *Church* to be all over-run with ſuch a fatal Leproſy, and gave no clear Diſcovery thereof, where was the watchful Eye of Providence? Where was that God, who promiſed that he would *put his Name for ever in* Jeruſalem, *and that his Eyes and Heart ſhould be perpetually there?* But ſuppoſe that Providence was unconcerned, did all our *Paſtors* fall aſleep at once? Or, could they all conſpire to deceive Poſterity? Were not the *Oracles* of God committed to us *Jews?* Did not your *Chriſtians* receive them from us? If then our *Church* might teach her Children ſuch deſtructive Errors as you charge her with, how can you be aſſured that ſhe hath not erred even in that Canon of *Scriptures*, which from her you have received?

Now though this Inſtance, which I have largely proſecuted, may be ſufficient to ſhew the Vanity of the moſt plauſible Pretences of *R. H.* againſt the *Proteſtants*, both in his *Rational Account* and his *Diſcourſe*, it might be farther manifeſted, that they as ſtrongly plead for the *Heathen* World againſt the *Jew*; for the *Mahometan* againſt the *Chriſtian*: for the *Prieſts* of *Baal* againſt *Elias* and thoſe Seven Thouſand, who had not bowed the Knee to *Baal*; for the prevailing *Arian* againſt the *Orthodox*; for the *Fornicator*, the *Simoniack*, the *Covetous* and the *Debauched* Perſon in all thoſe *Ages*, in which theſe were the epidemical, and almoſt general Diſeaſes of the *Clergy*, that is, from the Tenth to the Sixteenth *Century*; and laſtly, for *Antichriſt* himſelf, when he, according to the Predictions of the Scripture, and the Confeſſion of many *Roman Catholicks*, ſhall drive the *Church*, that is, the *orthodox Profeſſors* of the Faith, into the *Wilderneſs*, and ſlay the *Witneſſes* of *Chriſt*, and of his *Doctrine*. But,

To conclude, If this be truly the Reſult of the moſt ſpecious Pretences of the *Roman* Party to draw our Souls into their deadly Snares, if all their faireſt Pleas do make for *Judaiſm* more naturally than they do for *Popery?* If what they urge, to prove the *Proteſtant Divines* to be Deceivers of the People, doth more ſtrongly prove our Bleſſed *Jeſus* a Deceiver, which is the higheſt *Blaſphemy*; I hope that no true Lover of this *Jeſus* will be much tempted by ſuch Pleas to entertain a good Opinion of the *Romiſh* Faith: It being certainly that Faith, which cannot be eſtabliſhed but on the Ruins of *Chriſtianity*, nor embraced by any *Proteſtant*, but with the greateſt *Hazard*, if not the Ruin of his *Soul*.

(k) R. H. Rational Account, Diſc. 3. Chap. 5. §. 63. p. 203. (l) Vid. Stillingfl. Sermon on Acts xxiv. 14.

THE

PREFACE

TO THE

ACTS of the Holy APOSTLES.

THE Hiſtory of the Acts of the *Apoſtles*, if it relateth Matters truly, is an invincible Demonſtration of the Truth of *Chriſtian* Faith. For,

1*ſt*, It confirms the Truth of *Chriſt*'s great Promiſe. *John* xiv. 12. *He that believeth in me, ſhall do greater Works than I have done, becauſe I go to my Father.* See the Note there.

It confirms his Promiſe made to his Diſciples, That *the Spirit of his Father ſhould ſpeak in them, and give them a Mouth and Wiſdom, which all their Adverſaries ſhould not be able to gainſay*, Matth. x. 20. Luke xxi. 15. Acts vi. 10. that they who believed in him after that he was glorified, ſhould *receive the Holy Ghoſt*, John vii. 39. and the Saying of his Forerunner, that *he who was to come after him, ſhould baptize them with the Holy Ghoſt, and with Fire*, Matth iii. 11. Acts ii. 3. and of *Chriſt*'s Declaration, that *when this Spirit was come, he ſhould convince the World of Sin, becauſe they believed not in him*, John xvi. 9. Acts ii. 37. *and of Righteouſneſs, becauſe he went to the Father*, ver. 33.

It confirms the Truth of his Prediction, That *after he was lifted up, he would draw all Men after him*, John xii. 31. when he was *ſown in the Earth*, he ſhould *bring forth much Fruit*, ver. 14. and of his Compariſon of the Kingdom of God to a *Grain of Muſtard ſeed*, Mark iv. 30 for its wonderful Increaſe, *Acts* ii. 41. iv. 4. v. 14. *ſo mightily grew the Word of God and prevailed*, Acts xix. 20.

It confirms all that *Chriſt* had ſaid concerning the Kingdom of *Satan falling down like Lightning*, Luke x. 17. the *caſting out, and judging the Prince of this World*, John xii. 31. xvi. 11. and the Conqueſt his Diſciples ſhould have *over all the Power of the Enemy*, Luke x. 18. by ſhewing the Efficacy the Goſpel had *to turn Men from the Power of Satan unto God.*

To make theſe things more evident, I ſhall reflect more largely upon two Particulars, which are the frequent Subjects of this Hiſtory, *viz.* The Gifts of the Holy Ghoſt conferred upon the *Apoſtles*, and others, partly by the laying on of the *Apoſtles* Hands upon them, and partly at the Preaching of the *Apoſtles* to them. And, 2*dly*, The Miracles, which the *Apoſtles*, and other Preachers of the Goſpel, wrought for confirmation of their Doctrine. And,

1*ſt*, Of theſe miraculous Gifts of the Holy Ghoſt, theſe *Acts* of the *Apoſtles* have left upon Record theſe ſignal Inſtances;

1*ſt*, That on the Day of *Pentecoſt*, the *Apoſtles* and *Diſciples* of *Chriſt Jeſus* being met together, *cloven Tongues like to Fire fell upon them, and they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance*; adding that when this Miracle was wrought upon them, there were *devout Men of every Nation*, who *heard them ſpeak in their own Tongues the wondrous Works of God*; and upon this Account, did with Amazement aſk, *Are not all theſe which ſpeak, Galileans? And how hear we every Man in our own Tongue wherein we were born?* And that St. *Peter*, one of *Chriſt*'s Diſciples, did then and there declare, that the ſame *Jeſus* whom the *Jews* had crucified, was by God raiſed up, and exalted to his own right Hand, and *having received of the Father the Promiſe of the Holy Ghoſt, hath ſhed forth this which they now ſaw, and heard*; and that he with theſe Sayings, inſtantly converted *three thouſand Souls*; and *that God daily added to the Church ſuch as ſhould be ſaved*, Acts ii.

2*dly*, That when St. *Philip* had converted many People of *Samaria* to the *Chriſtian* Faith, and had baptized them, St. *Peter* and St. *John* laid their Hands on them, *and they received the Holy Ghoſt:* And that *Simon Magus* ſeeing this, offered them Money to have this Power imparted to him, that *on whomſoever he ſhould lay his Hands, they might receive the Holy Ghoſt*, Acts viii.

3*dly*, That whilſt St. *Peter* was preaching to *Cornelius*, his Kinſmen, and near Friends, *the Holy Ghoſt fell on all thoſe that heard the Word, and they ſpake with Tongues, and magnified God* in the Preſence of the *Jews*, Acts x. 44, 45.

4*thly*,

4*thly*, That St. *Paul* finding Twelve Diſciples of *John* the *Baptiſt* who had not yet received the Holy Ghoſt, he baptizeth them in the Name of the Lord *Jeſus*; and *when he had laid his Hands upon them, they received the Holy Ghoſt, and propheſied*, Acts xix. 6.

Now all theſe Things were done, ſaith this Record, in populous and famous Cities, *viz.*

The Firſt in *Jeruſalem* at the great Feaſt of *Pentecoſt*, immediately enſuing *Chriſt*'s Aſcenſion, and therefore at a Time when all *Jeruſalem* was met to celebrate that Feaſt, and when the Fame of the *Meſſiah* expected ſuddenly to appear, *Luke* xix. 11. had brought great Multitudes of *Jews* and *Proſelytes* out of all Nations, to attend the Iſſue of that Expectation; and ſo the Matter of Fact, if true, muſt be well known by all *Judea* ſo to be: Nor could it poſſibly be falſe, but all then preſent and alive when firſt this Fact was publiſhed to the World, muſt be ſo many living Witneſſes of the Falſehood of it.

The ſecond populous City, whoſe Converts received this Effuſion of the Holy Ghoſt, was the *Metropolis* of *Samaria*, according to our Lord's Prediction, *You ſhall be my Witneſſes in Samaria*, Acts i. 8. The Time when this was done, is noted by three Characters, *viz.* That it was done ſoon after the Death of *Stephen*, Acts viii. 2. and before the Converſion of St. *Paul*, ver. 1. and when *Simon* the celebrated *Magician* was there, and had ſo gained upon the People of that City, that they all *gave heed to him*, and owned him *as the great Power of God*, ver. 9, 10.

The Third happened in the City of *Cæſarea* (the Seat of the *Roman Governour* of *Judea*, inhabited by *Jews*, *Samaritans*, and *Gentiles*, and well ſtocked with *Roman* Soldiers) upon the Perſon and Kindred of *Cornelius*, *a Centurion of the Roman Band*, one *well reported of* by the whole Nation of the *Jews*; and ſo not only *Cæſarea*, but all *Judea*, and *Rome* alſo, muſt be acquainted with the Converſion of a Man ſo eminent for his Poſt, ſo well approved by the whole *Jewiſh Nation* for his Piety. The Character of the Time when this was done, we learn from theſe Circumſtances, that before, *the Word was preached to the Jews only*; and that this was the firſt Inſtance of their Preaching to convert a *Gentile* to the Faith of *Chriſt*, Acts xi. 19.

The Fourth was done in *Epheſus*, the *Metropolis* of the *Proconſular Aſia*, about twelve Years after the former, in a City where dwelt many *Jews*, who were Teachers of the Law in oppoſition to the Goſpel, and who had there a *Synagogue:* And after this, *all Aſia, both Jews and Greeks, heard the Word of Chriſt*, Acts xix. 10, 17.

2*dly*, Of the Miracles performed by the *Apoſtles*, and other Perſons aſſiſted by the Holy Ghoſt, this Hiſtory ſaith in the general, That *with great Power gave the Apoſtles witneſs of the Reſurrection of the Lord Jeſus*, Acts iv. 33. and that in Confirmation of it, *many Signs and Wonders were done by the Apoſtles Hands.* In particular it informs us,

1*ſt*, That at *Jeruſalem*, *Peter* and *John* cured by the Name of *Jeſus* a Man forty Years old, who had been ſo lame from his Mother's Womb, that he was carried from one place to another; that this was done to the Aſtoniſhment of the People, who knew he had been ſo long impotent in his Feet, but now ſaw him *leaping and walking, and praiſing God:* And that theſe two *Apoſtles* being brought before the whole *Sanhedrim* on this Account, and aſked *by what Power, or by what Name they had done this Cure*, they openly declare to them, that they had done it *by Faith in the Name of that Jeſus of Nazareth* whom theſe Men had crucified; and that the Council *ſeeing the Man that was healed, ſtanding by them*, were forced to confeſs, *that it was manifeſt to all them that dwelt at Jeruſalem, that a notable Miracle had* undeniably *been done by them*, chap. iii. 2—11. chap. iv. 6—16.

2*dly*, That when the Chief *Prieſts* and *Sadducees* had put them by Night into Priſon for Preaching in the Name of *Jeſus*, though the *Priſon was found ſhut with all ſafety, and the Keepers ſtanding without before the Doors*, yet were the *Apoſtles* on the morrow found *ſtanding in the Temple, and teaching the People, the Angel of the Lord having opened the Priſon Doors, and brought them forth, and commanded them thus to Preach*, chap. v. 18,—25. And that this ſo affected them, that they not only *doubted what this might come to*, ver. 24. but were prevailed upon by the great and celebrated *Gamaliel*, to *let theſe Men alone, leſt haply they ſhould be found to fight againſt God*, ver. 39.

3*dly*, That *Stephen* being *full of Faith and Power, did great Wonders and Miracles among the People*, chap. vi. 8.

4*thly*, That theſe Miracles were ſo certainly and ſo effectually performed, that thereupon the People *brought forth the Sick into the Streets, and laid them on Beds and Couches, that at the leaſt the Shadow of Peter paſſing by, might overſhadow ſome of them*; and that *a Multitude came out of the Cities round about them to Jeruſalem, bringing ſick Folks, and them that were vexed with unclean Spirits, and they were healed every one*, chap. v. 15, 16. And alſo, that by their Miracles and Preaching, they converted to the *Chriſtian* Faith at one time *three thouſand*, chap. ii. 41. at another time *five thouſand Perſons*, chap. iv. 4. that *Men were daily added to the Church*, chap. ii. 47. that *Believers were more added to the Lord, even Multitudes of Men and Women*, chap. v. 14. that *the Word of the Lord increaſed, and the Multitude of the Diſciples multiplied in Jeruſalem greatly, and a great Company of the Prieſts were obedient to the Faith*, chap. vi. 7.

5*thly*, That upon St. *Philip*'s preaching *Chriſt* at *Samaria*, the People, *with one Accord gave heed to the Things which he ſpake, beholding the Miracles which he did; for unclean Spirits crying with a loud Voice, came out of many that were poſſeſſed with them, and many taken with Palſies, and that were lame, were healed:* And that theſe things prevailed there,

not only with many Men and Women to receive *Chriſtian* Baptiſm, but alſo forced *Simon Magus*, a famous Sorcerer, to believe; and, being baptiſed, to *continue with Philip, wondering at the Signs and Miracles done by him*, chap. viii. 6, 7, 13.

6*thly*, That whilſt St. *Paul*, a zealous *Phariſee*, and a more zealous Perſecutor, *breathed out Threatenings and Slaughter* againſt the Diſciples of the Lord, and had received Commiſſion from the *High Prieſts* and *Elders*, *to bring them bound unto Jeruſalem to be puniſhed*; as he came nigh to *Damaſcus*, *a Light from Heaven above the Brightneſs of the Sun, ſhone round about him*, and ſtruck him *blind*; and the *Lord Jeſus*, by a Voice from Heaven, ſaid unto him, *Saul, Saul, why perſecuteſt thou me?* And that one *Ananias* being ſent by the ſame *Jeſus* to lay his Hands upon him, he preſently receives his Sight, is *filled with the Holy Ghoſt*, and preacheth *Chriſt* in the *Jewiſh Synagogues* erected in that famous City, *Acts* ix. And to this miraculous Converſion he twice appeals, *chap.* xxii. and xxvi, in Vindication of himſelf, declaring, that partly the *High Prieſts* and *Elders*, partly thoſe Perſons that were with him then, partly one *Ananias*, *a devout Man according to the Law, and a Man of good Report among all the Jews*, could bear witneſs to them, *chap.* xxii. 5, 9, 12. and that *none of theſe things were hid from King Agrippa's Knowledge, they being not done in a Corner*; and by this Narrative he almoſt perſuaded that King to *become a Chriſtian*, chap. xxvi. 26, 28. See Note on *chap.* xxii. 6.

7*thly*, That when St. *Peter* being at *Lydda*, a City of *Paleſtine*, ſaid to one *Æneas* there, who had *kept his Bed eight Years, and was ſick of a Palſy*, *Æneas, Jeſus Chriſt maketh thee whole, ariſe, and make thy Bed*; he immediately did ſo; and that thereupon, *all that dwelt at Lydda* ſeeing this, *were turned to the Lord*, chap. ix. 32, 35.

8*thly*, That the ſame *Peter* at *Joppa*, a City of *Phœnicia*, lying upon the *Mediterranean*, raiſeth one *Tabitha* from the Dead; and that this being *known throughout all Joppa, many believed in the Lord*, ibid. *ver.* 39—42. And here let it be noted, that at *Jabneh*, near *Joppa*, ſat the great *Sanhedrim*; and at *Lydda* were famous Schools and eminent Perſons of the *Jewiſh* Nation and Religion.

9*thly*, That at *Cyprus*, St. *Paul* converted *Sergius Paulus*, the Deputy of the Iſland, by ſtriking *Elymas*, a *Jewiſh Sorcerer* there, blind with a Word, becauſe *he ſought to turn the Deputy*, or the *Proconſul from the Faith*, chap. xiii. 7, 12.

10*thly*, That at *Iconium*, a City of *Lycaonia*, where alſo was a *Synagogue* of the *Jews*, *Paul* and *Barnabas* ſo preached, *that a great Multitude, both of the Jews and Greeks, believed*, chap. xiv. 1. and that *the Lord gave Teſtimony to his Word, by granting Signs and Wonders to be done by their Hands*, ver. 3.

11*thly*, That at *Epheſus*, *Paul* preached almoſt three Years, and prevailed ſo much among them, that all *Aſia*, *both Jews*, there very numerous, and *Greeks* reſorting to *Epheſus*, *heard*, and many of them believed the Goſpel, *God working*, in Confirmation of it, *ſpecial Miracles by the Hand of Paul*; *ſo that from his Body were brought Handkerchiefs and Aprons*; and by this Means *the Diſeaſes departed from them, and the evil Spirits went out of them.*

And 12*thly*, That ſeven Sons of one *Sceva* a *Jew* (and of the *Prieſt*'s Order, ſaith the *Talmud*) which were *Exorciſts*, perceiving how powerful *Paul* was to caſt out *Devils* by the Name of *Jeſus*, and therefore attempting to exorciſe one that had an evil Spirit, by the Name of that *Jeſus* whom *Paul* preached (ſuppoſing that the very Name of *Jeſus*, without Faith in him as the true *Meſſiah*, would be effectual to caſt out Devils) they were ſet upon, and overpowered by the evil Spirit, and forced to fly from the Place *naked and wounded*; and this being *known to all the Jews and Greeks*, prevailed with many who formerly had uſed *Magick Arts*, *to burn their Books, confeſs their Deeds, and believe in Jeſus*; ſo *mightily grew the Word of God, and prevailed*, chap. xix.

13*thly*, That at the Iſle of *Maltha*, St. *Paul* not only ſhook off a Viper from his Hand that had faſtened on it, without Harm, but healed the Father of *Publius*, *the chief Man of the Iſland*, lying *ſick of a Fever*, by *laying his Hands upon him*; and that thereupon, *others in that Iſland who had Diſeaſes, came and were healed*; and that thereupon they honoured all *Paul*'s Companions, *and loaded them at* their Departure *with ſuch things as they needed*, Acts xxviii. 3—10. Which things if true muſt be known to the Inhabitants, and alſo to the 276 Perſons, who were caſt with *Paul* on that Iſland, *chap.* xxvii. 37.

So that this Hiſtory affords us an Account of Miracles, great and many, done in many Places, upon Perſons remarkable, and well known, *viz.* The lame Man, *laid at the beautiful Gate of the Temple*; upon *Tabitha*, eminent for her Works of Charity; upon *Saul*, a zealous Perſecutor of the Church; upon *Elymas* the Sorcerer, oppoſing *the right Ways of the Lord*; upon the *Pythoneſs* at *Philippi*, Acts xvi. 18. upon the Sons of *Sceva*; upon the Father of *Publius*, to the Converſion of many Thouſands, not only of the People, but of *Multitudes of the Prieſts* at *Jeruſalem*; to the Aſtoniſhment of *Simon Magus*, that Prince of *Sorcerers*, and the Conviction and Converſion of Multitudes of the ſame wicked Art at *Epheſus*, a City famous for thoſe Practices. See the Note on *chap.* xix. 19.

Moreover, Theſe Miracles were either done in *Jeruſalem*, *Samaria*, *Epheſus*, Cities of which we have already ſpoken; or where the *Jews* abounded; and that ſo certainly, that St. *Paul*, in his *Epiſtle* to the *Hebrews*, enquires, *How ſhall we eſcape, if we neglect ſo great Salvation, which was confirmed to us by Signs and Wonders, and divers Miracles, and Gifts of the Holy Ghoſt?* Heb. ii. 3, 4. And as for the Converſion of St. *Paul*, it was done at *Damaſcus*, the *Metropolis* and a noble Mart of *Syria*, where flouriſhed many thouſand *Jews*;

upon

upon a Perſon known by the whole Nation of the *Jews*, to be a ſtrict and celebrated *Phariſee*, and once a zealous Perſecutor of the *Chriſtian* Faith; one who after his Converſion, which happened the next Year after our Lord's Aſcenſion, was hated and perſecuted by his own Nation, for preaching up that Faith he formerly endeavoured to deſtroy: and ſo, not only they at *Damaſcus*, and they who journied with him, and ſaw and felt that glorious Light which was the Means of his Converſion, but even the whole *Jewiſh* Nation muſt be acquainted with, and even alarmed at, this miraculous and ſudden Change. *Laſtly*, Theſe Miracles were moſtly done within two Years, and all of them within twenty ſeven Years after our Lord's Aſcenſion.

Now, when Times and Places, Circumſtances and Events, are ſo particularly ſet down, and are of ſuch a Nature as ſeem to carry in them a conſpicuous Evidence of the notorious Falſhood, or the clear Truth of the Narration, as it is a Sign the *Hiſtorian* intended no Deceit; ſo neither ſeems it eaſy to conceive, how ſuch great Cities and Regions ſhould be ignorant of the Truth or Falſhood of them, or be capable of being impoſed upon by ſuch Relations.

All that can poſſibly be offered to impair the Credit of theſe Evidences, of the miraculous Operations of the Holy Ghoſt exerciſed by the *Apoſtles*, and conferred on ſuch as did embrace the *Chriſtian Faith*, muſt be comprized in theſe two Particulars, *viz.* Either that theſe things were not written and publiſhed by St. *Luke*, or in his time; or, that they were not truly written, but contain falſe Stories invented for the Credit of *Chriſtianity*.

Now that this Hiſtory was univerſally and originally received by the Tradition of the *Church*, amongſt her true undoubted Scriptures, (a) *Euſebius* ſufficiently informs us. (b) *Clemens* of *Alexandria* and *Origen* confirm the ſame Tradition. And as all agree, that this Hiſtory was written by St. *Luke*, and owned as an unqueſtionable Record of *Chriſtianity*, ſo do we find it cited by (c) St. *Clemens*, St. *Paul*'s Companion; by (d) *Papias*, who converſed with Men of the *Apoſtle*'s time; and by (e) *Polycarp*, who was St. *John*'s Diſciple; and *Irenæus*, who flouriſhed in the ſecond Century, hath in a large Chapter almoſt epitomized it: Nor do I read of any *Jew* or *Gentile*, who did except againſt the Truth, or the Sincerity of the Relator of theſe things: Now if a Record ſo early and ſo generally received, and cited by the *Chriſtians*, may be, without all Proof, rejected, as not written by that Author whoſe Name it hath ſtill borne; if a Writing that has been always unanimouſly owned among the Records of the *Chriſtian* Faith, may be, without all Reaſon, rejected as a ſpurious or doubtful Piece, the Truth and Credit of all Hiſtory muſt be entirely ſubverted; and ſo there will be nothing certain left concerning any Records of Antiquity.

But if, according to this general Tradition, this Hiſtory was indeed writ and publiſhed by St. *Luke*, there muſt be many Myriads ſtill living in *Judea*, *Samaria*, *Damaſcus*, *Epheſus*, *Cæſarea*, and many other Places mentioned in theſe *Acts*, who could be able to diſprove theſe things, had they been falſe; which yet was either not at all, or unſucceſsfully attempted, as the Iſſue, which concluded in it's general Reception, teſtifies. We therefore may conclude, that neither *Jew* nor *Gentile*, *Orthodox Chriſtian* nor *Apoſtate*, though they were all concerned to do it, found any Cauſe to doubt the Certainty of what was thus recorded.

But, to give *Scepticiſm* it's utmoſt Scope; be it, this *Hiſtory* was not publiſhed till an hundred Years after our Lord's Aſcenſion; beyond which Infidelity cannot go; if we conſider the *Citations* of it before that time, and the Abridgment of it made by *Iræneus* not long after; either the Facts related in it were true, and then they are a ſignal Evidence of the miraculous Operations of the Holy Ghoſt vouchſafed to *Chriſtians*; or, they were falſe: And then, how is it poſſible, they ſhould obtain ſo eaſy and ſo general Belief? Could they not know in *Judea*, *Samaria*, and *Epheſus*, and in the other Cities mentioned, by what Means they were firſt converted to the *Chriſtian* Faith? muſt it not be ſufficient Prejudice to them againſt theſe Tales, that they had lived ſo long in the Profeſſion of that Faith, and had heard nothing of theſe things, too wonderful, too much conducing to the Honour and Confirmation of that Faith to be ſo long concealed, had they been truly done by two ſuch eminent *Apoſtles*, as were St. *Peter* and St. *Paul*?

(a) Ponit nempè Actus Apoſtolorum ἐν ὁμολογεμένοις, & inter καὶ ἀ τὴν ἐκκλησιαστικὴν παράδοσιν ἀληθεῖς καὶ ἀπλάστους, καὶ ἀναμολογημένας γραφάς. Hiſt. Eccl. l. 3. c. 4.

(b) Ep. 25. (c) Ep. ad Cor. §. 18. (d) Apud. Euſeb. H. Eccl. l. 3. c. 39. (e) Ad Philip. §. 1. l. 3. c. 12.

A PARA-

A

PARAPHRASE

WITH

ANNOTATIONS

ON THE

ACTS of the Holy APOSTLES.

CHAP. I.

Verſe 1. THE former Treatiſe have I
a made, O Theophilus, [a] of all that Jeſus began both to do and teach, [*as far as I thought this needful for the Inſtruction of a Catechumen,*]

2. Until the Day in which he was taken
b up, after that he, [b] through the Holy Ghoſt, had given Commandments to the Apoſtles whom he had choſen.

3. To whom alſo he ſhewed himſelf alive
c after his Paſſion, by many [c] infallible Proofs, [Gr. *by many Signs or Teſtimonies of his Reſurrection,*] being ſeen of them forty Days, and
d [d] ſpeaking of the things pertaining to the Kingdom of God.

e 4. And being [e] aſſembled together, [*or eating, and converſing*] with them, [*he*] commanded them that they ſhould not [*or not to*] depart from Jeruſalem, [*till Power from on high was come upon them, to fit them for their Work*, Luke xxiv. 49.] but [*to*] wait for the Promiſe of the Father, which, ſaith he, ye have heard of me; [Gr. *for the Promiſe of my Father, of which you have heard.*]

5. For John truly [Ἰωάννης μὲν *John indeed*] baptized with Water [*only,*] but [*as he ſaid,*
f Matth. iii. 11.] [f] you ſhall be baptized with the Holy Ghoſt, not many Days hence; [i. e. *within ten Days; for this was ſpoken on the Day of our Lord's Aſcenſion, that is, ten Days before Pentecoſt.*]

6. When they therefore were come toge-
g ther, they aſked of him [*that which they chiefly deſired, and expected,*] ſaying, Lord [g] wilt thou at this time reſtore again the Kingdom to Iſrael? [i. e. *Wilt thou now ſet up that temporal Kingdom, in which the Jews ſhall rule over all Nations, which we impatiently expect?*]

7. And he ſaid to them, It is not for you to know the Times or the Seaſons, which the Father [h] hath put in his own Power, [i. e. h *reſerved to himſelf.*]

8. But [*for your Satisfaction in what more concerns you, know that*] [i] ye ſhall receive [*a* i *miraculous*] Power, after the Holy Ghoſt [*which I have promiſed*] is come upon you, and [*then*] ye ſhall be Witneſſes to me [*of what I ſaid and did*, John xv. 27.] both in Jeruſalem, and in all Judea, and in Samaria, and to the [k] utmoſt Parts of the Earth. k

9. And when he had ſpoken theſe things, while they beheld [*him*] he was taken up [*into Heaven*] and a Cloud received him, [*and conveyed him*] out of their Sight.

10. And while they looked ſtedfaſtly toward Heaven, as he went up, behold, two [*Angels, like*] Men, ſtood by them in white Apparel,

11. Who alſo ſaid, Ye Men of Galilee, Why ſtand ye [*thus*] gazing up into Heaven, [*after him whom ye cannot now ſee, but the time will come at the End of the World, when*] this ſame Jeſus who is taken up from you into Heaven, [l] ſhall ſo come [*down from* l *thence*] in like manner as ye have [*now*] ſeen him go into Heaven.

12. Then returned they to Jeruſalem from the Mount called Olivet, [m] which is from m Jeruſalem a Sabbath Day's Journey, [i. e. *ſeven Furlongs.*].

13. And when they were come in [*thither*] they [n] went up into an upper Room, where n abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the Son of Alphæus, and Simon Zelotes, and Judas the Brother of James.

14. Theſe

14. Theſe all continued with one accord in Prayer, and Supplication, with the Women, and [o] Mary the Mother of Jeſus, and with his Brethren.

15. And in thoſe Days Peter ſtood up in the midſt of the Diſciples, and ſaid, (The [p] Number of the Names [*of which*] together were about an hundred and twenty.)

16. Men and Brethren, this Scripture muſt needs have been [Gr. *be*] fulfilled, which the Holy Ghoſt by the Mouth of *David* ſpake before concerning Judas, who was Guide to them that took Jeſus;

17. For he was numbered with us [*being one of the twelve ſent out, and impowered by Chriſt to preach in his Name*, Matth. x. 1,—5.] and had obtained Part of this Miniſtry.

18. Now this Man [q] purchaſed a Field with the Reward of [*his*] Iniquity, [i. e. *with the Reward of his Iniquity had no other Advantage, but to return it back to them that gave it, who with it purchaſed a Field*] and [*then*] [r] falling headlong, he burſt aſunder in the midſt, and all his Bowels guſhed out.

19. And it [*this Fact*] was known to all the Dwellers at Jeruſalem, inſomuch as that Field is called in their proper Tongue, Aceldama, that is to ſay, the Field of Blood;

20. [s] For it is written [*by way of Prediction concerning him*] in the Book of Pſalms, Let his Habitation be deſolate, and let no Man dwell therein; and his Biſhoprick let another take; [*or his Habitation ſhall be deſolate, and no Man ſhall dwell in it, and his Biſhoprick let another take.*]

21. [t] Wherefore of theſe Men that have accompanied with us all the time that the Lord Jeſus went in and out among us, [*and ſo can teſtify of all he did, and ſaid*, John xv. 27.]

22. Beginning from the Baptiſm of John, unto that ſame Day that he was taken up from us [*into Heaven*] muſt one be ordained to be Witneſs with us of his Reſurrection, [*and of his Words and Actions.*]

23. And they appointed two, Joſeph called Barſabas, who was ſirnamed Juſtus, and Matthias, [*to be preſented before the Lord.*]

24. And [u] they prayed, and ſaid, [Gr. *and praying they ſaid*] Thou, Lord, who knoweſt the Hearts of all Men, ſhew, [*by directing the Lot to come out with his Name*] whether of theſe two thou haſt choſen;

25. That he may take Part of this Miniſtry, and Apoſtleſhip, from which Judas by Tranſgreſſion fell, [w] that he might go to his own Place, [*as the Reward of his Iniquity.*]

26. And [*then*] [x] they gave forth their Lots, and the Lot fell upon Matthias, and he was numbered with the Eleven Apoſtles, [*making their Number Twelve.*]

Annotations on Chap. I.

a Verſe 1. Περὶ πάντων, *of all that Jeſus began both to do, and teach.*] Since the Apoſtle *John* hath left on Record many Things the Bleſſed *Jeſus* did and taught, which are not in St. *Luke*; yea, ſince St. *Luke* himſelf doth about ten times ſay *Chriſt* taught the People, *chap.* iv. 15—31. v. 3. 17. vi. 6. xiii. 10. xix. 47. xxi. 37. xx. 1. xxiii. 5. and yet in none of thoſe Places records the Words he taught, it is neceſſary to limit the Generality of theſe Words. Now though the Word *All* doth ſometime ſignify the Chief of all the Things related to, as when our *Saviour* ſaith to his Diſciples, ἐγνώρισα ὑμῖν πάντα, *I have made known to you all things which I have heard of my Father*, and yet he adds, *chap.* xvi. 12. *I have many things to ſay unto you, but ye cannot bear them yet*; notwithſtanding ſeeing all the excellent Diſcourſes of our *Saviour* mentioned by St. *John*, and two of his great Miracles, the Cure of the Man born blind, *John* ix. and the raiſing of *Lazarus*, mentioned *chap.* xi. are not recorded by St. *Luke*, though theſe Diſcourſes, and theſe Miracles deſerve well to be ranked among the chief things, which *Chriſt* did, and taught, I prefer the Expoſition of theſe Words given in the Paraphraſe, as being in Effect the Expoſition, which the *Evangeliſt*'s own Words afford, *Luke* i. 4. Ὧν ἤρξατο, *which Jeſus began to do*, that is, which *Jeſus* did; for the Goſpel of St. *Luke* contains what was done by *Chriſt* from the Beginning of his Miniſtry to his Aſſumption; and that ἄρχομαι is frequently an Expletive. See *Matth.* xvi. 22. *Mark* ii. 23. *Luke* xv. 24. *Acts* xi. 15.

b Ver. 2. Διὰ πνεύματος ἁγίου, *By the Holy Ghoſt.*] Theſe Words admit of ſeveral Conſtructions, as, (1.) That he had choſen his *Apoſtles* by the *Holy Ghoſt*; but againſt this it is objected, that the *Scripture* no where ſaith that *Chriſt* choſe his *Apoſtles* by the *Holy Ghoſt*: Or, (2.) That he was taken up into Heaven by the *Holy Ghoſt*, as by the ſame Spirit he was led into the Wilderneſs, *Luke* iv. 1. Or, (3.) That he gave Commandments to his Diſciples by the *Holy Ghoſt*; which again is capable of divers Conſtructions; as, (1*ſt*,) That he gave them theſe Commandments by the inward Operations of the *Holy Ghoſt*, which he had breathed into them, *John* xx. 22. But this Senſe ſeems not very probable, (1.) Becauſe after his breathing of the *Holy Ghoſt* upon them, he ſtill ſaith, he will ſend the Promiſe of his Father upon them, *viz.* the Promiſe of the *Holy Ghoſt*; and bids them ſtay at *Jeruſalem* till they had received him, *Luke* xxiv. 49. and here, *ver.* 4. And, (2.) Becauſe he is ſaid, *ver.* 3. to ſpeak unto them the things, which belonged to the Kingdom of God. Or, (2*dly*,) As he did all his Miracles, and delivered all his Doctrines by Virtue of the *Holy Ghoſt*, whilſt he diſcharged his Prophetick Office: (See Note on *Matth.* iii. 16.) So being yet on Earth, he ſpake theſe Things, and gave theſe Commands to his *Apoſtles*, touching his Kingdom by the ſame Spirit. And his Paſſion, mentioned in the Verſe following, renders it probable that St. *Luke*

St. *Luke* ſpeaks of the Commands relating to his Kingdom, which he had given them before his Paſſion.

c Ver. 3. Ἐν πολλοῖς τεκμηρίοις, *By many infallible Proofs.*] For, by Speaking to, by Walking, and by Eating with them, he gave them certain Indications that he lived; that he was ſeen, and handled by them, was a ſure Evidence that he had a true and natural Body; that he permitted *Thomas* to view the Scars of his Feet and Hands, and put his Hand into his Side, was a certain Token that the Body raiſed was the ſame which was crucified, and pierced by the Soldier's Lance.

d Ibid. *And ſpeaking of the Things pertaining to the Kingdom of God;*] *Viz.* Of the Teaching the Doctrine of this Kingdom to all Nations, and the Receiving them into it by Baptiſm who believed, and profeſſed to own it, *Matth.* xxviii. 19. of the Benefits, which were promiſed to them, who cordially believed their Doctrine, and the Condemnation, which belonged to them, who would not believe it, *Mark* xvi. 15, 16. of the Encouragements and Aſſiſtances he would afford them in the Propagation of it by his continual Preſence with them, *Matth.* xxviii. 20. and the Aſſiſtance of his Spirit, *ver.* 4, 5. and by the Miracles by which their Doctrine ſhould be confirmed by them, and others, who believed it, *Mark* xvi. 17, 18.

e Ver. 4. Συναλιζόμενος, *Being aſſembled with them.*] So *Phavorinus* ſaith, that ἁλίζω is ζυναθροίζω,, *I aſſemble together.* So *Herodotus* in *Clio*, (a) ὅτω μὲν δὴ ζυνηλίζοντο, *ſo they met together*; and again, *Cyrus* ζυναλίσας εἰς ταυτὸ (b) *gathering together all his Father's Herds*; and *c.* 125. ἐκ τὰ μὲν αὐτέων ὁ Κύρος ζυναλίσε, *Cyrus gathered together ſome of the Perſians*; and in his *Euterpe* he ſaith, that (c) *Pheron King of Egypt*, εἰς μίην πόλιν ζυναλίζων, *gathering together all the Women that had been falſe to their Huſbands into one City, burnt them all with the City*; and ſo in *Melpomene*, ἁλίζειν ϛρατὸν, is *to aſſemble*, or *gather together* the Army. Now this Aſſembling them together is, by Dr. *Lightfoot*, thought to have been in *Galilee*; but this is contrary both to the Text in *Luke* and here: For *Luke* xxiv. 49. he commands them καθίζεσθαι, to *abide in* the City of *Jeruſalem*, here μὴ χωρίζεσθαι ἀπὸ, *not to depart from Jeruſalem*, ἀλλὰ παραμένειν, but to abide there; and it is added in both Places, that having ſpoken this, *he led them out* (of *Jeruſalem*) *to Bethany*, Acts i. 9. Luke xxiv. 51. and there was taken up into Heaven, and that thence ὑπέϛρεψαν, *they went back* (from *Bethany*) *to Jeruſalem*, Luke xxiv. 52. Acts i. 12. they muſt be therefore at *Jeruſalem* when *Chriſt* thus converſed with them, and there abiding, were to expect the Promiſe of the *Father*, Luke xxiv. 49. *Al.* κοινωνῶν ἁλῶν καὶ τραπέζης, *Chryſ. Oecom.*

f Ver. 5. Βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ, *Ye ſhall be baptized with the Holy Ghoſt.*] The Word *Ye*, and the Time affixed to this Baptiſm, the Day of *Pentecoſt*, ſhew that this Baptiſm relates only to the Diſciples then preſent, and converſing with the Holy *Jeſus*. And to them the Holy Spirit was given, (1.) To render them powerful, or able Witneſſes of our Lord's Reſurrection, *Luke* xxiv. 48. Acts i. 8. and conſequently that he was the true *Meſſiah*, or that *Prophet*, *which was to come into the World*, and was to be the Saviour of it, *John* xvi. 8, 9, 10. And therefore *Peter* ſpeaks thus to the *Jews*, *Ye have killed the Prince of Life, whom God hath raiſed from the Dead, of which we are Witneſſes*, Acts iii. 15. And he with the *Apoſtles* ſays to them, *The God of our Fathers hath raiſed Jeſus from the Dead, whom ye killed and hanged on a Tree, him hath God exalted to his own right Hand to be a Prince, and a Saviour, to give Repentance to Iſrael, and Remiſſion of Sins. And we are his Witneſſes of theſe Things, and ſo is the Holy Ghoſt, which he hath given to them that obey him*, Acts v. 30, 31, 32. (2.) To render them able to give us an exact Account, as far as Divine Wiſdom ſaw it neceſſary, of what our *Saviour* did and taught. *The Spirit*, ſaith he, *ſhall bear witneſs of me, and you alſo ſhall be my Witneſs, becauſe you have been with me from the Beginning*, John xv. 26, 27. And becauſe, were they never ſo faithful, yet could we not ſo truſt to the Strength of their natural Memories, as to depend on thoſe long Diſcourſes we meet with in the Goſpels of St. *Matthew*, *Luke*, and *John*, as the very Words of *Chriſt*, or be aſſured thence, that they delivered all the Circumſtances of *Chriſt*'s Miracles exactly as they were tranſacted; therefore hath he aſſured us that he would ſend *the Spirit of Truth* to them, *to bring thoſe things to their Remembrance*, which he had ſaid unto them, *John* xiv. 26. (3.) To make them able Miniſters of the New Teſtament, able to acquaint all *Chriſtians* with all ſaving Truth, and teach them all things, which he had commanded to be obſerved throughout all Ages of the Church; and to declare unto them by the Spirit of *Prophecy*, what ſhould be hereafter: And hence he promiſeth them the *Spirit to teach them all things*, John xiv. 26. *to lead them into all Truth*, chap. xvi. 13. and *to teach them things to come*; and upon the Strength of this Promiſe all *Chriſtians* of all Ages have believed that the *Apoſtles*, and Writers of the *New Teſtament*, both ſpake and wrote *as they were moved*, or *directed by the Spirit of God*; and received thoſe Doctrines they taught, and indited, *not as the Words of Men, but as they were in Truth, the Word of God*, 1 Theſſ. ii. 13.

g Ver. 6. Ἐν τῷ χρόνῳ τούτῳ ἀποκαθιϛάνεις; *Wilt thou at this time reſtore?*] That temporal Dominion over all other Nations which the *Jews* then expected, being never before granted to them, the Word here cannot well be rendered *reſtore*, but rather, *grant*, or *eſtabliſh*, as it may be rendred, for ἀποκαθιϛῶν. For *Suidas* and *Phavorinus*, is, διδὰς, χαριζόμενος, *giving*, or *granting*; and in the *Septuagint* the Word ſignifies to *eſtabliſh*. So *Amos* v. 15. ἀποκαλαϛήσαι, *ye ſhall eſtabliſh Judgment in the Gates*; and *Pſal.* xvi. 5. σὺ εἶ ὁ ἀποκαθιϛῶν. *thou ſuſtainest*,

(a) Clio, c. 126. (b) Chap. 111. (c) Chap. 12.

ſuſtaineſt, or eſtabliſheſt *my Lot*. Ingenious here is the Conceit of Dr. *Lightfoot*, that the Reaſon of the Queſtion, *Wilt thou do it at this Time?* aroſe from their Reflection on the Indignities the *Jews* had done to *Chriſt*, and was to this Effect; *Lord, wilt thou reſtore the Kingdom to thoſe who have dealt ſo baſely with thee? what! to this Generation ſo unworthy of that Honour, as lying under the Guilt of thy Bloodſhed?*

h Ver. 7. *Which the Father hath put in his own Power*;] *i. e.* reſerved to himſelf; for, *ſecret Things belong to God*, Deut. xxix. 29. and not revealing the critical Moment when they ſhall come to paſs to any of his *Prophets*, he left himſelf free to chuſe his own Seaſon when he will effect them. *Grotius* here ſaith, this Kingdom was granted to the true *Iſrael*, *i. e.* the *Chriſtians*, when *Conſtantine* and other *Chriſtian Kings* began to reign; but this agrees not with the Predictions of the *Prophets*, which plainly ſpeak of a glorious Kingdom belonging to the *Jewiſh* Nation coming in to the Faith of *Chriſt*. Dr. *Lightfoot* is poſitive that this Place hath no relation to ſuch a Kingdom, and if he only means a temporal Kingdom, this may be granted; but this Anſwer ſpeaking of Times and Seaſons relating to a Kingdom to be ſet up, or granted to *Iſrael*, I know not why he may not reſpect that Time when the *Jews* generally ſhall be converted, and *all Nations ſhall flow in to them, and make Chriſt's Kingdom glorious.*

i Ver. 8. Λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς. *Ye ſhall receive Power after that the Holy Ghoſt is come upon you*,] Or, ye ſhall receive *the Power of the Holy Ghoſt coming upon you*; for δύναμις, in the *New Teſtament*, when it relates to God the *Father*, *Chriſt*, or the *Holy Ghoſt*, imports generally ſome miraculous, or extraordinary Power; and what is here, ye ſhall receive Power, the Holy Ghoſt coming upon you, is, *Luke* xxiv. 50. *Ye ſhall be endued with Power from on High*, and then ye ſhall be my Witneſſes, enabled to confirm what you ſay of my Words and Actions, and eſpecially of my Reſurrection, with Signs and Wonders, and divers Diſtributions of the Holy Ghoſt, *Heb.* ii. 4.

k Ibid. *And to the uttermoſt Parts of the Earth*;] that is, to the *Jews* firſt, then to the *Samaritans*, and laſtly, *to all the Nations of the World*; and yet it is evident that the *Apoſtles*, and converted *Jews*, at the firſt, underſtood this of their Preaching only to the *Jews* diſperſed through the Earth, for they preached the Word *to the Jews only*, Acts xi. 19. and thought it unlawful, till by a Viſion from Heaven they were taught otherwiſe, to preach to the *Gentiles*.

l Ver. 11. Οὕτως ἐλεύσεται ὃν τρόπον, *Shall ſo come in like manner as to have ſeen him go up into Heaven.*] We are told, 2 *Theſſ.* i. 7, 8. that he ſhall come down from Heaven *with his mighty Angels in a Flame of Fire*; and 1 *Theſſ.* iv. 16, 17. that *he ſhall come* down from Heaven, *and ſnatch us up into the Clouds*; as therefore here the *Angels* attended on him aſcending to Heaven, ſo the Cloud that received him, *ver.* 9. muſt be ſuch a Cloud of Fire in which God was wont to appear with the Attendance of his *Holy Angels*; of which ſee Note on *Philip.* ii. 6. and this makes out the Parallel; he being then to come alſo with a Cloud of Glory, in the Body, and with the Attendance of his holy Angels. And thus *Elias* went up to Heaven in a fiery Chariot, 2 *Kings* ii. 12.

m Ver. 12. *Which is from Jeruſalem a Sabbath-day's Journey.*] Note here, (1.) That St. *Luke* doth not intend to give us the Diſtance of the Place of Chriſt's Aſcent from *Jeruſalem*, that being from *Bethany*, Luke xxiv. 50. which was *from Jeruſalem fifteen Furlongs*, John xi. 18. but only from the Foot of *Mount Olivet*, which was, ſay the *Syriac*, and *Theophylact* from (d) *Joſephus*, *ſeven Furlongs*, tho' now we read in *Joſephus* only *five Furlongs:* Now, ſay the *Jews*, a Sabbath-day's Journey is two thouſand Cubits, that is, a thouſand Yards, which is about *eight Furlongs*, or a Mile. See of this *Buxt. Lex. Talm.* p. 2582.

Note alſo that the Day of *Chriſt*'s Aſcenſion ſeems not ſettled in the Church then, or that *Chryſoſtom* thought not of it when he here ſaid, That becauſe *Chriſt*'s Aſcenſion was on the *Sabbath-day*, therefore St. *Luke* informs us, that the Way the Diſciples went out with him, exceeded not *a Sabbath-day's Journey*; Hom. 3. in Acts iii. 12.

n Ver. 13. *They went up* εἰς ὑπερῷον, *into an upper Room.*] Where, and what this upper Room was, as it is not much material, ſo it is difficult to determine; that it was not the Room in which *Chriſt* celebrated his laſt Supper, appears from this, that That is called ἀνώγεον, *Mark* xiv. 15. *Luke* xxii. 12. which Difference of Names argues a Difference in the Thing itſelf? For ἀνώγεον is any Room above Stairs, be it only one Story high, but ὑπερῷον is the higheſt Room in the Houſe, *Acts* xx. 8, 9. Note,

2*dly*, That there was ὑπερῷον ἐν τῷ ἱερῷ, *an upper Room in the ſecond Temple*, in which *Ezra* ſat with the chief of the *Fathers* of the People, as (e) *Joſephus* teſtifies; 'tis therefore ſuppoſed there might be many ſuch, in one of which Chriſt's *Apoſtles*, and the other *Chriſtians* with them, might abide.

It was alſo common among the *Jews*, not only for their *Rabbins* to have an upper Room for their *Beth-Midraſh*, but alſo for others to have ſuch an upper Room where they diſcourſed of the Law, or exerciſed other Parts of Religion; now in which of theſe two the *Apoſtles*, and Diſciples abode, is the Queſtion.

That it was an upper Room in the *Temple* is argued, (1.) Becauſe St. *Luke* tells us, that after their Return to *Jeruſalem*, they were διαπαντὸς

(d) Antiq. l. 20. c. 6.

(e) Antiq. l. 15. c. 5.

διαπαντὸς ἐν τῷ ἱερῷ, *always in the Temple*, Luke xxiv. 52, 53. and here, that after their Return to *Jeruſalem*, they went up into this upper Room, that they were καταμένοντες, *abiding there*, and *chap.* ii. 46. it is ſaid of them convened, and remaining in this upper Room, that they were daily προσκαρτεροῦντες ἐν τῷ ἱερῷ, *abiding in the Temple*. But to this it is anſwered,

1*ſt*, That the Phraſe, they were *always in the Temple*, doth not prove this; for Chriſt ſaith of himſelf, *John* xviii. 10. I taught πάντοτε ἐν τῷ ἱερῷ, *always in the Temple*, and yet he had no Habitation in any Part of it.

2*dly*, We read, *chap.* iii. 1. that *Peter* and *John* ἀνέβαινον, *went up into the Temple at the Hour of Prayer*, whereas had they been in an upper Room of the Temple, it ſhould have rather been ſaid that *they went down into it*. 'Tis alſo ſaid, that they continued there καθ' ἡμέραν, *day after day*, which ſeemeth to import that they lodged not there by Night.

3*dly*, It follows that they broke Bread, κατ' οἶκον, that is, ſaith Dr. *Hammond*, *in the Temple*; but both theſe, and the former Words are ſpoken of the whole Number of *Chriſtians*, which were now at leaſt three thouſand one hundred and twenty, too many ſure to lodge together in one upper Room. Moreover that κατ' οἶκον refers to Houſes diſtinct from the *Temple*, we learn from this *Evangeliſt*, ſaying, *chap.* v. 42. they were teaching all the Day, ἐν τῷ ἱερῷ καὶ κατ' οἶκον, *in the Temple, and from Houſe to Houſe*.

4*thly*, That there were ὑπερῷα *upper Rooms* in the Temple is granted, but then that they belonged to any beſides the *Prieſts* and *Levites* is not proved; the ὑπερῷον mentioned by *Joſephus* was that of *Johanan* the *Son of the High Prieſt*. And *Maimonides* in his Book *de Ædificio Templi*, mentions ſixteen *Conclavia*, or Chambers, but ſaith, they were all appointed for ſacred Things or Perſons. How improbable therefore is it, that poor Fiſhermen, and *Galileans*, odious for their Maſter's ſake, ſhould be permitted to croud in ſuch Numbers into one of theſe Rooms? See the Note on *Luke* xxiv. 53.

o Ver. 14. *And Mary the Mother of Jeſus.*] Here is the laſt Time that we have any Mention of this Bleſſed Mother: Of her Aſcenſion St. *Luke* ſaith nothing, becauſe he knew nothing of it; that idle Tale being the Invention of latter Ages from *Apocrypbal* Writings, and vain Revelations.

Ibid. *And with his Brethren.*] They therefore then believed, though before they did not, *John* vii. 5.

p Ver. 15. *The Number* ὀνομάτων *of Names*,] *i. e.* Of Perſons. So *Rev.* iii. 4. thou haſt ὀλίγα ὀνόματα, *a few Perſons in Sardis*, which have *not defiled their Garments*. So in *Æſchylus*, τὸ Θηβαίων ὄνομα, is one of *Thebes*: in (f) *Cicero*, Romanorum Nomen, is a *Roman Citizen*; and in (g) *Virgil*, Silvius Albanum Nomen, *a Man of Albania*.

Ver. 18. *This Man purchaſed a Field,* q ἐκτήσατο χωρίον, *with the Wages of Iniquity.*] As in the *Old Teſtament* Men are ſaid to get or *purchaſe to themſelves Shame*, Prov. ix. 7. and in the *New*, to *receive* to themſelves Damnation, and in prophane Authors, κτήσασθαι ἔχθραν, καὶ ξύμφορὰν, to *purchaſe Enmity, and Calamities*; and we in our Language are ſaid, to *create Trouble to ourſelves*, when this is the Event, though 'tis not the Intention of the Action; ſo is *Judas* here ſaid to *purchaſe* this *Field*, by the Wages of his Iniquity, which was bought with the Money he received as the Reward of his Iniquity, though he neither intended this, nor was he inſtrumental to it.

Ibid. *And falling headlong he burſt aſunder.*]r See Note on *Matth.* xxvii. 5.

Ver. 20. *For it is written in the Book of* s *Pſalms*, Pſal. lxix. 26. *Let his Habitation be deſolate*, and Pſal. cix. 1. *and his Biſhoprick or Office, let another take.* That the firſt of theſe *Pſalms* refers to that *Meſſiah*, of whom *David* was a Type, we learn from the 21ſt Verſe, where it is ſaid, *they gave me Gall to eat, and when I was thirſty they gave me Vinegar to Drink*, which was true only of *Chriſt*, and is applied to him, *John* xix. 29. and from the ninth Verſe, where it is ſaid, *the Zeal of thy Houſe hath conſumed me, and the Reproaches of them that reproached thee fell on me*, which is applied to *Chriſt*, John ii. 17. Rom. xv. 3. and therefore what is ſaid, *ver.* 26. of the Enemies of *David*, may reaſonably be applied to *Judas* the great Enemy of *Chriſt*; what is ſaid *Pſal.* cix. 8. if it primarily relate either to *Doeg*, or *Achitophel*, the mortal Enemies of *David*, might by the *Holy Spirit* be intended to have it's full Completion in the Betrayer of the Son of *David*, and this Intention might be ſuggeſted to St. *Peter* by the ſame Spirit. See the *Appendix* to the ſecond Chapter of St. *Matthew*.

Ver. 21. Δεῖ οὖν τῶν ſυνελθόντων ἡμῖν ἀνδρῶν, &c.t *Wherefore of theſe Men who have accompanied with us all the time, one muſt be ordained to be a Witneſs.*] One muſt be choſen to make up the Number Twelve, anſwerable to the Twelve Tribes of *Iſrael:* He muſt be one who always had converſed with them, that he might be a Witneſs of all that *Jeſus* ſaid and did, *John* xv. 27. whilſt he diſcharged his Office among them; for that is the Import of the Phraſe, *Go in and out*; as when *Moſes* ſays, *I am grown old, I can no more go in and out before you*, Deut. xxxi. 3. and when *Solomon* prays for Wiſdom, *that he might go in and out before that great People*, 2 Chron. i. 10. See *Deut* xxviii. 6. *Pſal.* cxxi. 8.

Ver. 24. *And they praying ſaid,* Κύριε καρ- u διογνῶςα, *Lord, who knoweſt the Hearts of all Men*, &c.] Here *Wolfzogenius* truly notes that

(f) L. 1. de Fin. (g) Æn. 6. v. 763.

that they prayed to the Lord *Jeſus*, becauſe the *Apoſtles* were at firſt choſen by him, were his *Apoſtles* and were to be his *Witneſſes*, and then they muſt aſcribe to him the Knowledge of all Hearts, which is the Property of God alone.

w Ver. 25. Πορευθῆναι εἰς τὸν τόπον ἴδιον, *That he might go to his own Place*;] *i. e.* To the Place worthy of him, and which he had deſerved by his Sin. So the *Jews* ſaid of *Balaam*, ἀπῆλθεν εἰς τὸν τόπον αὐτῦ, *he went into his own Place*; Numb. xxiv. 14, 15. that is, ſaith, *Baal Turim, to Hell.* So (h) *Ignatius* ſaith, ἕκαστος εἰς τὸν ἴδιον τόπον χωρεῖν μέλλει, *every one muſt hereafter go to his own Place*; (i) *Barnabas* ſaith of thoſe that walk in the Light, that they do afterwards ὁδεύειν εἰς τὸν ὡρισμένον τόπον, *go to the Place appointed for them*; *Clemens R.* that they do go εἰς τὸν ἅγιον τόπον, *to the holy Place*, εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης, *to the Place of Glory due to them*; and *Polycarp*, that they are with the Lord, and go, εἰς τὸν ὀφειλόμενον αὐτοῖς τόπον, *to the Place appointed for them*; according to the Hebrew Phraſe here cited by *Lightfoot*, *he came from his own Place, that is, from Hell, appointed for Idolaters.*

Object. 1. Hell is not the proper Place of *Judas*, but common to him with all the Wicked.

Anſw. St. *Peter* doth not expreſly ſay he went to Hell, but into a Place proper for him; now *Ignatius* ſaith there is appointed for every Man, ἴδιος τόπος, *a proper Place*, *i. e.* a Place worthy of him, or agreeable to his Actions. This in (k) *Plato* is the Place whither the Genius which he had choſen whilſt he lived was appointed to bring him, *viz.* the incorrigible wicked Soul, εἰς τὴν αὐτῇ πρέπουσαν οἴκησιν, *into an Habitation fitted for it*, but the pure Soul, εἰς τόπον προσήκοντα, *to a Place convenient for it.*

Object. 2. 2*dly*, It is ſaid that it belonged not to *Peter* to paſs Sentence on *Judas*, or affirm any Thing of God's Secrets, ſuch as *Judas*'s going to Hell.

Anſw. This is wonderful, that when *Chriſt* had pronounced him a *Devil*, John vi. 71. *a Son of Perdition*, John xvii. 12. and declared, *that it had been better for him, that he had never been born*, Matth. xxvi. 24. it ſhould be thought a diving into God's Secrets to ſay, he went into a Place prepared for, or due to ſuch Miſcreants. Moreover, doth not our *Saviour* ſay, this Fall of the Son of Perdition was foretold by the *Scripture?* John xvii. 12. Doth not St. *Peter* here apply thoſe Scriptures to him, which foretel the moſt dreadful Things? Does not *Luke* ſhew the dreadful Iſſue of his Iniquity upon his Body, and after all this might he not ſay, he went *to a Place proper for him? Whoſoever betrays an Iſraelite into the Hands of the Gentiles*, ſay the *Jews*, *hath no part in the World to come*; how much leſs he who betrays the *Meſſiah*, the *King of Iſrael*, into the Hands of the *Gentiles?* Matth. xx. 19. xxvi. 24.

Object. 3. It ſeems improper to ſay, ſuch a one ſinned, that he might go to Hell.

Anſw. This is even ſuch an Impropriety of Speech as God is pleaſed to uſe to his own People, when he ſaith by *Hoſea*, chap. viii. 4. *Of their Silver and Gold they made them Idols, that they might be cut off*; and by the Prophet *Micah*, chap. vi. 16. *The Statutes of Omri are kept, and ye walk in their Counſels, that I ſhould make you a Deſolation*; and as *Chriſt* uſeth, when he ſaith, the *Jews* had ſhut their Eyes and hardened their Hearts, *leſt they ſhould be converted and healed*, or *leſt their Sin ſhould be forgiven them*, Mark iv. 12. John xii. 39, 40. By all which Places it appears, that in Divine Conſtruction any Man may be ſaid to do an Action to that End which he knows will be the Event of it, and which by God is threatened to the Doers of it.

Moreover, The other Expoſition, *viz.* that the κλῆρος διακονίας καὶ Ἀποστολῆς, Portion of the Miniſtry and Apoſtleſhip, is the Province which fell to the Lot of *Judas* in the Diſtribution of them among the *Apoſtles*, and that this is called the proper Place from which *Judas* fell by his Sin, and into which *Matthias* is here ſaid to go; I ſay this Expoſition is founded upon an evident Miſtake, *viz.* that the ſeveral Provinces into which the *Apoſtles* were to go for preaching the Goſpel, were diſtributed among them before they were filled with the *Holy Ghoſt*, which is abundantly confuted by Dr. *Stillingfleet*, *Iren. l.* 2. *cap.* 6. §. 2. And when, where, and to what End, ſhould a Province of preaching the Goſpel after our Lord's Aſcenſion be diſtributed to him, who was before to be a Son of Perdition? (2.) To ſucceed in the Office of *Judas*, is not πορευθῆναι, *to go into his place*, but λαμβάνειν, *to take his place*; according to the Words of the *Pſalmiſt*, *His Office*, λάβοι ἕτερος, *ſhall another take.* And, *Laſtly*, Had this been intended, a Conjunction copulative ſhould have been put before πορευθῆναι, and the Words ſhould have run thus, Λαβεῖν τὸν κλῆρον—καὶ πορευθῆναι, To take the Share of his Apoſtleſhip, and to go into his Place.

Ver. 26. Καὶ ἔδωκαν κλήρους αὐτῶν, *And they gave forth their Lots:*] That is, ſaith *Grotius*, they put two Lots into two Urns, the one containing the two Names of *Joſeph* and *Matthias*, the other the Name of an *Apoſtle*, and a void Lot; and then drawing forth the Name of *Joſeph*, and the void Lot, they knew that the Lot containing the Name of an *Apoſtle*, belonged to *Matthias*. See *Lucian's Hermotimus, ſive de Sectis*, p. 232, 233. x

(h) Ep. ad Magn. §. 5. (i) §. 19. (k) In Phæd. p. 80. B. D. E.

CHAP. II.

a Verſe 1. [a] AND when the Day of Pentecoſt was fully come, they were all with one accord [*together*] in one place:

2. And ſuddenly there came a Sound from Heaven, as of a ruſhing mighty Wind, [Gr. *as of a ſtrong Wind brought, or coming thence,*] and it filled all the Houſe were they were ſitting:

3. And there appeared to them cloven Tongues, like as of Fire, and it ſat [Gr. καὶ ἐκάθισε *ſub.* γλῶσσα, *and a Tongue ſat*] upon each of them.

4. And they were all filled with the Holy Ghoſt, and began to ſpeak with other Tongues [*than thoſe which they had learned,*] as the [*Gift of the*] Spirit gave them utterance.

5. And there were [*then*] dwelling at Jeruſalem Jews [*by Nation, and by Proſelytiſm, ver.* 10.] devout Men out of every Nation under Heaven, [*where the Jews dwelt.*]

6. Now when this was noiſed abroad, the Multitude came together, and was confounded [*or aſtoniſhed at the ſtrangeneſs of the thing;*] becauſe that [ὅτι *for*] every Man [*of them who were of ſeveral Nations,*] heard them ſpeak in his own Language.

7. And they were [*therefore*] all amazed, and marvelled, ſaying one to another, Behold, are not all theſe that ſpeak, [*theſe ſtrange Tongues, by Birth*] Galileans?

8. And how [*then*] hear we every Man [*of us them ſpeaking*] in our own Tongue wherein we were born?

9. [*For being*] Parthians and Medes, and Elamites, and the Dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus and Aſia,

10. Phrygia, and Pamphilia, in Egypt, and in the parts of Libya about Cyrene, and Strangers of Rome, Jews, and Proſelytes,

11. Cretes, and Arabians, we do hear them ſpeak in our Tongues the wonderful Works of God.

12. And they [*who ſaid this,*] were all amazed, and were in doubt [*what the Iſſue of this might be,*] ſaying one to another, What meaneth this? [*What importeth this great Matter?*

13. *But*] others mocking, ſaid, Theſe Men are full of new Wine, [*and this cauſes them to ſpeak thus.*]

14. But Peter ſtanding up with the Eleven, lift up his Voice, and ſaid to them, Ye Men of Judea, and all ye that dwell at Jeruſalem, be this known to you, and hearken to my words [*which I am about to ſpeak.*]

15. For theſe [*Men*] are not drunken, as ye [*Scoffers*] ſuppoſe, ſeeing it is but the third Hour of the Day, [*i. e. the ninth Hour, or the time of the morning Sacrifice, to which we Jews uſually come faſting.*]

16. But this [*which is come to paſs,*] is [*the Completion of*] that which is ſpoken by the Prophet Joel, [*chap.* ii. 28. *in theſe words.*]

17. [b] And it ſhall come to paſs in the laſt b days, [i. e. *the Times of the Meſſiah,*] ſaith God, I will pour out of my Spirit upon all Fleſh, [i. e. *upon Perſons of all Ranks;*] and your Sons and your Daughters ſhall propheſy, and your young Men ſhall ſee Viſions, and your old Men ſhall dream Dreams:

18. And on my Servants, and on my Handmaidens, I will pour out in thoſe Days of my Spirit, and they ſhall propheſy.

19. And [*for the Terror and Condemnation of thoſe who will not be convinced by this Effuſion of the Holy Ghoſt,*] [c] I will ſhew Wonders c in Heaven above, and Signs in the Earth beneath [*an extraordinary Effuſion of*] Blood, and [*Matth.* xxiv. 6, 7. *ſtrange Appearances of Lightnings, and of*] Fire, [*devouring Towns, and Cities, and cauſing*] Pillars of Smoke [*to aſcend up.*]

20. The Sun ſhall be turned into Darkneſs, and the Moon into Blood, [*the Government in Church and State, ſhall be diſſolv'd*] before that great and terrible Day of the Lord [*be fully*] come.

21. And it ſhall come to paſs, that whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved, [*from theſe direful Judgments.*]

22. Ye Men of Iſrael, here theſe words [*which I am now about to ſpeak,* viz.] Jeſus of Nazareth, a Man approved of [i. e. *declared to be ſent from*] God, among you, by Miracles, and Wonders, and Signs, which God did by him in the midſt of you, as ye your ſelves alſo know:

23. [d] Him, being delivered [*into your* d *Hands*] by the determinate Counſel, and Fore-knowledge of God, *declaring by his Prophets, that he ſhould lay down his Life for Sinners,*] ye have taken, and by wicked Hands have crucified and ſlain:

24. [*And he is that very Perſon,* whom God hath raiſed up [*from the Grave,*] having looſed the Pains [*or Bands*] of Death [*as you may be aſſured he hath done,*] becauſe it was impoſſible that he [*who had Life in himſelf,* John v. 26. *and the Promiſe of a Speedy Reſurrection,* ver. 25.] ſhould be holden of it.

25. For David ſpeaketh, [*thus, not of himſelf, but*] concerning him, [*Pſalm* xvi. 8, &c.] I foreſaw the Lord always before my Face; for he is on my right Hand, that I ſhould not be moved:

26. Therefore did my Heart rejoice, and my Tongue was glad; moreover alſo, [e] my e Fleſh ſhall reſt in hope,

27. Becauſe [ὅτι *that*] thou wilt not leave my Soul in Hell, [Gr. *Hades,* i. e. *my Life in the Grave;*] neither wilt thou ſuffer thy Holy one to ſee Corruption.

28. Thou haſt made known to me the Ways of Life, thou haſt made me full of Joy with thy Countenance.

29. Men

29. Men and Brethren, let me freely ſpeak to you of the Patriarch David, that he is both dead and buried, and his Sepulchre is [*ſtill ſeen*] with us to this Day; [*from whence his Body never riſing, this cannot perſonally belong to him.*]

30. Therefore being a Prophet, and knowing that God had ſworn with an Oath to him, that of the Fruit of his Loins, according to the Fleſh, he would raiſe up Chriſt [*from the Dead*] to ſit upon his Throne:

31. He [*I ſay*] ſeeing this before, ſpake of the Reſurrection of Chriſt [*'s Body thus,*] That his Soul was not [*to be*] left in Hell, [i. e. *the Grave,*] neither his Fleſh did [*ſhould*] ſee Corruption.

32. This Jeſus [*I ſay,*] hath God raiſed up, whereof we all are Witneſſes:

33. Therefore being by the right Hand of God exalted, [Gr. *exalted to the right* f *Hand of God*] and having [f] received of the Father the Promiſe of the Holy Ghoſt, he hath ſhed forth this [*Gift, of*] which you now ſee, and hear [*the Effects.*]

34. For [*this Paſſage, which I am about to* g *cite, cannot belong to*] [g] David [*himſelf, ſeeing he*] is not [*yet*] aſcended into the Heavens; but he ſaith himſelf [*of Chriſt,*] The Lord ſaid h to my Lord, [h] Sit thou on my right hand,

35. Until I make thy Foes thy Footſtool.

36. Therefore let all the Houſe of Iſrael know aſſuredly, that [*by this Exaltation of him* i *to his right hand,*] [i] God hath made that ſame Jeſus, whom ye have crucified, both Lord [*of all Things,* chap. x. 36.] and Chriſt, [i. e. *the King of Iſrael,* John i. 50.]

37. Now when they heard this, they were pricked [*or filled with Sorrow*] in their Hearts [*for this Sin*], and ſaid to Peter, and to the reſt of the Apoſtles, Men and Brethren, what ſhall we do [*to obtain the Pardon of ſo great a Crime?*]

38. Then Peter ſaid to them, Repent, and be baptized every one of you in the [k] Name k of Jeſus Chriſt, for the remiſſion of [*your*] Sins, [*which by this baptiſm will be waſhed away,* chap. xxii. 16. and [*then*] ye [*alſo*] ſhall receive the Gift of the Holy Ghoſt.

39. For the Promiſe [*of him mentioned* Joel ii. 28.] is [*made*] to you, and to your Children, and [*not to them only, but alſo*] to all that are afar off, [i. e. *the Gentiles,*] even [*to*] as many as the Lord our God ſhall call.

40. And with many other words did he teſtify, and exhort [*them to Repentance,*] ſaying, Save your ſelves from [*the Evils coming on*] this untoward Generation.

41. Then they that gladly received the Word, were baptized; and the ſame day there were added to them [*of the Church*] about three thouſand Souls, [i. e. *Perſons.*]

42. And they continued ſtedfaſtly in the Apoſtles Doctrine, and [*in*] fellowſhip [*with them, and one another,* 1 John i. 3, 7.] and in [l] breaking of Bread, and in Prayers. l

43. And Fear came upon every Soul [*that was acquainted with theſe Things,*] and many Wonders and Signs were done by the Apoſtles.

44. And all that believed [m] were together, m and had [n] all things common. n

45. And ſold their Poſſeſſions and Goods, and parted them to all Men, as every Man had need.

46. And they continued daily with one accord in the Temple, and breaking Bread from Houſe to Houſe, did eat their Meat with gladneſs and ſingleneſs of Heart, [*or ſincere Liberality one towards another:*]

47. Praiſing God, and having favour with all the People: And the Lord added to the Church daily ſuch as ſhould be [o] ſaved, [Gr. o *the ſaved.*]

Annotations on Chap. II.

a Verſe 1. Καὶ ἐν τῷ συμπληροῦσθαι, *And when the Day of Pentecoſt was fully come, they were* ὁμοθυμαδὸν ἐπὶ τὸ αὐτὸ, *with one accord in one place.*] Here the *Critical* Notes are theſe; (1.) That πληροῦσθαι and συμπληροῦσθαι, when they relate to Time, ſignify only the coming of that Time. See Dr. *Hammond.* But Dr. *Lightfoot* here more critically obſerves, that the Phraſe hath a particular Reſpect to the Words of the Inſtitution of the Feaſt of *Pentecoſt*, Lev. xxiii. 15. where it is ſaid, *You ſhall count to you from the Morrow after the Sabbath*, (that is, from the Morrow of the firſt Day of Unleavened Bread, which always was a Sabbath, becauſe no ſervile Work was to be done in it; or from the 16th of *Niſan*) *ſeven Sabbaths* חימורת *complete*, ὁλοκλήρους, ſaith the Seventy, *even to the Morrow, after the Sabbath, ſhall ye number fifty Days.* Now it is to be noted from *R. Solomon*, that this Account of the Seven Weeks complete, was to begin at the Evening; *They reckoned*, ſaith *Maimonides*, *from the Night of the ſixteenth of Niſan*; for elſe the Weeks would not be complete, and ſo this Day, after the *Sabbath*, was none of the Forty nine, which made ſeven *Sabbaths* complete; but that Even and *Sunday*, made the firſt Day of the firſt Week, and ſo *Friday* Even and *Saturday* the Forty ninth, and *Saturday* Evening and the Lord's Day the Fiftieth; and ſo on that Day, *Pentecoſt* was fully come, as our Tranſlation truly ſaith; ſo that the Evening beginning the Account, *Pentecoſt* was on the Fiftieth Day; but the Day was not complete till the Fifty firſt.

So that two Things may be noted for the Dignity and Honour of this Day, *which the Lord hath made:* That on this Day he roſe from the Dead, *and became the firſt Fruits of them that ſlept:* And, (2,) That on this Day he poured forth the *Holy Ghoſt* on his *Apoſtles*, and ſent them forth to ſpeak the *Wonderful Works of God* to Men of every Language

Language and Nation. It alſo is obſervable, that as the Confuſion of Tongues in *Babel* ſpread Idolatry through the World, and made Men loſe the Knowledge of God and true Religion; ſo God provided by the Gifts of Tongues at *Sion*, to repair the Knowledge of himſelf among thoſe *Nations*.

2*dly*, Dr. *Hammond*, Note on *chap.* i. 15. ſaith, That ἐπὶ τὸ αὐτὸ, ſignifies *aſſembling for the Service of God*; but though this ſometimes happens ſo to be, as when Men meet ἐπὶ τὸ αὐτὸ, together to pray, to celebrate the Lord's Supper, as 1 *Cor.* xi. 20. yet the Phraſe ſignifies only to meet ὁμοῦ ἢ εἰς τὸν αὐτὸν τόπον, *together, or in the ſame Place*, without any Relation to the Buſineſs of the Meeting; and indeed, I might as well argue that it ſignifies Meeting after Religious Exerciſes are ended, becauſe it is ſaid, 1 *Cor.* vii. 5. *Let them not ſeparate, except for Prayer or Faſting, and then let them come again* ἐπὶ τὸ αὐτὸ *together*. See *Deut.* xxii. 10. *Luke* xvii. 35. *Acts* iii. 1.

But the great important Queſtion here is this, Whether *they all*, here ſignify, all the Hundred and twenty mentioned *chap.* i. 15. as *Grotius* and Dr. *Lightfoot* think, or only the Twelve, as Dr. *Hammond* in his Paraphraſe? This is a Queſtion of ſome Importance; for if the whole Hundred and twenty be here intended, the cloven Tongues muſt ſit upon every one of them, as well as upon the twelve *Apoſtles*, and ſo muſt give them a Right, though not an equal Power to be Chriſt's Witneſſes; for a Tongue ſat upon *every one of them*, ver. 3. who were met together in the Houſe.

The Arguments of Dr. *Lightfoot* ſeem only probable; but this is certain, that there were many beſides the *Apoſtles* of their Company, who had theſe Gifts of the *Holy Ghoſt*; for when the *Apoſtles* came to appoint ſeven *Deacons*, they command the Aſſembly *to look out among them ſeven Men full of the Holy Ghoſt and Wiſdom*; there muſt therefore be many ſuch Perſons among them, known to them by the Exerciſe of theſe Gifts, who therefore muſt have received them either at this Time, or when they praying, that *God would ſtretch forth his Hands to heal, and to work Signs and Wonders by the Name of Jeſus, were all filled with the Holy Ghoſt, and ſpake the Word with great Freedom*, Acts iv. 30, 31. Now if theſe Gifts were given then to others for this End, we may reaſonably conceive, that when that great Promiſe of him was to be fulfilled, they might be given to others alſo. And if we conſider what Multitudes of ſeveral Languages were then met, and even living at *Jeruſalem*, it ſeems but rational to conceive this Gift ſhould be conferred on many, to enable them to diſcourſe intelligibly for their Converſion in the ſeveral *Synagogues*, in which Men of ſo many divers Languages muſt meet for Divine Service. Moreover, ſeeing the *Apoſtles* themſelves imparted the ſame Gift, by the Impoſition of Hands, thoſe whom they ordained Miniſters in particular Churches, it ſeems unreaſonable to think, that thoſe extraordinary Perſons, who had been all along in Company with *Chriſt* and his *Apoſtles*, and were to be the great Preachers of the Goſpel in ſeveral Parts of the World, ſhould not be enriched with the ſame Gifts.

And, *Laſtly*, This ſeems to have obtained as a Tradition, or a received Opinion in the Church; for, ſaith St. (a) *Jerom*, when *Paula came to Sion, they ſhewed her the Place where the Holy Ghoſt fell upon the Hundred and twenty to complete the Prophecy of Joel:* And St. (b) *Chryſoſtom* and *Oecumenius* on the Place ſay, *He fell not only upon the Apoſtles, but alſo upon the Hundred and twenty*; and that St. *Luke* would not have ſaid πάντες, *all*, when the *Apoſtles* were preſent, εἰ μὴ καὶ ἄλλοι μετέσχον, *if others alſo had not been made Partakers of the Holy Ghoſt*.

Concerning this Gift of Tongues, let it be farther noted:

Firſt, That they miſtake the Matter, who imagine, that the *Apoſtles* only ſpake in their own Mother Tongue; and that the Hearers, of what Tongue ſoever they were, underſtood them as well as if they had ſpoken in their native Language: For, as *Greg. Nazianzen* well notes, this makes the Miracle to be wrought rather upon the Hearers than upon the *Apoſtles*; it alſo contradicts the Words of the Text, which ſaith, *the Apoſtles began to ſpeak* ἑτέραις γλώσσαις, *with other Tongues*, not *as the Spirit* gave the Auditors Ability to hear, but as he *gave the Apoſtles Utterance*. Nor could the ſeveral Auditors hear the *Apoſtles* ſpeak τῇ ἰδίᾳ διαλέκτῳ, *in their own proper Dialect*, unleſs they had ſpoken in the Language of thoſe Nations who heard them. Nor,

2*dly*, Are we to admit of the *Criticiſm* of thoſe who, inſtead of οἱ κατοικοῦντες Ἰουδαίαν *the Dwellers in Judea*, ver. 9. read οἱ κατοικοῦντες Ἰνδίαν, *the Dwellers in India*, becauſe, ſay they, it was no Miracle for the Men of *Judæa* to hear the *Apoſtles* ſpeaking in their Language. For, (1.) this *Criticiſm* is confuted by the following Verſe, which ſaith, *All thoſe Men were Jews and Proſelytes*. And, (2.) The *Jews* are mentioned only, to ſhew that Men of all Nations heard them ſpeak in their own Language; and in that conſiſts the Miracle; not that the *Jews*, but that every *Nation* heard and underſtood them.

Note alſo, That the Nations here reckoned up, living ſome in *Aſia*, ſome in *Africa*, ſome in *Europe*, are ſaid, though not without an *Hyperbole*, *to be Men of every Nation under Heaven*, ver. 5. And this Phraſe is not only uſed in the Scriptures, as when God ſaith, He would make the Dread of the *Jews* fall *upon every Nation under Heaven*, Deut. ii. 25. But it is frequent in *Jewiſh* Writers, who lived about this

(a) Ubi ſuper centum viginti credentium Spiritus Sanctus cecidiſſet. *Epitaph. Paulæ, F.* 61. *M.*

(b) Τί δαὶ, ἆρα ἐπὶ τοὺς δώδεκα μόνους ἦλθεν, οὐχὶ δὲ ἐπὶ τοὺς λοιποὺς, οὐδαμῶς ἀλλὰ καὶ ἐπὶ τοὺς ἑκατὸν εἴκοσι.

this Time; for (c) *Philo* often ſpeaks of the *Jews* dwelling πανταχόθεν τῆς οἰκουμένης, *every where through the whole Earth*; and ſays, *that* (d) πᾶσα οἰκουμένη, *almoſt the whole Earth was inhabited by them*. *Agrippa* alſo in *Joſephus* ſaith, Οὐ γὰρ ἔστιν ἐπὶ τῆς οἰκουμένης δῆμος, *There is not a People upon Earth, among whom ſome Jews do not inhabit*. See the Note on *Coloſſ.* i. 23.

Note, 4*thly*, That it ſeems incredible, that they, who ſaid, *Theſe Men are full of new Wine*, ver. 13. ſhould be ſo fooliſh as to think, that new Wine ſhould enable them to ſpeak all Languages, or to declare the wonderful Works of God; 'tis therefore well conjectured by Dr. *Lightfoot*, that they, who ſaid this, were Men of *Judea*; who not underſtanding what the *Apoſtles* ſpake in other Languages, imagined they had babbled ſome fooliſh Gibberiſh they could make nothing of, as drunken Men are uſed to do. Note,

5*thly*, That St. *Peter* well confuteth this Surmiſe, by ſaying, *ver.* 15. It is not yet the third Hour of the Day, or Nine of the Clock; becauſe, before that time, eſpecially on the Sabbath, and other Feaſt-days, the *Jews* were not wont ſo much as to taſte any thing of Meat or Drink, as Dr. *Lightfoot* here ſhews. And, ſaith (e) *Joſephus*, by their Tradition, they were not to eat on their Sabbaths till the ſixth Hour.

b Ver. 17, 18. *And it ſhall come to paſs in the laſt Days, I will pour out of my Spirit upon all Fleſh*, &c.] For Explication of theſe two Verſes, let it be obſerved;

Firſt, That even *Kimchi* owns, That *achaire cen* in the Prophet *Joel*, is here all one with *Beacharith Hayamim*, *in the laſt Days*, in the Prophet *Iſaiah*, chap. ii. 2, 3. where is a plain Prophecy of the Exaltation of Chriſt's Kingdom, and of the flowing in of the *Nations* to it; and ſo St. *Peter* hath truly rendered what is in the Prophet *afterwards*, by ἐν ἐσχάταις ἡμέραις *in the laſt Days*; and ſo it follows, that as there was no time before in which this Promiſe fully was made good, ſo are we not to expect any After-times for the Completion of it. Note,

2*dly*, That as the Words *all Fleſh* muſt be reſtrained to all Men, they only being capable of Spiritual Gifts, as when the *Pſalmiſt* ſaith, *Pſal.* cxlv. 50. *Let all Fleſh bleſs his holy Name*; and the Prophet, *Iſai.* lxvi. 23. *All Fleſh ſhall come, and worſhip before me, ſaith the Lord*; ſo muſt all Men be here reſtrained to ſome of *all Ranks of Men*; as when *Hazael* is ſaid to bring to the Prophet *Eliſha*, Col Tob *all the Good of Damaſcus*, 2 Kings viii. 9. *i. e.* ſome of every good Thing. So *Chriſt* healed πᾶσαν νόσον, *all Kinds of Diſeaſes*, Matth. iv. 23. See *Glaſſ. Phil. S. p.* 437. So that the Phraſe includes all Sorts of Men, without Excluſion of Age, Young or Old; without Excluſion of Sex, *viz.* Sons and Daughters; without Excluſion of Conditions, Servants and Maidens; without Excluſion of Nation, *Jews* or *Gentiles*, *even as many as the Lord ſhall call*, ver. 39. This Promiſe being fulfilled as well upon the *Samaritans*, chap. viii. 17. and upon *Cornelius* and his Kinsfolk, *Acts* x. as upon the *Jews*; and ſo this Promiſe contradicts the *Jewiſh* Rules, that *Prophecy belonged only to Iſraelites, and to them only dwelling in Judea, and them only being* Muchanim, *fitly prepared for it*; that is, ſay they, *upon thoſe who are wiſe, and valiant, and rich, and who are free from Sorrow*. See all this in Dr. *Pocock* on *Joel* ii. 28. Moreover, This Effuſion of this Spirit upon all Fleſh, as it denotes an inexhauſtible Fulneſs in that Spirit, who was to fill all Men with all Diverſity of Gifts, as the Glory of God, and the Good of the Church required; ſo the Effuſion of it upon all the ſeveral Ranks of Men and Women mentioned, is a full Confutation of all the *Jewiſh* Rules and Gloſſes, requiring ſuch Qualifications as they do to make Men capable of the Gifts here promiſed. Again, Theſe Gifts being here ſtiled *Prophecy*, *Viſions*, *Dreams*, it is apparent, that the Promiſe of diſtributing them to all Fleſh, could be meant only of the Diſtribution of them to ſome of all Ranks of Men; for it being never ſo, that all Men individually had the Gifts of *Prophecy*, *Dreams*, *Viſions*, or *Revelations*, 1 Cor. xii. 29, 30. this could never be promiſed; it being certain, that God did punctually fulfil his Promiſe.

c Ver. 19, 20. *And I will ſhew Wonders in Heaven above, and Signs in the Earth beneath, Blood and Fire, and Vapour of Smoke.*] Τέρατα καὶ σημεῖα, *The firſt relating to Signs in the Heaven, the ſecond to thoſe on Earth*. See Note on *Heb.* ii. 4. So (f) *Joſephus* ſpeaking of the Calamities of the *Jews*, mentions πρὸ ταύτης σημεῖα καὶ τέρατα, *the Signs and Wonders* that preceded them, *Pref. ad Bell. Jud.* p. 708. C. καὶ ἐναργῆ τέρατα, *the Prodigies* which manifeſtly portend their Deſtruction, and the dreadful Thunderings and Lightnings, καὶ μυχήματα σειομένης τῆς γῆς ἐξαίσια, *and the vaſt Earthquakes, which in the Judgment of all Men portend no ſmall Evil to them*; See Note on *Matth.* xxiv. 7, 8. and on *Luke* xxi. 11. The Blood very probably relates to that great Effuſion of Blood, which was then made, partly by their continual Conflicts with other Nations, and the Inſults of other Nations upon them; the Wars betwixt them and the *Samaritans*, *Joſeph. Antiq. lib* 20. *c.* 5. betwixt them and the *Syrians* at *Cæſarea*, *Ibid. c.* 6. *p.* 695. betwixt them and the *Greeks* and *Syrians*, *l.* 18. *c.* 12. *p.* 649, 650. the Sedition betwixt them and the *Greeks* at *Alexandria*, *Antiq. l.* 19. *c.* 4. the vaſt Slaughter of them there,

(c) Orat. in Flaccum, p. 752.
(d) Leg. ad Caium, p. 791, 802.
(e) Τὴν Σύνοδον διέλυσεν ἐπελθοῦσα ἕκτη ὥρα καθ' ἣν Σάββασι ἀρίστοποιεῖσθαι νόμιμον ἐστὶν ἡμῖν. De vitâ ſuâ, p. 1320. D.
(f) De Bello Jud. l. 7. c. 31.

there, mentioned by *Philo* in his Oration againſt *Flaccus*, where τὰς μὲν ἡμέρας ἐν αἵμαλι δῆσον. and by *Joſephus*, in almoſt all the Cities round about them: And partly by the *Zealots* and *Sicarii*, of which (g) *Joſephus* ſpeaks very tragically. The *Fire* here mentioned, may relate either to the fiery Meteors ſpoken of by *Joſephus*, viz. *The flaming Sword hanging over the City, and the fiery Comet pointing down upon it for a Year; the Light that ſhone upon the Temple, and the Altar, in the Night, as if it had been Noon-day, and the terrible Lightnings now mentioned*; or to the continual Burnings of their *Synagogues*, their *Oratories*, their *Cities*, *Villages*, and *Houſes*, mentioned by *Philo*, as done at *Alexandria* by *Flaccus*; by (h) *Joſephus*, as done there by *Tiberius*, in *Galilee* and in *Judea*, by *Ceſtius* and *Veſpaſian*; from whence muſt ariſe *Pillars of Smoke*.

Of the Import *of the Sun's being darkened, and the Moon turned into Blood*, ſee the Note on *Matth.* xxiv. 20. And of the wonderful Preſervation of thoſe, who then called upon the Name of the Lord, as the *Septuagint* hath it, of the εὐαγγελιζόμενοι, i. e. *of thoſe who had embraced the Goſpel:* See the Note on *ver.* 12.

d Ver. 23. *Him being delivered by the determinate Counſel and Foreknowledge of God,* τῇ ὡρισμένῃ βουλῇ, καὶ προγνώσει τοῦ Θεοῦ.] Here note, (1.) That in Scripture, that is ſaid to be done by the determinate Counſel of God, which is done according to what he had written and declared in his Word, all his Predictions concerning things future being Declarations, and Determinations that they ſhall come to paſs; *The Son of Man goeth as it is written of him*, ſaith St. *Matth.* chap. xxvi. 24. καθὰ τὸ ὡρισμένον, *as it is determined by God concerning him*, Luke xxii. 22. Note, (2.) That in order to the Completion of this Prediction, it was neceſſary that God ſhould ſuffer Chriſt to fall into the Hands of wicked Men, for they could have no Power over him, *unleſs it were thus given them from above*, John xix. 11. and that he ſhould lay no Reſtraints upon them, from executing their malicious Deſigns upon him; and this unreſtrained Permiſſion is all that is, or can be ſignified by God's delivering Chriſt up into their Hands. Note, (3.) That this Permiſſion doth neither hinder, nor abate their Sin in crucifying Chriſt; for notwithſtanding this, 'tis plainly ſaid, that they by wicked Hands had crucified him: Hence therefore it doth only follow (1.) That God foreſaw what he foretold, that Chriſt would ſuffer by the Hands of wicked Men. (2.) That when their Malice ſhould incline them to bring him to theſe Sufferings, he had determined not to interpoſe by his immediate Power to hinder them from doing it, but rather to permit them ſo to do: But then it muſt be noted that every divine Permiſſion of what God hath forbidden Men to do, and of what he requires them to repent of when they have done it, as God doth by *Peter* here; is a Permiſſion of what he would not have done by them, whom he forbids to do it, and a Permiſſion of that which cannot be done by them without Sin, for of that only are we called to repent. Hence therefore it muſt follow, that this Foreknowledge, and determinate Counſel of God can be no Intimation of his Will, that any Man ſhould do what he forbids him to do, but only of his Will to permit the Action to be done; for God cannot will that any one ſhould do what he forbids, *i. e.* wills he ſhould not do. Nor, 2*dly*, Can it lay on any Perſon a Neceſſity of doing what he thus determines to permit; for then it muſt remove the Sin, becauſe it takes away the Freedom of the Action, and renders it not mine, but his, that laid upon me the unavoidable Neceſſity of doing it: It only doth ſuppoſe that God can ſee and foretel what Man, not hinder'd by him, but left to his own Inclinations, will do; and if that Foreſight hath any Influence upon the Will to make the Action neceſſary, then, (1.) Not only all our Actions muſt be neceſſary, they being all foreſeen, but alſo God muſt foreſee that they are neceſſary, for he foreſees them as they are in their Cauſes, and doth not by foreſeeing make them, *i. e.* cauſe them ſo to be, ſince that muſt neceſſarily make him the Cauſe of all the ſinful Actions he foreſees.

Ver. 26, 27 *My Fleſh ſhall reſt in Hope,* e 27. *that thou wilt not leave* τὴν ψυχήν μου εἰς ᾅδου, *neither wilt thou ſuffer thy Holy One to ſee Corruption.*] That is, ſaith Dr. *Hammond*, *I am confident that though I die, yet ſhalt thou not leave me ſo long dead, at that my Body ſhall be putrified*; or, thou wilt not *leave my Life in the Grave*, or in the State of Death. To explain and confirm this Interpretation, let it be conſidered,

1*ſt*, That the *Hebrew* Word *Nepheſh*, tranſlated by the *Septuagint* ψυχὴ, doth many hundred times, both in the *Old* and the *New Teſtament*, ſignify *Life*; ſo ζῶσαι, τηρεῖν, φυλάττειν τὴν ψυχὴν is *to preſerve Life*, Gen. xix. 17. xxxii. 30. 1 Sam. xix. 11. Job ii. 6. Pſal. lxxxv. 2. Jer. xlviii. 6. li. 6. See the Note on *Matth.* xvi. 25, 26.

Ζητεῖν τὴν ψυχὴν, is *to ſeek the Life of a Man* to deſtroy it, *Exod.* iv. 19. 1 *Sam.* xx. 1—xxiv. 9. xxv. 29. 2 *Sam.* iv. 8. 1 *Kings* xix. 10, 14. *Pſal.* xiv. 4. xxxvii. 15. xxxix. 19. xxiii. 3. lxix. 2. cxli. 6. *Jer.* iv. 30. xi. 23. xxii. 25. xliv. 30.

Ῥῦσαι, ἐξέλεσθαι, λυτρῶσαι τὴν ψυχὴν, is *to ſave Life, or preſerve it from Death*, Joſh. ii. 13. 2 Sam. iv. 9. 1 Kings i. 12—29. Pſal. xvi. 14. xxi. 21. xxxii. 19. xl. 4. liv. 25. lvi. 5. lxxi. 13. lxxxv. 12. lxxxviii. 47. cviii. 30. cxiv. 5. cxix. 2. Iſai. xliv. 20.

Δῦναι

(g) Lib. 2. chap. 34, 35.

(h) De Bello Jud. l. 2. c. 36.

Δῶναι λύτρου τῆς ψυχῆς, is *to give a Ranſom for his Life*, Exod. xxiii. 30. xxx. 12.

Ψυχὴ ἀντὶ ψυχῆς, is *Life for Life*, Exod. xxi. 23. Lev. xxiv. 18. Deut. xix. 21. 1 Kings xxiii. 39, 42. See the Note on *Matth.* xxviii. 20. and ψυχὴ ἡμῶν ἀνθ' ὑμῶν, is *our Life for yours*, Joſh. ii. 13.

Τιθέναι τὴν ψυχήν μου ἐν τῇ χειρί μου, is *to put my Life in Jeopardy*, Judg. xii. 3. 1 Sam. xix. 5. xxviii. 21. See for this Senſe in the *New Teſtament*, the Note on 1 *Theſſ.* ii. 8. Note,

2*dly*, That when a Man dies, *his Life*, in the Scripture-Phraſe, *is ſaid to go down to Hades*, to the *Pit*, or *into the Houſe of Silence*; and when he is ſnatched from the Gates of Death, *his Life is ſaid to be brought or lifted up from Hades*, or the Grave; and therefore when their Bodies remain unquickened in the Grave, their *Life* may properly be ſaid to *be left* in it. Thus *Jacob* ſaith, *Gen.* xxxvii. 35. *I will go down to Sheol to my Son mourning*, καταβήσομαι εἰς ᾅδου, *I will deſcend to Hell*, ſaith the *Seventy*, lebi Chebortha *to the Sepulchre:* So *Jonathan*, that I may be in the State of the Dead as my Son is. So again, *chap.* xlii. 38. *If Miſchief befal my Son Benjamin, you will bring down my grey Hairs with Sorrow to Sheol*, καταάξεις εἰς ᾅδου, *you will bring me down to Hades, into the Houſe of the Sepulchre*, ſaith *B. Uziel* again; and that to bring down his grey Hairs, was to bring down his *Life to the Grave*, is evident, becauſe when *Judas* repeats theſe very Words, *chap.* xliv. 29, and 31. he gives this Reaſon of them, becauſe ἡ ψυχὴ αὐτοῦ ἐκκρέμαται ἐκ τῆς τοῦτου ψυχῆς, *his Life depended on the Lad's Life.* So 1 *Sam.* ii. 6. *the Lord*, ſaith *Hannah*, *killeth, and he maketh alive*, καταάγει εἰς ᾅδου καὶ ἀνάγει, *he bringeth down to the Hades, and he raiſeth up again*; where Note that theſe Words are by (i) *Joſephus* uſed as a Proof of the Reſurrection; and that the *Chaldee Paraphraſt* was of the ſame Opinion, his Words teſtify, for thus he renders them, *he killeth, and he hath ſaid we ſhall live again, he bringeth down to Hades, and he will after bring us up to Life eternal.* So again, *Job* vii. 9. if a Man καταβήσῃ εἰς ᾅδην ſhall go down to Hades, ſhall he riſe up again? And *Job* xxxiii. 18. we find theſe very Words, *if God will teach him Diſcipline, he will deliver* שחת נפשו מגר *his Life from the Pit, from Corruption*, ſaith the *Chaldee*, ἀπὸ θανάτου, *from Death*, ſaith the *Septuagint*, and *ver.* 22, *if his Life draweth nigh to the Pit*, נפשן לשחת ἡ ζωὴ αὐτοῦ εἰς θάναλον, *to Death*, and he ſays, *redeem me from going down* שחת *into Corruption*, ἐν ᾅδῃ, *to Hades, he ſhall return to the Days of his Youth.* And *Jonah*, who was a Type of *Chriſt* in this very thing, *Matth.* xii. 39, 40. ſaith, *when* Naphſhi *my Soul failed in me*, Taal miſhechatz chaii *thou cauſedſt my Life to aſcend out of the Pit*, Jon. ii. 6, 7. In the *Pſalmiſt* this Expreſſion is very frequent, *O Lord*, ſaith he, ἀνήγαγες ἐξ ᾅδου τὴν ψυχήν μου, *thou haſt brought up* min Sheol Naphſhi, *my Life from Hell*, or *Hades, thou haſt preſerved me from going down into the Pit*, Pſal. xxx. 3. And again, *Pſal.* lxxxvi. 13. *thou haſt delivered my Life* τὴν ψυχήν μου, *from the nethermoſt Hell*, or Hades Miſheol Haragitha, *from Sheol beneath*, or from the low Earth, ſaith the *Chaldee*, *from the State of Death*, Ainſworth, *from the Sepulchre*, I. T. into which Chriſt is ſaid to have *deſcended*, Eph. iv. 9. See the Note there; and into which *David*, had he then died, would only have deſcended, and not into *Hell* properly ſo called, *Pſalm* lxxxviii. 3. Chajah Leſheol, *my Life draweth nigh to Hell*; ἡ ψυχή μου τῷ ᾅδῃ, *to Hades*; and *Pſal.* xciv. 14. *if the Lord had not been my Helper, my Life had dwelt in Silence*, ἐν ᾅδῃ *in the Grave*, the Houſe of Silence, as appears from thoſe Words, *Pſal.* cxv. 17. *the Dead cannot praiſe thee*, nor οἱ καταβαίνοντες εἰς ᾅδου, *they that go down into Hades*, Seventy, *into Silence*, Hebr. into Beth Cheborah, *the Houſe of the Sepulchre*, Chaldee; and *Pſal.* lxxxix. 40, *what Man is he that liveth, and ſhall not ſee Death? Shall he deliver his Soul from the Hand of Hell*, τὴν ψυχὴν αὐτοῦ ἐκ χειρὸς ᾅδου, *his Life from the Hand of Hades*, i. e. the Grave? *Shall he be delivered from the Angel of Death, ſhall he not deſcend into the Houſe of the Sepulchre?* Parallel to which are the Words of *Hezekiah*, Iſa. xxxviii. 18. οἱ ἐν ᾅδῃ *they that are in Hades*, or Sheol, *ſhall not praiſe, neither ſhall the Dead bleſs thee.* So *Tob.* iii. 10. *I ſhall bring the old Age of my Father with Sorrow* εἰς ᾅδου, that is, εἰς τάφον, *to the Grave*, chap. vi. 14. So *David* ſaith to *Solomon* of *Joab*, and *Shimei*, καταξεις εἰς ᾅδου, *thou ſhalt bring down their grey Hairs to the Grave*, 1 Kings ii. 6, 9.

Note, 3*dly*, That *Sheol* throughout the *Old Teſtament*, and ᾅδης in the *Septuagint*, anſwering to it, ſignifies not the Place of Puniſhment, or of the Souls of bad Men, but the Grave only, or the Place of Death, appears,

1*ſt*, From the Root of it *Shaal*, which ſignifies *to aſk, crave*, and *require*, becauſe it *craves for all Men*, Prov. xxx. 16, and will let no Man ſcape it's Hands, *Pſal.* lxxxviii. 49. it is that *Sheol* or *Hades whither we are all going*, Eccleſ. ix. 10. *The Hebrew Sheol*, ſaith *Buxtorf, ſignifies in general, the Place of human Bodies, when they are ſeparated from their Souls*, ἀΐδην νεκρῶν χορίου, exponunt Græci, *the Greeks ſay, that Hades is the Place of the Dead*, ſaith D. *Windet*; it is ὁ τάφος, ὁ τύμβος, *the Tomb, or Sepulchre*, ſaith *Phavorinus*; thus *to go to the Gates of Hades* in *Homer*, is, ſaith the *Scholiaſt*, περίφρασις θανάτου, *a Deſcription of Death*; *He ſhall knock at the Gates of Hades*, ſaith *Theocritus*, τότες ἀποθανεῖται,, *he ſhall die*, ſaith the *Scholiaſt.* See the Note on *Matth.* xvi. 18.

2*dly*, Becauſe it is the Place to which the Good, as well as the Bad go, for they whoſe Souls go upwards, deſcend into it; thither

(i) L. de Maccab. p. 1101.

went *Jacob*, Gen. xxxvii. 35. there *Job* deſired to be, *chap.* xvi. 13. *for he knew that Sheol was his Houſe*, chap. xvii. 13. and *that to deſcend into the Duſt, was to deſcend into Hades*, where *Olympiodorus* brings him in ſpeaking thus, ἐ κοινὸν ἅπασιν ἀνθρώποις τὸ ἀποθανεῖν; οὐχὶ ᾅδης ἅπασιν ὁ οἶκος; *is not Death common to all Men? Is not Hades the Houſe of all Men?* *Hezekiah* expected to be there after he went hence, for he ſaid, *I will go to the Gates of Hades*, Iſai. xxxviii. 30. that is, ſaith *Jerom*, *to thoſe Gates of which the Pſalmiſt ſpeaks, ſaying, thou wilt lift me up from the Gates of Death.* The *ancient Greeks* aſſigned one Hades to all that died, and therefore ſay, πάντας ὁμοῦ θνητοὺς ᾅδης δέχεται, *Hades receives all mortal Men together*, εἰς κοινὸν ᾅδην πάντες ἥξουσιν βροτοί, *all Men ſhall go to Hades.*

3*dly*, Had the Pen men of the *Old Teſtament* meant by *Hades* any Receptacle of Souls, they could not truly have declared there was *no Wiſdom or Knowledge in Sheol*, Eccleſ. ix. 10. *no Remembrance of God there*, Pſal. vi. 6. *no praiſing in Sheol*, Iſa xxxviii. 18. for thoſe *Heathens* who looked upon it as the Receptacle of Souls, held it to be a Place in which they would be *puniſhed*, or *rewarded.*

Seeing then καταλείειν τὴν ψυχὴν εἰς ᾅδου, is *to bring down the Life to the Grave*, ἀνάγειν τὴν ψυχὴν ἐξ ᾅδου, is *to bring the Life up from the Grave*; μὴ ἐγκαταλείπειν τὴν ψυχὴν μου εἰς ᾅδου, may very properly here import, *not to leave the Life of Chriſt in the Grave*, but to revive his dead Body by giving a new Life and Motion to the animal Spirits, now dormant in it, and a Re-union of his Soul to it; and ſo this firſt Part of the Sentence, *thou wilt not leave my Life in the Grave*, will be in Senſe the ſame with the enſuing Words, *thou wilt not ſuffer thy Holy One to ſee Corruption*; as are thoſe Words of the Pſalmiſt, *what Man is he that ſhall not ſee Death?* the ſame with the following Words, *ſhall he deliver his Life from the Hand of Hades?* and thoſe of *Job*, chap. xvii. 18. *the Grave is my Houſe, I have made my Bed in the Darkneſs*; and thoſe of *Elihu*, chap. xxxiii. 28. *He will deliver his Life from going down into the Pit, and his Life ſhall ſee the Light*; and thoſe of *David*, *Thou haſt brought up my Soul from the Grave, thou haſt kept me alive, that I ſhould not go down into the Pit*, xxx. 3. *My Life draweth nigh to the Grave, I am counted with them that go down into the Pit*, Pſal. lxxxviii. 3. See *Pſal.* cxv. 17. *Iſa.* xxxviii. 10, 11, 12. And that this muſt be the true Import of the Words, will be ſtill farther evident.

1*ſt*, From the precedent Words, *my Fleſh ſhall reſt in hope*, that thou wilt not leave my Soul in Hell, it being a very proper *Proſopopœia* to bring his dead Fleſh, hoping it ſhall be revived, but not ſo proper to introduce it, hoping that it's Soul ſhall not be left in Hell, or in the Place of the Damned; and alſo from the following Words, *thou wilt not leave my Soul in Hell, for thou wilt ſhew me the Path of Life*; for as Life is oppoſed to Death, ſo ſhewing to one dead, or in danger of it, the Path of Life, muſt ſignify the Preſerving him from Death, or the Reſtoring him to Life when dead. And,

2*dly*, From the Conſideration of the Perſon to whom theſe Words do, in the primary Senſe, belong; for being ſpoken by King *David*, when his Life was continually in his Hand, and he was ſtill in Danger of Death from a perſecuting *Saul*, they in reſpect of him can only ſignify his Hope, that God would not give him over unto Death; and ſo in reference to the Son of *David* will very naturally import, that though thou ſuffereſt Men to kill me, and lay me in the Grave, yet wilt thou raiſe me from the Dead. In a Word, this Phraſe is by St. *Peter* imported of our Lord's Reſurrection; for ſo he ſpeaks, *Him whom you by wicked Hands have ſlain, God hath raiſed up, looſing the Bands of Death*, ver. 23, 24. *for David ſaith of him, thou wilt not leave my Soul in Hell, i. e.* my Life in the Grave; and 'tis oppoſed to *David*'s continuing in the Grave, and in the State of Death, thus, *David is both dead and buried*, and *his* Body lies ſtill in the Sepulchre, he therefore could not ſay this of himſelf, but *being a Prophet*, and ſo foreſeeing *that God would raiſe up Jeſus from the Dead*, he ſaid this *of the Reſurrection of Chriſt, thou wilt not leave my Soul in Hell*, or my Life in the Grave. See the Appendix to this Verſe at the End of the *Acts.*

Ver. 31. Οὐ καλελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου.] e Here Dr. *Mills* is confident that the Words ἡ ψυχὴ αὐτοῦ, were inſerted from *ver.* 26. becauſe they are wanting in *Irenæus*, l. 3. c. 12. p. 299. in the *Vulg. Syr.* & *Cod. Alex.* but as theſe Words are owned by the *Arab. Chryſoſtom* and *Oecumenius in locum*, and by (a) *Origen*, in his Commentary on the *Kings*, where he ſays, that they are read in the *Pſalms*, and are interpreted in the *Acts* of the *Apoſtles*; ſo is it evident from the very Words that they ought to be retained, for the Words of the *Pſalmiſt* being theſe, ὅτι ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου, the *Apoſtle* here ſaying that *David* ſpake this of the Reſurrection, ought to uſe the Words that *David* ſpake: And, 2*dly*, This is farther evident from the Words following, οὐδὲ σὰρξ αὐτοῦ, *nor did his Fleſh ſee Corruption*, they having a plain Relation to ἡ ψυχὴ αὐτοῦ going before.

Ver. 33. *He receiving the Promiſe of the* f *Spirit from the Father*;] *i. e.* the Spirit promiſed by him, and therefore ſtiled his Promiſe, *Luke* xxiv. 49. and received from him by *Chriſt*, who, as Mediator betwixt God and Man, is to convey all Bleſſings to Man, from that *Father of Lights from whom comes every good and perfect Gift*; and thus this one Mediator betwixt God and Man, *the Man Chriſt Jeſus*, 1 Tim. ii. 5. is fitly ſaid to have received this Spirit from the *Father*, though as to his divine Nature he alſo is the Spirit

(a) Apud. Huet. To. 1. p. 32.

Spirit of *Chriſt*, 1 Pet. i. 11. And he receives *of his to give unto us*, John xvi. 12. See the Note there; yea he hath ſo received him as to be the Lord of the Spirit, 2 *Cor.* iii. 18. and of all his Adminiſtrations, 1 *Cor.* xii. 5. So that all *Chriſtians* ever did receive him *according to the Meaſure of the Gift of Chriſt*, Eph. iv. 7.

g Ver. 34. *David is not aſcended into Heaven*;] *i. e.* with his Body, as *Enoch* and *Elias* did; but that *Jeſus*, who is the Son and Lord of *David*, and was to ſit upon his Throne, *ver.* 33. and reign over the Houſe of *Jacob* for ever, *Luke* i. 32, 33. muſt have aſcended thither; for thus did *David* propheſy concerning him when he ſaid, *The Lord ſaid to my Lord*, &c. of which Words ſee the Notes on *Matth.* xxii. 46. *Heb.* i. 13.

h Ibid. *Sit thou on my right Hand.*] Chriſt's Seſſion at the right Hand of God, imports, (1.) The unſpeakable Felicity, which Chriſt, according to his Human Nature, now enjoys; for, God's right Hand is repreſented as the Place of everlaſting Happineſs, and Joy, as in thoſe Words, *Pſal.* xvi. 11. *In thy Preſence there is Fulneſs of Joy, at thy right Hand there are Pleaſures for evermore*; and hence the Pſalmiſt having propheſied of our Lord's Reſurrection, adds theſe Words, *Thou wilt make me full of Joy with thy Countenance*, ver. 28. (2*dly*,) The glorious Majeſty to which our Saviour is advanced; God's right Hand being ſtiled in Scripture, *The right Hand of Majeſty*, Heb. i. 3. and as the moſt honourable Place among Men is the right Hand, and *Solomon* ſhewed his Mother *Bathſheba* the higheſt Honour, when he made her *ſit on the right Hand of his Throne*, 1 Kings ii. 19. So hath the Father advanced Chriſt's Human Nature to the higheſt Dignity, by cauſing it to ſit *on the Right Hand of the Throne of the Majeſty in the Heavens*, Heb. viii. 1. (3.) It ſignifies that Fulneſs of Power, with which he is inveſted over all things in Heaven and Earth, *Matth.* xxviii. 18. for, ſo the Scripture repreſents the Greatneſs of his divine Power by *the Strength of his right Hand*, Pſal. xx. 6. lxxxix. 13. And hence our Lord is ſaid to *ſit on the right Hand of Power*, Matth. xxvi. 64. (4.) Becauſe Princes ſit on their Thrones to execute Judgment, and exert that Dominion which God had given them over their Subjects; therefore this Seſſion at the right Hand of God, imports his Authority to judge both the Quick and Dead, as being by it conſtituted Lord of the Dead, and of the Living, *Rom.* xiv. 9—12.

i Ver. 36. *God hath made the ſame Jeſus both Lord and Chriſt.*] Here the Word Chriſt ſignifies the *Meſſiah*, according to his Regal Office, in which Senſe he is ſtill ſtiled by the *Chaldee Paraphraſts* and *Jewiſh* Writers, מלכא משיחא *Meſſias*, or *Chriſt* the King, as (k) *Buxtorf* ſhews in the Word *Meſſias*; under which Title the Prophets frequently ſpeak of him as of a King to reign over God's People, *Pſal.* xxiv. 7. xlv. 1. *Iſai.* xxxii. 1 *Zach.* ix. 9. and not the *Jews* only, but the whole Eaſt under that Title did expect him. See the Note on *Luke* ii. 38.

k Ver. 38, 39. *Be baptized in the Name of the Lord Jeſus, and ye ſhall receive the Gift of the Holy Ghoſt, for the Promiſe is to you, and to your Children.*] Here let it be obſerved,

1*ſt*, That St. *Peter* exhorts the *Jews* to be baptized, not in the Name of the Father, and the Holy Ghoſt, but only in the Name of Jeſus, becauſe they did already believe in God the Father, and in the Holy Ghoſt, and profeſs Obedience to the Laws of God, and of the Holy Ghoſt ſpeaking by the Mouth of his *Prophets*.

2*dly*, That when 'tis ſaid, *you ſhall receive the Holy Ghoſt*, 'tis not intended that every one of them upon their Baptiſm, ſhould be endued with the extraordinary Gifts of Tongues, and Prophecy; for, it is manifeſt from the *Hiſtory* of the *Acts*, and eſpecially from *chap.* vi. 3, that he was given only to ſome among them, though that was for the Benefit of all; and hence is that Enquiry of St. *Paul*, 1 *Cor.* xii. 29, 30. Are all Prophets? Do all ſpeak with Tongues? But the Meaning of St. *Peter* is, that he ſhould fall upon ſome of all Ranks of them, according to the true Purport of the Words of *Joel*. Note,

3*dly*, That theſe Words will not prove a Right of Infants to receive Baptiſm: The Promiſe mentioned here, being that only of the Holy Ghoſt, mentioned *ver.* 16, 17, 18. and ſo relating only to the Times of the miraculous Effuſion of the Holy Ghoſt, and to thoſe Perſons, who by Age were made capable of theſe extraordinary Gifts.

l Ver. 42. *And in breaking of Bread.*] I ſee no Neceſſity to think theſe Words relate to the Receiving of the Sacrament; not from the Phraſe of breaking Bread, for this is uſed by the *Evangeliſts* when they relate Chriſt's miraculous feeding of the Multitude, *Matth.* xv. 36. *Mark* viii. 19, 20. and in the 46th *Verſe* of this Chapter, they are ſaid, *to break Bread from Houſe to Houſe, and to eat their Meat with Singleneſs of Heart*; where it can only ſignify their friendly Converſe with one another. But, (2.) allowing this to relate to the Receiving of the Sacrament, and not to their breaking Bread at the Feaſt of Pentecoſt, either Wine was alſo conſecrated with the Bread, or it was not; if it was, then muſt Bread ſignify by a Synecdoche, (l) very uſual in the Scripture, Bread and Drink; and therefore, when that Drink is Wine, as in the Sacrament it is, Bread and Wine; and then if both were conſecrated, both might be diſtributed, according to our Saviour's Precept, *Drink ye all of this*; if it was not, the Officiator, even according to the Principles

(k) P. 1267. (l) Gen. xliii. 16——25. Exod. ii. 20. xvi. 3. xviii. 12. Luke xiv. 1. Matth. xv. 2. Mark iii. 10. Acts xxvii. 35.

of the Church of *Rome*, muſt be guilty of Sacrilege. See the Notes on *Luke* xxiv. 30. *Acts* xx. 7.

m Ver. 44. *They were* ἐπὶ τὸ αὐτὸ, *all together.*] There being added to the one hundred and twenty, three thouſand Souls, *ver.* 41. it ſeemeth inconvenient to ſay, they were all together in one Place, unleſs it were in one of thoſe Apartments in the Towers of the Temple, which, ſaith (m) *Joſephus*, would receive an hundred Beds; and therefore it ſeems better to refer this to their Communion in the ſame Action, in which Senſe all the *Jews* are ſaid to build ἐπὶ τὸ αὐτὸ, *together*, Ezra. iv. 3. though they were far ſeparated from one another, *Neh.* iv. 19. and *Joab* and *Abner*'s Men to be ἐπὶ τὸ αὐτὸ, *together*, 2 Sam. ii. 12. though one were on the one, the other on the other Side of the Pool; See *Pſal.* iv. 9. xlix. 2. *Iſai.* lxvi. 17. *Jer.* vi. 12.

n Ibid. *And had all things common.*] Theſe Words here, and *chap.* iv. 32. do not ſignify that they had no longer any Property in what belonged to them, for then they could not ſell them afterward; but that they uſed and diſpoſed of them as things common, freely imparting of them to all that had need. And that this making Sale of them, was not done by Command, St. *Peter* declares, by telling *Ananias*, he was under no Obligation ſo to do, *Acts* v. 4. Nor was it ever intended for an Example, or Precedent to other Chriſtians, as is evident from all the *Epiſtles*, in which we have frequent Mention of the Diſtinction betwixt Rich and Poor; and frequent Exhortations to the Wealthy to be rich in good Works, but not the leaſt Intimation that they ought to ſell their Poſſeſſions; this being now done on a particular Account, either by them, who had Lands out of *Judea*, as *Barnabas* had his in *Cyprus*, and being reſolved not to return thither, but to cleave to the *Apoſtles*, could make but little Benefit from them there; or elſe in *Judea*, and therefore they knowing from our Saviour's Prophecy of the Deſtruction of *Jeruſalem*, and from his Exhortation, that they were ſhortly to fly from, and quit them to the Enemy, were willing to part with their Eſtates for the Benefit of the Church, before they were ſnatched from them by the Enemy.

Ver. 47. Τὰς ζωζομένας, *The ſaved.*] The o Chriſtians are ſo ſtiled elſewhere. So 1 *Cor.* i. 18. τοῖς ζωζομένοις ἡμῖν, *to us the ſaved, Chriſt crucified is the Power of God*; and when the Means of Salvation, or that *Grace of God which brings Salvation*, was vouchſafed to them; Salvation is ſaid to come, *Luke* xix. 9. *Rom.* xi. 11. or to be ſent to them, *Acts* xiii. 16. xxviii. 28. See the Note on *Eph.* ii. 8. *Tit.* iii. 5.

CHAP. III.

Verſe 1. NOW [Gr. *and*] Peter and John went up together into the a Temple at the Hour of Prayer, [*being*] [a] the ninth Hour; [Gr. *at the ninth Hour of Prayer.*]

2. And a certain Man [*who had been*] lame from his Mother's Womb, was carried [*thither*] whom they [*who brought him*] laid b daily at the [b] Gate of the Temple, which is called Beautiful, to aſk Alms of them that entered into the Temple, [*by which Means he became well known to all who entered into it*, ver. 10.]

3. Who ſeeing Peter and John about to go into the Temple, aſked [Gr. *to receive*] an Alms [*of them.*]

4. And Peter faſtening his Eyes upon him with John, [*to raiſe his Expectation of receiving ſome Benefit from them,*] ſaid [*to him,*] Look on us;

5. And he gave Heed unto [Gr. *looked on*] them, expecting to receive ſomething of them.

6. Then Peter ſaid [*to him,*] Silver and Gold have I none [*to give,*] but ſuch as I have [Gr. *what I have*] give I to thee, [*ſaying to thee,*] in the Name of Jeſus Chriſt of Nazareth, riſe up and walk.

7. And he [*having ſaid this*] took him by the right Hand, and lift him up, [Gr. *and taking him by the right Hand, he aroſe,*] and [*for*] immediately his Feet and Ancle Bones received Strength [*to ariſe.*]

8. And he leaping up [*from his Bed,*] ſtood [*up,*] and walked, and entered with them into the Temple, walking and leaping, and praiſing God, [*according to the Prophecy*, Iſai. xxxv. 6. *then the Lame ſhall leap as the Hart.*]

9. And all the People ſaw him walking, and [*heard him*] praiſing God.

10. And they knew that it was he, that ſat for [*to beg*] Alms at the Beautiful Gate of the Temple, and [*therefore*] they were filled with Wonder and Amazement at that which had happened to him.

11. And as the lame Man which was healed, held Peter and John, all the People [*preſent*] ran together to them, in the Porch call Solomon's, greatly wondering [*at what was done.*]

12. And when Peter ſaw it, he [c] anſwer- c ed [*or ſpake thus*] unto the People, Ye Men of Iſrael, why marvel ye at this? Or why look ye ſo earneſtly on us, as though by our own Power, or [d] Holineſs, we had made this d Man to walk?

13. [*This*

(m) De bello Jud. l. 6. c. 13. p. 915.

13. [*This Miracle is wholly to be aſcribed to the Lord Jeſus; for be it known to you, that*] The God of Abraham, and of Iſaac, and of Jacob, the God of our Fathers hath glorified his Son Jeſus, [*placing him at the right Hand of his Majeſty in the higheſt Heavens*, Heb. i. 3. *and giving him all Power in Heaven and Earth*, Matth. xxviii. 18. *even that Jeſus*] whom ye delivered up [*to be crucified,*] and denied him [*or refuſed him*] in the Preſence of Pilate, when he was determined to let him go [κρίναντος ἀπολλύειν, *judging him rather fit to be releaſed*;

14. *He, I ſay, would have releaſed him*] e But ye [e] denied the Holy One, and the Juſt, [i. e. *him who was truly ſo,*] and [*inſtead of him*] deſired a Murderer, [i. e. *Barabbas*, Luke xxiii. 19.] to be granted to you.

f 15. And [*ye*] killed the [f] the Prince of Life, whom God hath raiſed from the Dead, whereof we are Witneſſes;

g 16. And his Name, through [*our*] [g] Faith in his Name, hath made this Man ſtrong [*to walk*] whom ye ſee, and know [*to have been unable from his Birth to go*;] yea, the Faith which is by him, [i. e. *which we have in him, or which is efficacious by his Power,*] hath given him this perfect Soundneſs in the Preſence of you all.

h 17. And now Brethren, I wot that [h] through Ignorance [*of his Miſſion from God,*] ye did it, [i. e. *theſe Things*] as did alſo your Rulers [*through the like Ignorance, ariſing not from want of Evidence that he was ſent of God, but from thoſe Prejudices, which obſtructed their diſcerning it.*]

18. But thoſe things which God before had ſhewed by the Mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled [*as that you, through this Ignorance, have been the very Means of fulfilling what they had foretold*, Acts xiii. 27.]

19. Repent ye therefore [*of the Murder of the Juſt one,*] and be converted [*from your Oppoſition to his Name and Doctrine, to Faith in him,*] that your Sins may be blotted out, when the Times of refreſhing ſhall [ὅπως ἂν ἔλθωσι, *that Times of Refreſhing may*] come from the Preſence of the Lord.

20. And he ſhall ſend [καὶ ἀποστείλῃ, *and that he may ſend*] Jeſus Chriſt, who [k] before k was preached to you, [*to give you a final Abſolution from them at the great Day; him, I ſay,*]

21 [l] Whom the Heavens muſt receive till l the [m] Times of Reſtitution [*or Completion*] m of all things, which God hath ſpoken by the Mouth of all his holy Prophets [n] ſince the n World began.

22. [o] For Moſes truly ſaid, [*or ſaid indeed*] o to the Fathers, A Prophet ſhall the Lord your God raiſe up to you of your Brethren, like unto me; him ſhall ye hear in all things, whatſoever he ſhall ſay to you:

23. And it ſhall come to paſs, that every Soul [i. e. *Perſon*] who will not hear that Prophet, ſhall be deſtroyed from among the People.

24. Yea, and [p] all the Prophets from Sa p muel, and thoſe that follow after, [*or, and the Times following,*] as many as have ſpoken [*of that Prophet*] have likewiſe foretold of theſe Days [*of Grace and Refreſhment by him.*

25. *Now*] [q] Ye are the Children of [*your* q *Fathers*] the Prophets, and of the Covenant which God made with our Fathers, ſaying to Abraham, [*Gen.* xxii. 18.] And in [r] thy r Seed ſhall all the Kingdoms of the Earth be bleſſed.

26. Unto you [*therefore*] firſt, God having raiſed up his Son Jeſus [*as he promiſed by Moſes*, ver. 22.] ſent him to bleſs you, in turning every one of you from his Iniquities.

Annotations on Chap. III.

a Verſe 1. *AT the Ninth Hour of Prayer.*] Among the *Jews* there were three ſtated Hours of Prayer; the firſt at the third Hour of the Day, *Acts* ii. 15. which anſwers to our ninth; at which time they offered their Morning Sacrifice, *Exod.* xxix. 39. *Numb.* xxviii. 3, 4. At the ninth Hour, or at three in the Afternoon, when they offered their Evening Sacrifice, *Acts* x. 3—30. Of theſe two, the *Hebrew* Doctors ſay, The continual Sacrifice of the Morning made Atonement for the Iniquities that were done in the Night, and the Evening Sacrifice for the Iniquity that was done by Day. But (a) *Philo* ſaith, *They were both Sacrifices of Thankſgiving for the Bleſſings God was pleaſed continually to confer upon Mankind by Day and Night.* At both theſe Times, ſpecial Favours were ſhewn by God to his People; thus, πρωὶ ἀναβαινόσης τῆς θυσίας, *in the Morning when the* Mincha *was offered*, the thirſty Land was miraculouſly filled with Water, 2 *Kings* iii. 20. And about the time of the Evening Oblation, God anſwers *Daniel*'s Prayer, by ſending the Angel *Gabriel* to him, *Dan.* ix. 21. Hence *David* ſays, *Let my Prayer aſcend to thee as Incenſe, and the lifting up of my Hands as an Evening Sacrifice*, Pſal. cxli. 2. either becauſe that alſo comprehends the Morning Sacrifice, as *Kimchi* conjectures, or as *R. Saadias*, becauſe by that all things were atoned, there being no Sacrifice offered after that: And upon this Account it might be, that the *Apoſtles* and other Perſons went always up into the *Temple at theſe Hours of Prayer*, Acts ii. 46.

The

(a) Ὑπὲρ εὐχαριστίας ἑκάτερον, τὸν μὲν ὑπὲρ τῶν μεθ' ἡμέρεων, τὸν δ' ὑπὲρ τῶν νύκτος εὐεργεσιῶν, ἃς ἀπαύστως, καὶ ἀδιαστάτως τῷ γένει τῶν ἀνθρώπων ὁ Θεὸς χορηγεῖ. De Victimis, l. 1. p. 647. B.

The third Time of Prayer was the ſixth Hour, that is, at twelve of the Clock before they dined, or after Dinner; at which Time we find *Peter* at his Prayers, *Acts* x. 9. Of theſe three Times, the *Royal Pſalmiſt* ſpeaketh thus, *At Evening and at Morning, and at Noon, will I pray to thee*, Pſal. lv. 17. And of *Daniel* it is recorded, that *he kneeled down three times a Day, and prayed, and gave thanks*, Dan. vi. 10, 13. And the *Jews* ſay, they received theſe ſtated Hours of Prayer from *Abraham*, *Iſaac*, and *Jacob*; but yet as their going to the Temple is no Precedent for us *Chriſtians* to perform our private Devotions in the Church, which by our Lord's Directions we rather are to do *entering into our Cloſets*; God not being ſo preſent in our Churches, as in a Place of his perpetual and glorious Reſidence, as he was in the Tabernacle and the Temple; ſo neither is their Obſervation of theſe Hours of Prayer any Warrant for our Inſtitution of *Canonical* Hours of Prayer, much leſs an Evidence, that the *Apoſtles* by going thither, did inſtitute theſe *Canonical Hours*, as *Baronius* fancies. Notwithſtanding, ſeeing we *Chriſtians* are as much obliged, to perform both our publick and private Devotions to God, as the *Jews* could be, it muſt be laudable in us alſo to ſet apart ſolemn Times for the Performance of thoſe Duties, as they did. And hence the (b) *Conſtitutions* of the *Apoſtles*, having cited the *Lord's Prayer*, Τρὶς τῆς ἡμέρας προσεύχεσθε, *Pray thus thrice a Day:* And (c) *Tertullian* ſays, That theſe three Hours, Morning, Noon, and Evening, *were* inſigniores in orationibus diurnis, *the moſt celebrated in their daily Prayers.* And theſe three Times, ſaith (d) *Theodoret*, we glorify God, τὰς θείας λειτουργίας ἐν ἐκκλησίαις ἐπιτελοῦντες, *uſing the ſacred Liturgies in the Churches.*

b Ver. 2. Πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν, *To the Gate of the Temple called Beautiful.*] This Gate being the very Front and Entrance into the Temple, was built with ſuch Sumptuouſneſs and Glory, as became the Frontiſpiece of that Place, where the Divine Majeſty vouchſafed to dwell, and hence bearing the Name of the *Beautiful Gate:* The other three Gates belonging to the Entrance into the Court of the Women, were, ſaith *Joſephus*, χρυσῷ τε, καὶ ἀργύρῳ κεκαλυμμέναι πανταχόθεν, *covered over with Silver, and then gilt*; but this Gate, which he called the *Corinthian* Gate, as being made of *Corinthian* Braſs, was, ſaith he, (e) πολὺ τῇ τιμῇ τὰς καταργύρους καὶ περιχρύσους ὑπεράλλουσα, *much exceeding in Glory thoſe of Gold and Silver.*

c Ver. 12. Ἀπεκρίνατο, *He anſwered.*] This Word is often uſed without Relation to any precedent Queſtion, and ſometimes only ſignifies, that ſuch a one began to ſpeak, and is uſually joined with λέγω or εἶπω, *to ſpeak:* So *Matth.* xi. 25. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Jeſus Patrem compellans dixit, *Jeſus ſpeaking to his Father, ſaid*; or, Jeſus began to ſay, *Matth.* xii. 38. Some of the Scribes, ἀπεκρίθησαν λέγοντες, *ſpake, ſaying*, chap. xvii. 4. ἀποκριθεὶς δὲ ὁ Πετρὸς εἶπεν, *and Peter ſpeaking, ſaid to Jeſus.* See *chap.* xxii. 1. xxvi. 63. xxvii. 21. xxviii. 5. *Mark* ix. 38. x. 51. xi. 14. Ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, *Jeſus ſpeaking, ſaid to the Fig tree*; chap. xii. 35. xiv. 48. *John* v. 19. *Acts* v. 8. viii. 34. x. 46. xv. 13. xxiv. 25. xxv. 9. So the *Hebrew* Word אשר often ſignifies, as in *Exod.* xv. 21. So *Exod.* xxi. 5. ἐὰν ἀποκριθῇ, *if the Servant ſay.* So 1 *Kings* ii. 1. Ἀπεκρίνατο *David ſpeaks*; and *chap.* iii. 26. ἀπεκρίθη ἡ γυνὴ, *the Woman ſaid*, Pſal. cxix. 172. and frequently in the Book of *Job.* Sometimes though no Queſtion is aſked, and no Diſcourſe requiring an Anſwer preceded, yet our Lord anſwers to the ſecret Thoughts and inward Reaſonings of the *Jews*, or to their Admiration touching his Words or Works, as *Matth.* xvii. 4. xxviii. 5. *Mark* x. 24. *Luke* iii. 16. v. 22. viii. 40.

Ibid. Ἡ εὐσεβεία, *Or Holineſs.*] This is the d Reading of *Chryſoſtom*, and *Oecumenius*, and of all the *MSS.* and ancient *Verſions*, excepting only the *Syriac*; for 'tis confeſſed by *Lorinus*, that the antient *Latin* Copies, both *MSS.* and printed, read not *poteſtate*, but *pietate.* Here then is a plain Evidence of the Variation of the *Roman* Doctrine from that of the *Apoſtles*, aſſiſted by the Holy Ghoſt; for the *Apoſtles* here plainly diſclaim any Excellency or Piety in them, which might make them worthy to be God's Inſtruments above any others, in working ſuch Miracles as theſe: But the (f) Catechiſm of the *Trent Council* plainly declares, that God confers upon us many Benefits, eorum merito, *by Virtue of the Merits of the Saints*; and *Lorinus* on the Place declares, that innumerable Hiſtories, and the Practice of the Church ſhew, quod ſanctorum merita ad impetranda miracula valeant, *that the Merits of the Saints are prevalent for the working Miracles.*

Ver. 14. Τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε.] Theſe e Words I would render thus; *You refuſed the Holy One:* So ſtiled by good Angels, *Luke* i. 35. and by evil Angels, *Luke* iv. 34. and even by *Pilate*'s Wife, *that juſt One*, Matth. xxvii. 19. for ἀρνέομαι doth often ſignify both in Scripture and profane Authors. So *Acts* vii. 25. *This Moſes*, ὃν ἠρνήσαντο, *whom they refuſed:* Heb. xi. 24. ἠρνήσατο, *He refuſed to be called the Son of Pharaoh.* So in *Phavorinus*, ἀρνεῖται ὁ μὴ θέλων ποιῆσαι τὸ δέ τι, is he that is unwilling, and refuſeth to do any Thing: In *Suidas*, τὸ ἀρνεῖσθαι δανειστάς, is to reject the Uſurers. And to this Senſe, the very Derivation of the Word ſeems to lead; it being, ſay *Grammarians*, ἀπὸ τοῦ αἴρειν τὰς χεῖρας ἐπὶ τῇ παραιτήσει, done by lifting up the Hands in way of Refuſal.

Ver. 15. Ἀρχηγὸν τῆς ζωῆς, *The Prince of* f *Life.*] The Perſon ſent by God to lead you in

(b) L. 7. c. 24. (c) D. Orat. C. (d) Ep. 145. p. 1023. (e) De Bello Jud. l. 6. c. 14. p. 916. G. (f) Part 3. c. 2. §. 12.

in the Way to Life eternal, having firſt declared it fully to the World, 2 *Tim.* i. 10. propoſed it to Believers, *John* vi. purchaſed it for them by his Death, ſhewed the Way to it by his Doctrine, and being appointed to give it to his faithful Servants, *John* xvii. 2. whence he is ſtiled, ἀρχηγὸς τῆς ζωτηρίας, *the Captain of our Salvation*, Heb. ii. 10. ὁ ἀρχηγὸς, *a Prince and a Saviour, to give Repentance to Iſrael, and Remiſſion of Sins*, chap. v. 32. Or, as *Grotius* here hath it, he is ſtiled *a Prince of Life*, as having Life in himſelf, and Power to raiſe all Men from the Dead, *John* v. 26—29. To which Senſe the whole Phraſe, *Ye have killed the Prince of Life*, ſeems to lead us.

g Ver. 16. Ἡ πίστις ἡ δι' αὐτοῦ, *The Faith which is by him:*] For ἐν αὐτῷ, *in him*. So *Rom.* xv. 20. *nothing is unclean* δι' αὐτοῦ, *in it ſelf*, δι' ὕδατος, *in the Water*, 2 Pet. iii. 5. τὰ διὰ τοῦ σώματος, *the things done in the Body*, 2 Cor. v. 10. *they that ſleep* διὰ τοῦ Ἰησοῦ, *in Jeſus*, 1 Theſſ. iv. 14. and in this Book, διὰ τῆς νυκτὸς, *in the Night*, chap. v. 19. xxiii. 31.

h Ver. 17. *Through Ignorance ye did it, as did alſo your Rulers.*] Though the Ignorance of the whole Nation, and eſpecially of the *Rulers* in this Caſe, was ſuch as took away all juſt Excuſe in them on the Account of their Infidelity, *John* xv. 22, 24. yet becauſe it was occaſioned by thoſe Prejudices they had contracted through the Meanneſs of his Character, and their Imaginations that *Chriſt* ſhould not die, and that his Kingdom ſhould be temporal, *Chriſt* bears with it till the Time of the Effuſion of the *Holy Ghoſt*, and then calls them again by his *Apoſtles* to Repentance. See the Diſcourſe of the Sin againſt the Holy Ghoſt, in the *Appendix* to *Matth.* xii.

i Ver. 19. Ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως, *When the Times of refreſhing ſhall come upon you.*] Here the critical Notes are theſe, (1.) That ὅπως ἂν ἔλθωσι, is to be rendered *that*, or, *ſo that they may come*, ut veniant: So *Irenæus*, l. 2. c. 12. p. 363. *ut ſuperveniant*, Tertul. de Reſur. Carn. c. 23. So the Phraſe is often uſed both in the Old and New Teſtament, and in profane Authors: In the Old Teſtament it anſwers to the לכען, and is often rendered *that*. So *Pſal.* ix. 14. ὅπως ἂν ἐξαγγείλω, *that I may ſhew forth thy Praiſes:* Pſalm xcii. 7. ὅπως ἂν ἐξολοθρευθῶσιν, *that they may be deſtroyed for ever:* Pſal. cxix. 101. ὅπως ἂν φυλάξω, *that I may keep thy Words.* In the New Teſtament, ὅπως ἂν ἐκζητήσωσιν, *that the reſidue of Men may ſeek after the Lord*, Acts xv. 17. ὅπως ἂν ἀποκαλυφθῶσιν, *that the Thoughts of many Hearts may be revealed*, Luke ii. 35. ὅπως ἂν δικαιωθῇς, *that thou may'ſt be juſtified*, Rom. iii. 4. So in *Ariſtophanes*, ὅπως ἂν εἰδῇ, *that he may know.* See *Budæus.* (2.) Οἱ καιροὶ ἀναψύξεως, are Times of Reſt, Refreſhment, Conſolation; ſometimes after great Danger and Trouble; as when God had taken away the Plague of Frogs, *Pharaoh ſaw there was* ἄνάψυξις, *Refreſhment*, or, as we ſay, a Breathing-time: So when the evil Spirit was on *Saul*, *David* played on the Harp, καὶ ἀνέψυξε, *and Saul was refreſhed.* 2. Sam. xvi. 14. The King and all the People came weary, καὶ ἀνέψυξαν ἐκεῖ, *and were refreſhed there:* So *Pſal.* xxxviii. 13. *O ſpare me,* ἵνα ἀναψυξῶ, *that I may revive:* Pſal. lxv. 11. *we have gone through Fire and Water, and thou haſt brought us forth,* εἰς ἀναψυχὴν, *to a Place of Reſt*; See 2 *Maccab.* xiii. 13. And ſometimes without Relation to it, as a Nation at Eaſe, and without Care, is ἔθνος καθήμενον εἰς ἀναψυχὴν, *Jer.* xlix. 30. I have found ἀναψυχήν, *reſt* to myſelf, *Hoſ.* xii. 8. See 2 *Maccab.* iv. 46. Now theſe times of Refreſhing, Reſt, and Comfort, are by ſome referred to the Times of the Goſpel, in which *Chriſt* ſaith, *Come to me, ye that are weary and heavy laden,* καὶ ἀναπαύσω, *and I will refreſh you*, Matth. xi. 28. *and ye ſhall find* ἀνάπαυσιν, *reſt to your Souls*, ver. 30. So Dr. *Lightfoot*, who gives the Import of the Words thus, *Repent*, &c. *that your Sins may be blotted out, that the Times of Refreſhing from the Goſpel may come upon you.* But againſt this Interpretation there lies this Objection, That theſe Times of Refreſhing were to come by the ſending of that *Jeſus*, who was aſcended into Heaven, and was not to come thence till the Day of Judgment, *ver.* 21, 22. *Grotius* and Dr. *Hammond* refer this to their Deliverance from the Deſtruction, which ſhortly was to come on the obdurate *Jews*; but though that was then future, and there is frequent Mention of a παρουσία, or *Coming of Chriſt* then, yet was it no coming of *Chriſt* from Heaven, but only a Coming by the *Roman* Army. I therefore incline rather to the Opinion of the *Ancients*, which refers this to the Time of *Chriſt*'s Second Coming, to give all his Servants, after their Troubles and Perſecutions in this World, Reſt with him, 2 *Theſſ.* i. 6, 7, 8. which he ſhall do by deſcending from Heaven, raiſing them from the Dead, and cauſing them to enter into everlaſting Reſt, 1 *Theſſ.* iv. 15, 16. 1. *Cor.* xv. 47. So the Times of the Reſurrection are by the *Jews* ſtiled, the Days of Conſolation. *Targum* in *Hoſ.* vi. 2.

Ver. 20. Τὸν προκεκηρυγμένον, *who before was preached to you.*] Some here read, τὸν προκεχειρισμένον, *before deſigned, viz.* in the Predictions of the *Law* and the *Prophets*, or before preached to you by them. k

Ver. 21. Ὃν δεῖ οὐρανὸν μὲν δέξασθαι, *Whom the Heavens muſt receive.*] They who render the Words thus, *Who muſt receive the Heavens, i. e.* govern there, ſeem to be confuted by the Limitation of Time annexed to theſe Words, *Chriſt being to reign in the Heavens for ever.* l

Ibid. Ἄχρι χρόνων ἀποκαταστάσεως πάντων, *Till the times of Reſtitution of all things.*] That theſe Words cannot be meant of a Reſtitution of all Things to their former State, is certain; for ſure, 'tis very improper to ſay, there will be a Reſtitution of all m

all Things to their former State, *which God hath ſpoken by the Mouth of all his Prophets:* For ſince theſe Things relate to the Forerunner of our Lord, Chriſt's Coming in the Fleſh, his Life, Death, Reſurrection, and Aſcenſion, the Preaching of the Goſpel to the *Gentiles*, and the Reign of *Antichriſt*, the Calling of the *Jews*, and the Coming in of the Fulneſs of the *Gentiles*, theſe Things may very well be ſaid to be exhibited, performed, accompliſhed, and conſummated; but I ſee not with what Propriety or Truth they can be ſaid to be reſtored to the former State, or be renewed; and therefore ἄχρι χρόνων ἀποκαταστάσεως πάντων, is by the *Syriac* rendered *until the fulneſs of the time of all things*; by the *Arabic*, *till the time in which all things ſhall be perfected, or finiſhed*; by (g) *Tertullian*, aduſque tempora exhibitionis omnium; by (h) *Irenæus*, uſque ad tempora diſpoſitionis omnium; i. e. *till the time of the exhibition or diſpoſal of all things*; by *Oecumenius*, *till the time of all things do*, εἰς τέρας ἐλθεῖν, *come to an end:* And for the confirmation of this Import of the Word, we have the Suffrage of *Heſychius* and *Phavorinus*, that ἀποκατάστασις is τελείωσις, *the Conſummation of a Thing*. Hence then I argue thus againſt the Doctrine of the *Millenaries*; ſince *Chriſt* is to continue in Heaven till the Completion or Conſummation of all things ſpoken by the holy *Prophets*, if the *Millennium* were any of them, *Chriſt* muſt continue in Heaven till the Conſummation of that alſo, and therefore is not to come down from Heaven to reign on Earth till the *Millennium* be ended; nor can that be contemporary with our Lord's ſecond Coming, which is from Heaven.

Ibid. Ἀπ' αἰῶνος,, *Since the World began*;] n that is, *from Times of Old.* See Note on *Luke* i. 70.

Ver. 22. *For Moſes ſaid, A Prophet*, &c.] o Hence it appears, that this Prophecy doth primarily reſpect *Chriſt*, and not a Series of *Prophets*, as ſome imagine. See the Note on *John* i. 45. v. 46.

Ver. 46. *And all the Prophets from Samuel.*] p *Samuel*, ſaith Dr. *Hammond*, is here reckoned the firſt of the *Prophets*, becauſe the Schools of the *Prophets* were firſt inſtituted and erected by him; we reading in his Time of a Company or College of *Prophets* at *Ramah*, *and Samuel ſtanding among them*, 1 Sam. xix. 20. He is reckoned, ſaith Dr. *Lightfoot*, after *Moſes*, partly becauſe Prophecy from *Moſes* to *Samuel* was very rare, 1 *Sam.* iii. 1, 2. and partly becauſe he was the firſt after *Moſes* that wrote his *Prophecy*.

Ver. 25. *Ye are the Children of the Pro-* q *phets.*] The *Prophets* being ſtiled ſpiritual *Fathers*, 2 Kings ii. 12. and *chap.* xiii. 14. they who were taught by them, were called *the Sons of the Prophets*, 2 Kings ii. 3. and generally Teachers were called *Fathers*; and they who were taught by them, *Children.* See Note on 1 *Cor.* xiv. 15.

Ibid. *In thy Seed, ſhall all the Families of* r *the Earth be bleſſed.*] Hence it is evident, that theſe Words are not a Form of Bleſſing to this effect, *God bleſs thee as he bleſſed Abraham*, but a Promiſe of a Benediction to all Nations through *Chriſt* the Seed of *Abraham.* See the Note on *Gal.* iii. 16.

CHAP. IV.

Verſe 1. AND as they ſpake to the Peo-
a ple, the Prieſts and [a] Captain of the Temple, and the Sadducees came upon them [*violently.*

2. *The Sadducees*] Being grieved that they taught the People, and preached [*to them*] through Jeſus the Reſurrection from the Dead, [*which the Sadducees denied*, chap. xxiii. 8.]

3. And they laid Hands on them, and put them in hold [i e. *in Priſon,*] until the next Day; for it was now Even-tide.

4. Howbeit, [δὲ, *but notwithſtanding this Treatment of him,*] many of them which heared the Word, believed [*their Doctrine,*] and the
b [*whole*] [b] number of the Men [*that believed it,*] was about Five thouſand.

5. And it came to paſs on the Morrow, that their Rulers, and Elders, and Scribes,

6. And Annas the High Prieſt, and Caiaphas, and John, and Alexander, and as many as were of the Kindred of the High Prieſt, were gathered together at Jeruſalem.

7. And when they had ſet them [*Peter and John*] in the midſt [*of the Aſſembly*] they aſked [*them*] By what Power, or by [*virtue of*] what Name have you done this [*Cure?*]

8. Then Peter [*and John being*] filled with the Holy Ghoſt, ſaid to them, Ye Rulers of the People and Elders of Iſrael,

9. If we this Day be examined of the good Deed done to the impotent Man, [*if you enquire*] by what means he is made whole,

10. Be it known to you all, and to all the People of Iſrael, that by the Name [*and Power*] of Jeſus Chriſt of Nazareth, whom ye crucified, [*and*] whom God [*hath*] raiſed from the Dead, even by him doth this Man ſtand here before you whole.

11. [c] This [οὗτος *he*] is the Stone which c [*according to the Words of the Pſalmiſt*, Pſal. cxviii. 22.] was ſet at nought of you Builders [*and*] who is [*now*] become the Head [*Stone*] of the Corner, [*the Prime Foundation of the whole Fabrick of the Church.*]

12. [d]

(g) De Carn. c. 23. (h) B. 3. c. 12.

d 12. [d] Neither is there [*ſuch*] Salvation [*promiſed by Faith*] in any other; for there is none other Name under Heaven given among Men, whereby, [*or by Faith in which*] we muſt [*or may*] be ſaved.

13. Now when they ſaw the Boldneſs of Peter and John, and perceived that they e were [e] unlearned and ignorant Men, [*and therefore could not be thus bold on the Account of their own Wiſdom or Skill in the Jewiſh Learning,*] they marvelled, and they took knowledge of them, [Gr. ἐπιγίνωσκον δὲ, *but they knew*] that they had been with [*that*] Jeſus, [*in whoſe Name they pretended to work this Cure.*]

14. And beholding the Man that was healed ſtanding with them, they could ſay nothing againſt it, [i. e. *their Allegation.*]

15. But when they had commanded them to go aſide out of the Council, they conferred among themſelves,

16. Saying, What ſhall we do to [*reſtrain*] theſe Men? For that indeed a notable Miracle hath been done by them, is manifeſt to all them that dwell in Jeruſalem, and we cannot deny it.

17. But that it [*their Doctrine may*] ſpread no farther among the People, let us ſtraitly threaten them, that they ſpeak henceforth to no Man in his Name.

18. And [*ſo*] they called them, and commanded them [*under pain of their diſpleaſure,*] not to ſpeak at all [*henceforth*] nor teach in the Name of Jeſus.

19. But Peter and John anſwered, and ſaid f to them, [f] whether it be right in the ſight of God to hearken to you [*forbidding,*] more [i. e. *rather*] than to God [*commanding us to preach in the Name of Jeſus,*] judge ye.

20. [*As for us, be aſſured, we ſhall not obey your Commandments;*] for we cannot but ſpeak the things which we have ſeen and heard.

21. So when they had farther threatened them, they let them go, finding nothing [*done by them againſt the Law,*] how [*for which*] they might puniſh them, [*and not daring to do it againſt the Law,*] becauſe of the People; for all Men glorified God for that which was done.

22. For the Man was about forty Years old on whom this Miracle of Healing was ſhewed; [*and ſo the Cure was the more remarkable.*]

23. And being [*thus*] let go, they went to their own Company, and reported [*to them*] all that the chief Prieſts and Elders had ſaid to them.

24. And when they had heard that, they lift up their Voice to God with one accord, and ſaid, Lord, thou art God which haſt made Heaven and Earth, and the Sea, and all that in them is:

25. [g] Who by the Mouth of thy Servant g David, haſt ſaid, [*Pſal.* ii. 1.] Why did the Heathen rage; and the People imagine a vain thing?

26. The Kings of the Earth ſtood up, and the Rulers were gathered together againſt the Lord, and againſt his Chriſt; [*and what thou ſaidſt by him is now fulfilled:*]

27. For of a Truth againſt thy holy Child Jeſus, whom thou haſt anointed [*with the Holy Ghoſt*] both Herod and Pontius Pilate, with the Gentiles, [i. e. *Roman Soldiers,*] and the People of Iſrael were gathered together.

28. For [h] to do whatſoever thy Hand [*of* h *Providence,*] and thy Council determined before to be done.

29. And [*therefore*] now Lord, behold their Threatenings, and grant unto thy Servants [*ſuch Courage,*] that with all boldneſs they may [*ſtill*] ſpeak thy Word.

30. [*And aſſiſt them in ſo doing*] By ſtretching forth thy hand to heal, [*and by granting,*] that Signs and Wonders may be done by [*us in*] the Name of thy Holy Child Jeſus.

31. And when they had prayed, the Place was ſhaken where they were aſſembled together [*as on the Day of Pentecoſt,* Acts ii. 2.] and [i] they were all filled with the Holy i Ghoſt, and they ſpake the Word of God with boldneſs.

32. And the Multitude of them that believed, were of one Heart and of one Soul [*united in Love and Affection;*] neither ſaid any of them that aught of the Things which he poſſeſſed, was [*ſo*] his own, [*as not to be imparted to others who had need of it,*] but they had [k] all things common. k

33. And with great Power gave the Apoſtles witneſs of the Reſurrection of the Lord Jeſus, and great Grace [*of God*] was come upon them all.

34. Neither was there any among them that lacked; for as many as had Poſſeſſions of Lands or Houſes, ſold them and brought the Price of the Things that were ſold;

35. And laid them down at the Apoſtles Feet, and Diſtribution was [*by the Apoſtles*] made to every Man according as he had need.

36. And [l] Joſes, who by the Apoſtles was l ſirnamed Barnabas, which is, being interpreted, The Son of Conſolation, [*he being*] a Levite, and of the Country of Cyprus, [*by Birth,*]

37. Having Land [*there,*] ſold it, and brought the Money, and laid it at the Apoſtles Feet.

Annotations on Chap. IV.

a Verſe 1. OF *this Captain of the Temple,* ſee the Note on *Luke* xxii. 52. Before our Saviour's Paſſion, the chief Agents againſt him were the *Scribes* and *Phariſees*; but now that the *Apoſtles* do not only aſſert the Reſurrection of our Lord, but alſo *preach through Jeſus the Reſurrection of the Dead,* ver. 2. the *Sadducees,* who denied the Reſurrection of the Body, become their fierceſt Adverſaries. See the Note on *Acts* xxiii. 6.

b Ver. 4. *And the Number of the Men was about five Thouſand.*] Not the Number of the Auditors, for they are never reckoned up in Scripture, but the Number of them that believed, hearing *Peter* and *John* preach, and ſeeing the Miracle done by them; for ſo the Words run, *many of them that heard the Word believed, and the Number of them* (that believed) *was about five thouſand.* Note alſo, that the three thouſand mentioned, *chap.* ii. 41. belong not to this Number, but they were all new Converts, converted by the Word which *Peter* and *John* had preached, for of them only is the Diſcourſe from *chap.* iii. 1. to this Place.

c Ver. 11. *This is the Stone which the Builders refuſed.*] Though the *Chaldee Paraphraſt* interprets this Clauſe of the *Pſalmiſt*, Pſal. cxviii. 22. of *David*; and *Aben Ezra* of the Congregation of *Iſrael*, yet *R. Solomon Jarchi* on *Micah* v. interprets theſe Words of the *Meſſiah*, as our *Saviour* doth, *Matth.* xxi. 42. the *Jews* not contradicting him, or ſaying they belonged not to him.

d Ver. 12. Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία, *Nor is their Salvation in any other.*] This ſome interpret thus, There is no other Name under Heaven by which Health can be given to the Diſeaſed, or Feet to the Lame, *&c.* and this Interpretation will not be ſo ſtrange as at firſt ſight it ſeems to be, if we conſider,

1*ſt*, That it is very frequent in the *Goſpels* to ſay of them who were cured, they were *ſaved.* So the Woman ſaith, *Matth.* ix. 21. *If I do but touch the Hem of his Garment,* σωθήσομαι, *I ſhall be ſaved*; and *Chriſt* anſwers, *ver.* 22. *thy Faith* σεσωκέ σε *hath ſaved thee,* καὶ ἐσώθη, *and the Woman was ſaved from that hour.* So the *Ruler* of the Synagogue prays Chriſt to *put his Hand upon his Daughter,* ὅπως σωθῇ, *that ſhe might be ſaved,* Mark v. 23. and *chap.* vi. 56. *as many as touched the Hem of his Garment,* ἐσώζοντο, *were ſaved.* So to blind *Bartimæus* Chriſt ſaith, *thy Faith* σεσωκέ σε, *hath ſaved thee,* Mark x. 52. and ſo to the *Samaritan Leper,* Luke xvii. 19.

2*dly*, That this Opinion had obtained among the *Jews*, and other Nations, that there were ſome powerful Names that could cure Diſeaſes; this ſeems to be inſinuated in the Queſtion of the *Sanhedrim*, ver 7. ἐν ποίῳ ὀνόματι, *in what Name have you done this Cure?* (a) *Joſephus* ſpeaks of the doing this by Mention of the Name of *Solomon*; the (b) *Talmud* of doing it by Mention of the *ſeparate Name*; the *Chriſtians* by the Name of the God of *Abraham*, &c. See Note on *Matth.* xii. 27.

3*dly*, If we conſider St. *Peter*'s Anſwer, *viz. If the Queſtion be* ἐν τινὶ τούτῳ σέσωσται, *by what Name this Man is ſaved, i. e.* healed, be it known to you that he is healed through the Name of *Jeſus Chriſt*, nor is there any other Name by which we can be ſaved. And from this Senſe of the Words it clearly follows that no true Miracles have been ever done ſince *Chriſt*'s Aſcenſion, by the Invocation of the Names of *Saints*; and (2.) That the Diſputes of the Schools from this Place concerning the Salvation of the *Gentiles*, have been impertinent. If the common Senſe be rather liked, yet muſt it be acknowledged that God is *no Reſpecter of Perſons*, as to their ſpiritual, and eternal Intereſts, but *in every Nation he that feareth God, and worketh Righteouſneſs, is accepted of him*, Acts x. 34, 35. See the Note there. And that God would have all Men diligently to ſeek, and to come to him with a firm Belief that he is *a Rewarder of them that do ſo*, Heb. xi. 6. and that he hath not ſuſpended that Reward on an impoſſible Condition, though he will only give it with reſpect to what our Lord *Jeſus* hath done, or ſuffered for them. That he hath not *left himſelf without a Witneſs* of his Goodneſs to the *Heathen* World, not only by doing good to their Bodies without regard to their Souls, or by being good only to them as we are to our *Hogs*, by fatening them for a Day of Slaughter. It being, ſaith (c) *Maximus Tyrius*, *a Thought unworthy of God, that he ſhould be liberal in beſtowing mean things on us, but penurious as to better.*

e Ver. 13. *They were* ἀγράμματοι καὶ ἰδιῶται, *unlearned and ignorant* (or private) *Men.*] This for three Centuries was the Objection againſt the Profeſſors of *Chriſtianity*; theſe were the Names given them by (d) *Lucian*, (e) *Celſus*, (f) *Aſclepiades*, (g) *Cecilius*, (h) *Porphyry*, (i) *Hierocles*, *Julian*, and by all the *Heathens*; as *Juſtin*, (k) *Tatian*, *Minucius*, (l) *Tertullian*, (m) *Arnobius*, and (n) *Lactantius* teſtify: And though that is not wholly

---

(a) Antiq. l. 8. cap. 2. p. 258. (b) Lightf. in locum.

(c) Ἡ πολλοῦ ἄξιον νομίζεις τὸ θεῖον πρὸς μὲν τὰ φαῦλα καλῶς, καὶ ἀφθόνως, παρεσκευασμένον, πρὸς δὲ τὰ κρείττω ἄπορον, Diſſert. 22. p. 216.

(d) Ἄνθρωποι ἰδιῶται, Lucian Perigr. p. 338.

(e) Celſus Chriſtianos confert, τοῖς ἀγροικοτάτοις τῶν ἀνθρώπων, Orig. contra Celſ. l. 3. p. 145. falſoque aſſerit, μόνους ἠλιθίους, καὶ ἀγενεῖς, καὶ ἀναισθήτους, πείθειν ἐθέλειν τοὺς διδάσκοντας τὸν θεῖον λόγον, p. 137. 141.

(f) Chriſtiani ſunt turba imperita, illiterata frequentia, *Aſclep. apud Prudent. in R. Mart. p.* 208.

(g) Literarum rudes, ſtudiorum profani, *Cæcil. apud Minut. p.* 4.

(h) Origenes declinavit, πρὸς τὸ βάρβαρον τόλμημα, Porphyr. apud Euſeb. H. Eccl. l. 6. c. 19.

(i) Petrus & Paulus, ψιῦται, καὶ ἀπαίδευτοι, καὶ γόητες, Hierocl. apud Euſeb. p. 512.

(k) Apud Tatianum, Chriſtiani à Græcis appellantur, ἄνθρωποι ἀμαθεῖς· dogmata Chriſtianorum, τὰ βαρβάρου δόγματα, Ed. Ox. §. 57.

(l) Illi prudentes, nos inepti, *Tertul. Ap. c.* 9. Nos hebetes, ſtolidi, fatui, obtuſi pronuntiamur, & bruti.

(m) Arnob. l. 1. p. 15. l. 2. p. 45.

(n) Vulgò pro ſtultis, & ineptis habemur, Lact l. 4. c. 13. ἰδιωτῶν μὲν, καὶ βαρβάρων τὸ φθέγμα, σοφῶν δὲ καὶ πίστων.

wholly true, yet it is a great Confirmation of the *Chriſtian* Faith, and ſhews, as (o) *Juſtin Martyr* well obſerves, that *it was not of human, but divine Original*, and that *being with Jeſus* was ſufficient to make the ignorant, and unlearned, wiſe.

f Ver. 19. *Whether it be right in the Sight of God to hearken unto you, rather than unto God, judge ye.*] So *Socrates* anſwered to his Accuſers, πείσομαι τῷ Θεῷ μᾶλλον ἢ ὑμῖν, *Apol.* p. 23. *O ye Athenians, I will obey God rather than you:* And ſo ſaith *Arian*, when thy Superiours command thee any thing, thou muſt remember there is one above, who ſees thee οὐ ὅτι ἐκεῖνῳ σὲ δεῖ μᾶλλον ἀρέσκειν ἢ τούτῳ, *and that thou oughteſt to pleaſe him, rather than Man.*

g Ver. 25. *Who by the Mouth of thy Servant David haſt ſaid, why did the Heathen rage,* &c.] Here note,

1*ſt*, Againſt ſome late Innovators, that what was ſaid by *David*, is aſcribed to God himſelf, to ſhew that *David* ſpake and compoſed theſe *Pſalms*, by the *Prophetical* Afflatus of the holy Spirit.

2*dly*, That though the latter *Jews* will not admit that this *Pſalm* belongs to the *Meſſiah*, yet *R. Solomon Jarchi* confeſſes that all their ancient *Rabbins* did ſo interpret it. See the Note on *Heb.* i. 5.

h Ver. 28. *To do whatſoever thy Hand, and thy Counſel determined before to be done.*] Here note what is uſually obſerved, That the Hand of God moſt frequently in the Old Teſtament relates not ſo much to his Power, as to his Wiſdom and Providential Diſpenſations. So *Job.* xxvii. 11. *I will teach you by the Hand of God, i. e.* by his Wiſdom in his providential Diſpenſations, *Eccleſ.* ii. 24. *that a Man ſhould enjoy the good of his Labours, that is from the Hand of God*; ſo *the good Hand of God* is his Favour, or his gracious Providence, *Ezra* vii. 9.—viii. 18, 22. *Neh.* ii. 8, 18. and being here joined with God's Council, and applied to what was done by *Pontius Pilate*, and the *Roman* Soldiers, and by the *Jews* toward the Crucifixion of the Holy *Jeſus*, to which Actions ſo highly diſpleaſing to God, his Power could not actually concur, or effectively incline them, we have great Reaſon here to prefer this Import of the Phraſe before the other; and then the Import of the Words will be no more than this, That *Jews* and *Gentiles* were aſſembled to accompliſh thoſe Sufferings of our Saviour for Mankind, which God had foretold, and by foretelling had determined ſhould come to paſs; according to thoſe Words of St. *Paul*, Acts xiii. 27. *They who dwelt at Jeruſalem, and their Princes, not knowing the Voices of the Prophets, have fulfilled them by condemning him, doing all things which were written of him,* ver. 29. As therefore St. *Peter* and *Paul*, by calling the *Jews* to Repentance for this Sin in crucifying the Lord of Life, do evidence their Sin was not the leſs, becauſe they did by it fulfil the Counſel of God's holy Will, and kind Intentions to Mankind; ſo do they conſequently evidence that God's Foreknowledge, and Determination of a Thing future, does not impair the Liberty of Men's Wills in the Accompliſhment of it; as all the ancient *Fathers* have declared in this Particular. See the Note on xxii. 22.

Ver. 31. *And they were all filled with the* i *Holy Ghoſt.*] Not all the *Chriſtians*, who being now eight thouſand, could not be all in one Houſe, but *the hundred and twenty* mentioned *chap.* i. 15. and being in the ſame Houſe with the *Apoſtles*; this is their own Company to which they went, *ver.* 24. and therefore if the *Holy Ghoſt* fell only on the Twelve before, yet now he muſt be ſuppoſed to fall on this whole Number, enabling them to ſpeak the Word of God with Boldneſs, as it follows here.

Ver. 32. *They had all things common,*] as k *chap.* ii. 45. not by Poſſeſſion, but as to Uſe; in which Senſe that of *Tertullian* is only true, omnia indiſcreta ſunt apud nos præter Uxores, *among us all Things are common, except our Wives*; for it follows that they had Lands to ſell. See Note on *chap.* ii. 45.

Ver 36, 37. *And Joſes a Levite, and by* l *Birth a Cypriot, having Land, ſold it.*] For the *Levites* might have Lands, not only in Foreign Countries, as *Joſes* had in *Cyprus*, but even in their own; for *Samuel* a *Levite*, 1 Chron. vi. 33. was born upon his Father's Land, which had been purchaſed by his Great Grand-father *Zuph*, 1 Sam. i. 1. ix. 5. and that Lands might fall to them by Accident, which they might ſell, See the *Biſhop* of *Ely* on *Levit.* xxvii. 21.

CHAP. V.

Verſe 1. BUT a certain Man named Ananias, with Sapphira his Wife, ſold a Poſſeſſion;

a 2. And [*but he*] [a] kept back part of [Gr. *he defaulked from*] the price [*of it,*] his Wife alſo being privy [*and conſenting*] to it, and brought [Gr. *bringing*] a certain part [*of it only,*] and laid it at the Apoſtles Feet, [*pretending to do as the reſt had done*, chap. iv. 35, 37.]

3. But Peter ſaid [*to him,*] Ananias, why hath Satan filled thy Heart to lie unto the Holy Ghoſt, and [*moved thee*] to keep back part of [*or defaulk from*] the [*full*] price of the Land [*which thou haſt ſold?*]

(o) Τὸν μὲν ἰχθύων, ὡς συνεῖναι ἡ σοφία ἀνθρωπεία ταῦτα γεγονέναι, ἀλλὰ δυνάμει Θεῖα λέγεσθαι. Juſtin. Apol. 2. p. 93.

4. Whilſt it remained [*unſold*] was it not thine own [*Poſſeſſion, no ſhare of it belonging to any other?*] and after it was ſold, was it not in thine own Power [*to diſpoſe of the Money as thou would'ſt, and bring the whole as others did,*] why [*then*] haſt thou conceived this Thing in thine Heart, [*to defaulk from the Price, and preſent to us a Part only of it,* b*as if it were the Whole? by doing this*] [b] thou haſt not lied unto Men [*only,*] but to God [*alſo.*]

5. And Ananias hearing theſe Words, fell down, and gave up the Ghoſt, and great fear came upon all them that [*ſaw and*] heard theſe things.

6. And the young Men [*there*] aroſe, wound him up, and carried him out, and buried him.

7. And it was about the the Space of three Hours after, when his Wife, not knowing what was done, came in.

8. And Peter anſwered [i. e. *ſaid*] to her, Tell me whether you ſold the Land for ſo much [*only, as Ananias ſaid,*] and ſhe ſaid, Yea, [*only*] for ſo much;

9. Then Peter ſaid to her, How is it that ye have agreed together to tempt the Spirit of the Lord? [i. e. *to try whether the Spirit of the Lord in us was able to detect your Cheat*;] behold the Feet of them which have buried thy Huſband, are at the Door, and ſhall carry thee out.

10. Then fell ſhe down ſtraightway at his Feet, and yielded up the Ghoſt, and the young Men came in, and found her dead, and carrying her forth, buried her by her Huſband.

11. And great fear came upon all the Church, and upon as many as heard theſe things.

12. And by the Hands of the Apoſtles were many Signs and Wonders wrought among the People; (and they [*of the Church*] were all with one accord in Solomon's Porch;

c 13. [c] And of the reſt [*that were not of the Church,*] durſt no Man join himſelf to them, [i. e. *to the Apoſtles,*] but the People magnified them.

14. And Believers were the more added to the Lord, [*even*] Multitudes both of Men and Women,) [*who owned that Jeſus was the Chriſt.*

15. *And ſo great and manifold were theſe Miracles,* ὥς-ε] inſomuch that they [*who be-*d*held them*] [d] brought forth their Sick into the Streets, and laid them on Beds and Couches that at leaſt the Shadow of Peter paſſing by might overſhadow ſome of them.

16. There came alſo a Multitude out of the Cities round about to Jeruſalem, bringing ſick Folks, and them that were vexed with unclean Spirits, and they were healed every one.

17. Then the High Prieſt roſe up, and e they that were with him, which is [*being*] the [e] Sect of the Sadducees, and [*they*] were filled with Indignation;

18. And laid their Hands upon the Apoſtles, and put them in the common Priſon.

16. But the Angel of the Lord by Night opened the Priſon-doors, and brought them forth, and ſaid [*to them,*]

20. Go, ſtand and ſpeak in the Temple to the People all the Words [f] of this Life, f [*which the Sadducees deny, and I have commanded you to preach,* Acts xiii. 26.]

21. And when they heard that, they entred into the Temple early in the Morning, and taught; but the High Prieſt came, and they that were with him, and called the Council together, and all the Senate of the Children of Iſrael, and ſent to the Priſon to have them brought [*out.*]

22. But when the Officers came, and [Gr. *but the Officers coming*] found them not in Priſon, they returned, and [Gr. *returning*] told [*the Council of it,*]

23. Saying, The Priſon truly found we ſhut with all Safety, and the Keepers ſtanding without before the Doors, but when we had opened [*them,*] we found no Man within.

24. Now when the High Prieſt, and [g] the g Captain of the Temple, and the Chief Prieſts heard theſe things, they [h] doubted of [i. e. h *concerning*] them, whereunto this would grow, [*or what the import of it might be.*]

25. Then came one, and told them, ſaying, Behold, the Men whom ye put in Priſon are ſtanding in the Temple, and teaching the People.

26. Then went the Captain [*thither*] with the Officers, and brought them without Violence, for they feared the People, leſt they ſhould have been ſtoned [*by them.*]

27. And when they had brought them, they ſet them before the Council, and the High-Prieſt aſked them,

28. Saying, Did not we ſtraitly command you that you ſhould not teach in this Name, and [*yet*] behold ye have filled Jeruſalem with your Doctrine, and intend to [Gr. *would*] bring [*the Guilt of*] this Man's Blood upon us?

29. Then Peter, and the other Apoſtles anſwered, [*to the Charge of diſobeying their Commands*] and ſaid, we ought to obey God rather than Men.

30. [*And as for the Guilt of Blood, that it is juſtly charged upon you, God himſelf hath teſtified; for*] the God of our Fathers [*hath*] raiſed up [*that*] Jeſus whom ye ſlew, and hanged on a Tree, [*by being inſtant with Pilate that he might be crucified;*]

31. [i] Him [*whom ye thus treated*] hath i God exalted with [*to*] his right Hand, to be a Prince, and a Saviour, to give Repentance to Iſrael, and Forgiveneſs of Sins:

32. And [*this we ſay not without Proof, for*] we are his Witneſſes of theſe Things, and ſo is alſo the Holy Ghoſt, whom God hath given to them that obey him.

33. [*And*] When they heard [*theſe Words*] they were cut to the Heart, and took Counſel to ſlay them;

34. Then

34. Then ſtood there up one in the Coun-
k cil [*who was*] [k] a Phariſee, named Gamaliel, a Doctor of the Law, had in great Reputation among all the People, and [*he*] commanded [*the Officers*] to put the Apoſtles forth a little ſpace, [*or while.*]

35. And [*then*] he ſaid to them [*of the Council,*] Ye Men of Iſrael, take heed to your ſelves what ye intend [Gr. *go about*] to do, as touching theſe Men:

l 36 For [l] before theſe Days roſe up Theudas, boaſting himſelf to be ſome body, to whom a Number of Men, about four hundred, joined themſelves; who was ſlain, and all, as many as obeyed him, were ſcattered, and brought to nought;

37. After this Man roſe up Judas of Galilee, in the Days of the taxing [*or inrolling*] and drew away much People after him, [*but*] he alſo periſhed, and all, even as many as obeyed him, were diſperſed.

38. And now [διὸ τὰ νῦν λέγω ὑμῖν, *therefore*] I ſay to you, [*for the preſent*] refrain from theſe Men, and let them alone; for if this Counſel, or this Work be of Men, it will come to nought;

39. But if it be of God, ye cannot overthrow it, [*nor ought you to attempt to do ſo,*] leſt haply ye be found even to fight againſt God.

40. And to him they agreed, and when they had called the Apoſtles, and beaten them [*with Rods,*] they commanded [*them*] that they ſhould not ſpeak in the Name of Jeſus [*any more,*] and [*then*] let them go.

41. And they departed from the Preſence of the Council, rejoicing that they were counted worthy [m] to ſuffer Shame for his m
Name.

42. And daily in the Temple, and in every Houſe, they ceaſed not to teach and preach [*the Doctrine of*] Jeſus Chriſt.

Annotations on Chap. V.

a Verſe 2. ΚΑΙ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, *And he kept back Part of the Price.*] It is generally here ſuppoſed that *Ananias* and *Sapphira* had conſecrated their Eſtate to God by Vow, ſo that they were guilty of the Sin of Sacrilege; but this may very well be doubted; (1.) Becauſe in all the Sales of Lands or Houſes, mentioned *chap.* ii. and iv. and here, there is not the leaſt Hint or Intimation of any ſuch Vow; that there was ſome Fraud in the Caſe, may be fairly gathered from the νοσφίζεσθαι, but that it was a *ſacrilegious* Fraud, cannot be proved from the Word. (2.) St. *Peter* accuſes neither, him, nor his Wife of any ſuch Crime, but only of tempting, *i. e.* diſtruſting, and making trial of the Wiſdom of the *Holy Ghoſt*, and going about to deceive him by this Artifice: And, (3.) The *Apoſtle* ſeems to own he had a Right in his Poſſeſſion, and in the Money for which it was ſold, *ver.* 3. which yet he could not have, if he before had conſecrated it to religious Uſes. But yet they were guilty of a double Fraud; (1.) In laying down this Part of the Price at the *Apoſtles* Feet, as the others had done, and thereby tacitly implying they had now the ſame Right to be relieved from the publick Stock, which others had, as having nothing of their own, when indeed they had Money, which they *kept back.* (2.) In preſenting this before them as the whole Price of the Poſſeſſion they had ſold, when it was only a Part of it, which it appears they did from St. *Peter*'s Queſtion to his Wife, *Tell me for how much the Land was ſold?* That the Puniſhment of this Sin was ſo heavy, will not be admired, if we conſider, (1.) That it was a direct Sin againſt the *Holy Ghoſt*, who was ſent down from Heaven to propagate the Goſpel, an Attempt to put a Cheat upon him, and a Queſtioning his Wiſdom to diſcern Things ſecret, and therefore deſerved the greater Puniſhment, becauſe it did ſo plainly tend to the Hinderance of the Goſpel, by declaring that the Spirit which aſſiſted the *Apoſtles*, was not able to diſcern Things ſecret, and ſo might not be able to acquaint them with the ſecret things of God. (2.) We find God under the Law very ſevere in his Puniſhment of thoſe who firſt offended in offering ſtrange Fire, as in the Caſe of *Nadab* and *Abihu*; and violated the Sabbath, as in the Caſe of the Man that *gathered Sticks* upon that Day, and eſpecially againſt thoſe, who roſe up againſt *Moſes* the Prophet, and *Aaron* the Prieſt of the Lord, as in the Caſe of *Corah* and his Company; 'twas therefore fit the firſt great Offence of this Kind ſhould receive exemplary Puniſhment from the Hand of God, that others might the more dread thoſe Sins, which thus affronted that Holy Spirit, by whoſe Power the Goſpel began to be propagated.

Ver. 4. Οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ, n *Thou haſt not lied to Man, but unto God.*] Hence it is argued, that if he that deceiveth, or lieth to the Spirit, attempteth to deceive, or lie to God, the Holy Spirit muſt be God.

To this *Woltzogenius* here, and other *Socinians* anſwer, that the like Phraſe is often uſed when the Inference cannot be good; for the *Jews* murmuring againſt *Moſes* and *Aaron*, are ſaid to murmur not againſt them, but againſt God, *Exod.* xvi. 8. And he that deſpiſeth the Preaching of the *Apoſtles*, is ſaid to deſpiſe *not Man, but God, who had given them the Holy Spirit*, 1 Theſſ. iv. 8. *Not them, but Chriſt*, Matth. x. 40. *Luke* x. 16. but hence it will not follow, that either *Moſes*, or *Aaron*, or the *Apoſtles* were God.

But to this Anſwer, I reply, 1*ſt*, That theſe Examples rather do confirm, than infringe

ſtringe this Argument, for as they who murmured againſt *Moſes* and *Aaron*, murmured againſt God, becauſe they did it againſt them, who were inveſted with the Authority of God; and acted in his Name, and by his Power; and as they who deſpiſed the *Apoſtles*, deſpiſed God for the ſame Reaſon; ſo they, who lied to the *Apoſtles* acting by the Spirit of God, or ſought to deceive them by lying, are ſaid to lie to God, becauſe they lied to the *Apoſtles* acting by the Power and Authority of God; and therefore the Power and Authority of the Spirit, muſt be the Power and Authority of God.

2*dly*, *Moſes*, and *Aaron*, and the *Apoſtles* ſent out by Chriſt to preach, did only act in the Name of God and Chriſt, becauſe they did this by Commiſſion from them, and by their Command; but *Ananias* is here ſaid to lie to God, becauſe he lied to the Spirit in the *Apoſtles*, enabling them to diſcern the Secrets of Men's Hearts, and Actions, which being the Property of God alone, he that doth lie to him, muſt therefore lie to God, becauſe he lies to one who hath the incommunicable Property of God, and conſequently the Divine Eſſence.

c Ver. 13. Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, *But of the reſt durſt no Man cleave unto them.*] That is, ſaith Dr. *Lightfoot*, none of the Hundred and eight durſt join to the Twelve, or equal themſelves to them in Office or Dignity; but as there is no Mention of that Number in this Chapter, ſo did they never before this join themſelves to the *Apoſtles*; nor doth the Word κολλᾶσθαι import any ſuch thing, but only to converſe, aſſociate with, or come to them; as when *Philip* is bid κολλᾶσθαι, *to join himſelf to the Chariot of the Eunuch*, chap. viii. 29. and *Paul* aſſayed after his Converſion, κολλᾶσθαι, *to join himſelf to the Diſciples*, chap. ix. 26. and when *Peter* ſaith, *chap.* x. 28. *You know that it is unlawful for a Jew* κολλᾶσθαι, *to join himſelf to one of another Nation*; and laſtly, when it is ſaid that ſome Men κολληθέντες αὐτῷ, *joining themſelves to St. Paul, believed*, chap. xvii. 35. which ſeems to favour the Opinion of *Grotius* and *Beza*, viz. That great Fear came on all the Church, *ver.* 11. but of the Reſt, which were not yet of the Church, durſt no Man join themſelves to, or aſſociate with them as Members of the Church, for fear of the like Puniſhment. But notwithſtanding this, the People magnified them, and Multitudes of them were added to the Lord, *i. e.* believed in Chriſt, though they durſt not yet conſort with the Twelve *Apoſtles*.

d Ver. 15. *They brought forth their Sick into the Streets, that at leaſt the Shadow of Peter paſſing by, might overſhadow ſome of them.*] Here it is left uncertain whether it were the Faith of Believers, or the Superſtition of the *Jews*, which had ſuch Expectation from St. *Peter*'s Shadow, whether St. *Peter* paſſed by that way, or not, or whether his Shadow wrought any Cures, or not. But if God intending to magnify *Peter*, the Miniſter of the Circumciſion, in the Eyes of the Circumciſed, healed ſome Perſons when his Shadow went over them, he did more certainly as much to magnify St. *Paul*, the *Apoſtle* of the *Gentiles*; for *from his Body were brought Handkerchiefs or Aprons to the Sick, and the Diſeaſes departed from them, and the evil Spirits went out of them*, chap. xix. 12. but hence it is ridiculous to argue, that the one, or the other, was Prince of the *Apoſtles*, or that the Reliques of holy Men are to be venerated.

e Ver. 17. Ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, *Being the Sect of the Sadducees.*] Not that the *Sanhedrim* then conſiſted chiefly of that Sect, but becauſe the Doctrine of the Reſurrection deſtroyed their Sect, and therefore they are ſtill the readieſt to oppoſe it, *chap.* iv. 2. the *Phariſees* being only concerned to avoid the Guilt of *Chriſt*'s Blood.

f Ver. 20. *Go ſpeak to the People all the Words of this Life*, πάντα τὰ ῥήματα τῆς ζωῆς ταύτης;] *i. e.* Of this Life which I have commiſſionated you to preach, and which the *Sadducees* deny. So *chap.* xiii. 26. *Ye Children of Abraham, and ye that fear God*, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη, *to you is the Word of this Salvation ſent.*

g Ver. 24. Ὁ στρατηγὸς τοῦ ἱεροῦ, *The Captain of the Temple*;] *i.e.* The Captain of the Gariſon of the *Levites*. See the Note on *Luke* xxii. 52.

h Ibid. *They doubted of them what this thing ſhould be*, τί ἂν γένοιτο τοῦτο.] *i. e.* What this miraculous Deliverance of them might import, and to what this would tend. So *chap.* x. 17. *Peter* doubted in himſelf, τί ἂν εἴη τὸ ὅραμα, *what the Viſion might import.*

i Ver. 31. *Him hath God exalted to be a Prince, and a Saviour, to give Repentance to Iſrael, and Remiſſion of Sins*,] upon that Repentance, to be a Prince, and a Saviour, even the *Prince of Life*, chap. iii. 15. and of *Salvation*, Heb. ii. 10. on which Account he is ſtiled, τὸ σωτήριον τοῦ Θεοῦ, *the Salvation of God*; See Note on *Luke* iii. 6. and he is ſaid to be exalted to give Repentance and Remiſſion of Sins, by giving the Knowledge of that Remiſſion of Sins, which is promiſed to the Penitent, and of thoſe Motives, which ſhould induce them to repent. So the Baptiſt is ſaid *to go before him, to give the Knowledge of Salvation to his People, through the Remiſſion of Sins*; and ſo God *gave unto the Gentiles Repentance unto Life*, when he ſent *Peter* to them to preach that Word by which they repenting ſhould be ſaved, *Acts* xi. 14—18.

k Ver. 34. *A Phariſee named Gamaliel, a Doctor of the Law, had in great Reputation among the People.*] He was *Paul*'s Tutor, *Acts* xxii. 3. and was called *Rabbin Gamaliel*, a Title of the higheſt Eminency, and given, ſay the *Jews*, only to ſeven Perſons; which ſhews ſufficiently the Reputation that he had among the People.

The Right Reverend *Biſhop Pearſon* very probably conjectures, that the *Sadducees*, after our Lord's Reſurrection, being the greateſt Enemies to the *Apoſtles*; they being grieved that they *preached through Chriſt the Reſurrection from the Dead*, Acts iv. 2. v. 17.

Gamaliel

Gamaliel being a *Phariſee*, and ſo a ſtiff Aſſertor of the Reſurrection, did therefore give his Advice for the Diſmiſſion of the *Apoſtles*; for we find the *Phariſees*, almoſt in the ſame Words, pleading for St. *Paul*, preaching the ſame Doctrine, *viz.* that they ought not to moleſt him, *leſt they ſhould be found*, Θεομάχοι, *Fighters againſt God.* Acts xxiii. 9.

l Ver. 36, 37. Πρὸ γὰρ τούτων τῶν ἡμέρων ἀνέστη Θευδᾶς, *for before thoſe Days roſe up Theudas*; 37. μετὰ τοῦτον, *after him roſe up Judas of Galilee.*] Here *Gamaliel* affirms two Things, (1.) That before thoſe Days, in which that Council was aſſembled, that is, before the Twentieth of *Tiberius*, aroſe *Theudas* mentioned by him; whereas the *Theudas* mentioned by *Joſephus*, Antiq. l. 20. c. 5. aroſe and periſhed by the Hands of *Cuſpius Fadus*, in the fourth Year of *Claudius*, that is ten Years after the Meeting of this Council. (2.) He affirms, that *Judas* of *Galilee* roſe up after him, and yet that he aroſe in the *Days of the Taxing*, which was under the Emperor *Auguſtus*, at the Birth of Chriſt, and ſo thirty four Years before this Council, and ſo this *Theudas* that aroſe before him, muſt have been at leaſt thirty five Years before this Council.

Some *Criticks* endeavour to ſalve theſe Difficulties by torturing the Words of the Text, and making *Gamaliel* ſay, that *Judas* of *Galilee* aroſe μετὰ τοῦτον, not after, but before *Theudas*, contrary to the Rule of *Phavorinus*, that μετὰ with an Accuſative Caſe δηλοῖ ὑστεροχρονίου, *ſignifies Poſteriority of Time.* Dr. *Lightfoot* here ſeems inconſtant in his Opinion, for in his firſt Notes upon the *Acts*, he ſaith, that *Gamaliel's Theudas*, and *Joſephus's are not one and the ſame; but as it happened with Judas, that though he himſelf periſhed in his Error, and as many as obeyed him were ſcattered abroad, as Gamaliel relateth, yet was not his Error extinguiſhed with him, but revived, and grew again.* So *that at leaſt forty Years after his firſt appearing, his two Sons, James and Simon, are crucified for it by Tiberius Alexander, the Succeſſor of Fadus*, Joſ. Antiq. l. 20. cap, 3. *And many Years after that, Eleazer, a Branch of the ſame Judas, appeareth in the ſame Opinion, with a deſperate Company with him.* De Bell. Jud.. l. 7. chap. 20. *Even ſo may it be conceived of the Sect of Theudas, that it began before that of Judas, and that the firſt Author of it took upon him great things, as to be a Prophet, and to work Miracles, and the like; but he was ſoon ſlain, and all that obeyed him were ſcattered abroad, and came to nought; but his Folly and Fancy periſhed not with him, but (however at other times) in the times of Fadus, one of the ſame Foolery and Name, and probably his Son, would be a Prophet again, and divide Jordan, and do I know not what, whom Fadus deſtroyed; and brought his Company to Ruin. So that Gamaliel's, and Joſephus's Theudas are very probably two Men, but very likely Father and Son, or Tutor and Scholar; agreeing ſo exactly in the ſame Folly and Madneſs, that they agreed in the ſame Name:* And *that Name either given to the latter, as Parents name their Children by their own Names, or aſſumed by him in Imitation of the former Theudas, whom as he delighted to imitate in his Enthuſiaſtick Folly, ſo delighted he to follow him in Denomination; and I am the rather confirmed in this Opinion about theſe two Men, becauſe that as ſoon as ever Joſephus hath told the Story of the Deſtruction of Theudas by Fadus, he telleth of the Deſtruction of the Sons of Judas by Tiberius Alexander; and I cannot but interpret both the Stories in one Senſe, that as in the latter he ſpeaks of the Offſpring of Judas, whoſe Sect had begun many Years before, ſo in the former he ſpeaketh of the Offſpring of Theudas, whoſe Sect had begun before that of Judas:* Yet in his latter Exercitations on this Place he ſays, this is but an Imagination, and inclines rather to think, that *Joſephus* ſlipt in his Chronology, *to whom*, ſaith he, *both in Hiſtory and Chronology it is no unuſual thing to trip, or go out of the Road of Truth.*

I prefer his firſt Opinion, as being generally embraced by the *Ancients*; for, (1.) (a) *Origen*, who had read *Joſephus*, and declares that he examined Things relating to the Scripture, φιλαληθῶς, *out of a Love to Truth*, ſpeaks thus, *We ſay that there was one Theudas before the Birth of Chriſt, who among the Jews declared himſelf to be ſome body.* And again, that *Judas Galilæus, and Theudas that was before him, being not of God, periſhed.* And a third time, *becauſe they gathered from the Scriptures that the Time of the Meſſiah was come, firſt Theudas, and after him Judas of Galilee, tumultuated in the time of the Taxing.* Hence do the *Fathers* unanimouſly ſay, that thoſe Words of Chriſt, *John* x. 8. *all that came before me are Thieves and Robbers*, (b) relate to theſe two, *Theudas*, and *Judas of Galilee*, which ſhews their Belief, that both of them were before the Time of Chriſt's Preaching. So that it is extremely evident that the *Ancient Fathers* agreed in this, that there was a *Theudas* pretending to great Things, even before the Coming of our Lord, though *Joſephus* hath taken no Notice of him.

Ver. 41.

(a) Ἐρῶμεν ὅ ι Θευδᾶς πρὸ τῆς γενέσεως Ἰησοῦ γέγονέ τις παρ᾽ Ἰουδαίοις, μέγαν τινα ἑαυτὸν λέγων, contra Celſum, l. 1. p. 44. &. l. 6, p. 282. Καὶ Ἰούδας ὁ Γαλιλαῖος, ὡς ὁ Λουκᾶς ἐν τοῖς πράξεσι τῶν ἀποστόλων ἔγραψεν ἐθεudήθη ἑαυτὸν τινα εἶναι μέγαν καὶ πρὸ ἐκείνου Θευδᾶς——ἐπεφύησαν Θευδᾶς ἐκ ὀλίγου πλήθους καὶ μετ᾽ ἐκεῖνον Ἰούδας ὁ Γαλιλαῖος ἐν τοῖς τῆς ἐπιγραφῆς ἡμέραις. Tom. 2. in Joh. Ed. Huet. p. 103, 104.

(b) So Chryſoſt. Oecumen. Theoph. in locum, & Theod. Heracl. & Mopſeueſt. Cat. Gr. in locum, & Iſid. Peluſ. Lib. 3. Ep. 119.

m Ver. 41. Ἀτιμασθῆναι, *to be reproached.*] Or diſhonoured by being ſcourged; for as among the *Romans*, a Citizen of *Rome* was not to be ſcourged, ſo among the *Jews*, ſaith (c) *Joſephus*, it was τιμωρία αἰσχίστη, *the moſt ſhameful Puniſhment*, when inflicted on a *Jew*, and that which did ὑβρίζειν τὸ ἀξίωμα, *ſtain his Dignity.*

CHAP. VI.

Verſe 1. AND in thoſe Days, when the Number of the Diſciples was multiplied, there aroſe a murmuring of the a Grecians, [Gr. *of the* [a] *Helleniſts, or Jews of the Diſperſion, who ſpake the Greek Language,*] againſt the Hebrews, [*who uſed the Hebrew or Syriac Tongue,*] becauſe their Widows were neglected in the daily Miniſtration [*of Proviſions, made for poor Widows belonging to the Church*, 1 Tim. v. 16.]

b 2. [b] Then the Twelve called the Multitude of the Diſciples to them, and ſaid, It is not reaſon [*-able*] that we ſhould leave [*preaching*] the Word of God, and [*daily be employed to*] ſerve Tables, [*or make Proviſions for the Poor.*]

3. Wherefore, Brethren, look you out among you ſeven Men of honeſt Report, c [c] full of the Holy Ghoſt and Wiſdom, d [d] whom we may appoint over this Buſineſs, [Gr. *for this Uſe:*]

4. But we, [*and we being eaſed of this Burthen,*] will give ourſelves continually to Prayer, and to the Miniſtry of the Word.

5. And the Saying [*of the Apoſtles*] pleaſed the whole Multitude; and they [*accordingly*] choſe Stephen, a Man full of Faith and of the Holy Ghoſt, and Philip, and Prochorus, and Nichanor, and Timon, and Parmenas, and Nicholas a Proſelyte of Antioch:

6. Whom they ſet before the Apoſtles; and when they had prayed, [Gr. *they praye ing,*] [e] laid their Hands upon them.

7. And [*ſo by the Labours of the Apoſtles,*] the Word of God encreaſed, and the Number of the Diſciples multiplied in Jeruſalem greatly, and a great Company of the Prieſts [*alſo*] were obedient to the Faith:

8. And Stephen [*being*] full of Faith and Power, did great Wonders and Miracles among the People.

9. Then there aroſe [f] certain of the Sy- f nagogue, which is called the Synagogue of the Libertines, and [*ſome of the Synagogues of the*] Cyrenians and Alexandrians, and [*ſome of*] them of Cilicia and Aſia, diſputing with Stephen.

10. [g] And they were not able to reſiſt the g Wiſdom and the Spirit, [i. e. *the Wiſdom of the Spirit*] by which he ſpake.

11. Then they ſuborned Men, who [*being brought before the Council,*] ſaid, We have heard him ſpeak blaſphemous Words againſt Moſes, and againſt God, [*and ſo by the Law he deſerves to be ſtoned*, Lev. xxiv. 16.]

12. And they ſtirred up [*againſt him*] the People, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council;

13. And ſet up falſe Witneſſes, which ſaid, This Man ceaſeth not to ſpeak blaſphemous Words againſt this holy Place, and the Law:

14. For we have heard him ſay, that this Jeſus of Nazareth, [*whom he preaches,*] ſhall deſtroy this Place, and ſhall change the Cuſtoms which Moſes delivered [*to*] us.

15. And all that ſat in the Council looking ſtedfaſtly on him, [h] ſaw [*on him a great Splendor, making*] his Face [*to ſhine*] as if it had been the Face of an Angel.

Annotations on Chap. VI.

a Verſe 1. ΤΩΝ Ἑλληνιστῶν, *of the Grecians.*] It is much to be diſputed who theſe *Helleniſts* were; 'tis beyond Doubt that they were not *Greeks* by Nation or Birth, whether unconverted, or Proſelytes to the *Jewiſh* Nation; for theſe are never called *Helleniſts*, but always in the Scripture Ἕλληνες, *Hellens*, and by *Joſephus*, Ἑλληνικοὶ, and are diſtinguiſhed not from the *Hebrews*, but the *Jews*; as when Mention is made, Ἰουδαίων τέ καὶ Ἑλλήνων, *of the Jews and Greeks*, Acts xvi. 1, 3, 19. x. 17. xx. 20, 21. Rom. i. 16. ii. 9, 10. iii. 9. x. 12. 1 Cor. ii. 22, 23. x. 32. xii. 13. Gal. iii. 28. Coloſſ. iii. 11. See *John* xii. 20. and of thoſe *Greeks* who came to the *Jewiſh Synagogues*, and therefore ſeem to have been *Proſelytes*, Acts xiv. 1. xviii. 4. And a Diſtinction is made, not between *Hebrews*, but *Jews* and *Proſelytes*, Acts

(c) Antiq. l. 4. c. 8.

Acts ii. 10. Moreover, they who were ſcattered upon the Perſecution, which followed the Death of *Stephen*, Acts viii. 1. *ſpake the Word only to the Jews*, Acts xi. 19. and yet they ſpake πρὸς τὺς Ἑλληνις-ὰς, *to the Helleniſts*, ver. 20. And, 3*dly*, *Paul* coming to *Jeruſalem*, diſputed πρὸς τὺς Ἑλληνις-ὰς, *againſt the Helleniſts, and they went about to kill him*, Acts ix. 29. as the *Jews* at *Damaſcus* had done before, *ver.* 23. which ſhews they muſt be *Jews* by Birth, and not only Strangers of other Nations come thither; for how durſt they attempt to kill a *Jew* among the *Jews* without bringing him to their Tribunal?

2*dly*, I think it not ſufficient to ſay, with the *Syriac*, or St. *Chryſoſtom*, that they were *Jews*, Ἑλληνις-ὶ φθεγσογένι, *uſing the Greek Tongue*; for this they of *Judea*, eſpecially the Learned among them, generally did; for we never find in *Joſephus*, that they ſpake to the *Romans*, or others who uſed that Tongue, by an Interpreter. Dr. *Lightfoot* therefore adds, that they were *Jews*, who, living among the *Greeks*, underſtood and uſed that Tongue only, and then they muſt be called *Hebrews*, who uſed the *Hebrew* or *Syriac* Tongue as their uſual Dialect: But then, whereas Dr. *Lightfoot* will not allow, that in their *Synagogues* they uſed the *Greek* Tongue, or read the Scriptures according to the *Greek* Tranſlation, I incline rather to the Opinion of the learned *Grotius*, that they uſed this Tongue alſo in their ſacred Exerciſes; for why ſhould they, whoſe *Synagogues* conſiſted of Perſons, underſtanding neither *Hebrew* nor *Syriac*, have both, or either of thoſe Languages, read to them in their Aſſemblies? Moreover, That in their Exhortation made in their Synagogues, conſiſting both of *Jews* and *Proſelytes* of the *Grecians*, they uſed the *Greek* Language, ſeems evident from this, that *Paul* and *Barnabas* ſo ſpake in them, that *a Multitude of the Greeks as well as of the Jews believed*, Acts xiii. 43. xiv. 1. xvii. 4, 12. xviii. 4.

b Ver. 2. *And the Twelve calling the Multitude of the Diſciples*, Gr. τὸ πλῆθ☞ τῶν μαθητῶν.] Here Dr. *Lightfoot* conjectures, that the Multitude of the Diſciples doth not import the Multitude of Believers, they being many Thouſands, *Acts* iii. 41. iv. 4. v. 14. but only the 108 *Preſbyters*, mentioned *Acts* i. 15. But (1.) It is evident, that the whole Multitude of Believers are called Diſciples, both here, *ver.* 7. and throughout this whole Hiſtory of the *Acts*. And (2.) We are told, that this Multitude were together, *Acts* ii. 44. iv. 23, 32. And (3.) It is here noted, that the Saying of the *Apoſtles* was acceptable, ἐνώπιον πάντ☞ τῦ πλήθυς, before the whole Multitude.

c Ver. 3. *Full of the Holy Ghoſt and Wiſdom*;] *i. e.* of the miraculous Gifts of the Holy Ghoſt, and of the Gift of Wiſdom, mentioned 1 *Cor.* xii. 8. So when they had prayed, that *God would ſtretch forth his Hands to heal, and that Signs and Wonders might be done by the Name of Jeſus*, Acts iv. 30. it is added, *ver.* 31. *that they were filled with the Holy Ghoſt*; and of *Barnabas* it is ſaid, *that he was full of the Holy Ghoſt and of Faith*, another of theſe Gifts, 1 *Cor.* xii. 9. and ſo by his Means, *a great Multitude was added to the Lord*, Acts xi. 24. and here, *ver.* 8. *that Stephen, being full of the Holy Ghoſt and Power, did great Signs and Miracles among the People:* And theſe Gifts of the Holy Ghoſt being given to them, not for their own Uſe, but to profit the Church with them, 1 *Cor.* xii. 7. and ſo being not only Qualifications of them for, but as it were Pre-elections of them to, ſome ſacred Functions, *Acts* xx. 28. Out of thoſe who were thus endowed, they generally choſe *Church Officers*, and the very *Deacons* and *Helps* had theſe Gifts, *Rom.* xii. 7, 8. See Note on 1 *Cor.* xii. 28. And hence the *Apoſtles* here ſay, *Look ye out Men full of the Holy Ghoſt and Wiſdom.*

d Ver. 3, 6. *Whom we may appoint over this Buſineſs*;— *and they laid their Hands upon them.*] Here two Things are diſputed:

1*ſt*. Whether theſe ſeven were choſen, and ordained to a civil Office only, *viz.* that of miniſtering only to the Neceſſities of Widows, and other indigent Diſciples; or elſe to the ſacred Office of a *Deacon*, and ſo impowered to preach the Word, and baptize. Certain it is, that of theſe *ſeven*, St. *Stephen* did preach the Word, and that *Philip* did baptize, *Acts* viii. 12, 38. But then it is ſaid, they did ſo, not as Men choſen and ordained to this Office, but as being of the Number of the ſeventy Diſciples, ἐξ ὧν ἦσαν οἱ ἑπτὰ, *of whom theſe ſeven were*, ſaith (a) *Epiphanius*. And indeed, the *Ancients* ſeem to have been divided about this Matter; the *Council* of (b) *Neocæſarea* ſaying expreſly, that *there ought to be but ſeven Deacons in the great Cities, as we learn* ἀπὸ τῆς βίβλυ τῶν πράξεων, *from the Acts of the Apoſtles*; and the (c) *Apoſtles* in their *Conſtitutions*, that they, *after our Lord's Aſcenſion, had choſen* διακόνυς ἑπτὰ τὸν ἀριθμὸν, *ſeven Deacons*; of which Number, *Stephen* was one: And the *Synod* in *Trullo*, on the other hand, ſaying, That the *Apoſtles* ſpake not there περὶ τῶν τοῖς μυς-ηρίοις διακονυμένων, *of thoſe who ſerved at the Altar, but of thoſe that ſerved* ταῖς χρείαις τῶν τραπεζῶν, *to the Buſineſs of Tables*; but this is as true of the *Deacons* mentioned by St. *Paul*, 1 *Tim.* iii. that there is not a Word ſaid of their miniſtering at the Altar: And it ſeems very unlikely, that the *Apoſtles* would have made this one Requiſite of the Perſons to be choſen, that *they ſhould be full of* the extraordinary Gifts of *the Holy Ghoſt, and of Wiſdom*, if their Office had confined them to the Miniſtry of the Widows at *Jeruſalem*; or that they, who were *Evangeliſts* before, as *Philip* is expreſly ſtiled, ſhould wholly lay aſide the preaching of the Word, and attend only on a Civil Office. See *Acts* xxi. 8. Moreover, it is certain that

(a) Hær. Herod. p. 50. § 4. (b) Can. 14. (c) L. 8. c. 46.

Deacons were inſtituted before St. *Paul* writ his firſt *Epiſtle* to *Timothy*; for we have Mention of them in the Epiſtle to the *Philippians*, writ three Years before that to *Timothy*; and they are mentioned in the Advice to *Timothy*, not as an Office to be inſtituted, but as a ſtanding Office then ſettled in the *Church*, as they muſt be if *Biſhops* were then ſo, they being neceſſary Attendants on that higher Function, according to the Words of (d) *Epiphanius*, Ἄνευ δὲ διακόνου ἐπίσκοπου ἀδύναλου εἶναι, *A Biſhop cannot be without a Deacon.* Now if they were not inſtituted here by the *Apoſtles*, I deſire to know when, where, and by whom they were inſtituted, and what other Record we have left us of ſuch an Inſtitution of them.

Object. 1. Againſt this it is objected firſt, that theſe ſeven are never called *Deacons* in the whole Hiſtory of the *Acts* of the *Apoſtles*, and that this Name is never given either to St. *Stephen*, or to *Philip* the *Evangeliſt*.

Anſw. But this Objection can be of no Strength againſt the Suffrage of all *Antiquity*, which hath ſtill given them the Name of *Deacons*, ſeeing they have no other Name aſcribed to them in the whole *Acts* of the *Apoſtles*, or the Sacred Hiſtory, they are never called διακονοὶ τραπεζῶν, *Miniſters of Tables* in all the *Acts*, though here they are ſaid to be appointed for that Work: And ſo ſaith (e) *Jerome* of the *Deacons* of his Age, That they were menſarum & viduarum miniſtri, *the Miniſters not only of the Prieſts, but alſo of Widows and Tables.* So he ſtiles them in his *Epiſtle* to *Evagrius*, and bids them learn the Reaſon of their Inſtitution from the *Acts* of the *Apoſtles*.

Object. 2. It is farther objected, that in St. *Paul*'s Account of the *Deacons* of the Church, there is no mention of this Part of their Office to provide for Widows, and *ſerve Tables*, nor any Quality required of them which reſpects that Office.

I anſwer, That according to this Argument, ſhould all that hath been ſaid be granted, the *Deacons* could have no Authority to baptize, or adminiſter either the Bread or the Cup to the Laity, there being not one Word of any ſuch Office belonging to them in St. *Paul*'s Epiſtles to *Timothy*, nor of any Aſſiſtance they are to give the *Biſhop*.

2*dly*, I anſwer, That as the *Deacons* of St. *Paul* are to be *grave, and hold the Faith in a good Conſcience*, ſo are the *Deacons* here to be *Men of honeſt Report and Wiſdom*, ver. 3. as they were to be *approved*, and then *to execute the Office of a Deacon*, 1 Tim. iii. 9. So was it here, *ver.* 5, 6. Now Men of *double Tongues, and given to much Wine*, could neither be Men of good Report, nor Men of Wiſdom, and much leſs could they be approved as ſuch; ſo that the Characters of the *Deacons* here, ſeem virtually to include all the Characters required of them there, and two more, eſpecially relating to ſacred Offices, *viz.* that *they ſhould be Men full of the Holy Ghoſt, and Wiſdom*; and that which St. *Stephen* doth here, and St. *Philip* did in preaching to the *Samaritans*, and then baptizing them, is the Foundation of the Authority given by *Biſhops* to *Deacons*, to preach the Word, and to baptize. Moreover, Their being Miniſters of Tables, made them alſo Miniſters at the *Agapæ*, where the *Biſhop* was to be acquainted with the Neceſſities of the Widows and the Poor, ſay the (f) *Apoſtolical Conſtitutions*, διὰ τῶν ὑπηρετῶν, τελέσι, διὰ τῶν διακόνων, *by the Miniſters, that is, the Deacons*; and ſo they became Attendants alſo on him, or on the *Preſident*, who conſecrated the *Euchariſt*, celebrated at the ſame time with theſe Feaſts of Charity; and ſo they diſtributed the Bread and Wine to the Communicants, and carried them, ſaith (g) *J. Martyr*, to thoſe that were abſent. Hence are they ſtiled by (h) *Ignatius* and (i) *Polycarp*, not only *the Miniſters of Meats and Drinks, but the Servants of the Church of God*, and ſaid to be *Servants not of Men, but of God and Chriſt*, as Servants are in that Relation ſaid to ſerve the Lord Chriſt, and therefore, are bid to do all Things *as to the Lord, and not unto Men*, Coloſſ. iii. 23, 24. And (k) *Clemens* of *Alexandria* ſaith, That in the Church the *Preſbyters* have, τὴν βελτιωτικὴν εἰκόνα, τὴν ὑπηρετικὴν δὲ οἱ διάκονοι, *the Repreſentation of thoſe who make Men better, and the Deacons of them that ſerve.* And, becauſe they performed this Miniſtry under the Inſpection of the *Biſhop*, and gave him an Account of the Condition of the Widows and the Poor, and had from him, or his *Preſbyters*, the Treaſury of the Church to diſtribute to others: Therefore is this ſo often mentioned in Church Hiſtory

(d) Hær. 75. § 5. p. 908.

(e) Non meminit menſarum & viduarum miniſter, ſe in obſequium, & miniſterium non ſolùm ſacerdotum, ſed & viduarum, & pauperum delegatum. *To.* 2. *F.* 251. K. Sciant quare Diaconi conſtituti ſunt, legant Acta Apoſtolorum, recordentur conditionis ſuæ. *To.* 2. *F.* 117. H.

(f) L. 2. cap. 28.

(g) Οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τῆ εὐχαρισθέντος ἄρτυ καὶ οἴνυ καὶ ὕδατος, καὶ τοῖς ἀ παρῦσιν ἀποφέρυσι. Ap. 2. 97.

(h) Οὐ γὰρ βρωμάτων καὶ ποτῶν εἰσίν διάκονοι ἀλλ' ἐκκλησίας Θεῦ ὑπηρέται. Ign. ad Trall. Sect 2.

(i) Inculpati eſſe debent, ὡς Θεῦ καὶ Χριστῦ διάκονοι, καὶ ὐκ ἀνθρώπων. Polyc. Epiſt. ad Philip. § 5.

(k) Strom. 7. p. 700.

ſtory as Part of the *Epiſcopal* Office, to have the Care of all that are in Need, as (l) *Juſtin Martyr* ſaith, The *Preſbyters* and *Deacons* doing this only by his Authority.

In fine, To ſay that *Philip* and others of theſe *Deacons* might preach and baptize, but not as *Deacons*, but only as *Evangeliſts*, is not ſufficient in this Caſe: For if they were all *Evangeliſts*, or, as *Epiphanius* ſaith, of the *Seventy*, and afterwards by the *Apoſtles* ordained *Deacons*, it is hence evident, that they muſt have with this Office, a Power to preach and baptize, as doubtleſs the *Evangeliſts* and *ſeventy Diſciples* had; and hence we find, that *Philip* being one of thoſe ſeven, *Acts* xxi. 8. did both theſe Offices by the Direction and Aſſiſtance of the Holy Ghoſt, *Acts* viii. 12, 29, —40. If they were not, yet being Men *full of the Holy Ghoſt*, and of that *Wiſdom* which enabled them to teach others, we cannot reaſonably conceive they were diſabled by their Ordination to this Office, from doing that Work, for which they were thus fitted, and as it were appointed by theſe Gifts of the Holy Spirit conferred upon them. In a Word, it is evident from this Hiſtory, that before the Ordination of theſe *Deacons*, the *Apoſtles* themſelves were engaged in this Work; for the Treaſure of the Church was laid at the *Apoſtles* Feet, *and Diſtribution of it was made to every Man according as he had need*; chap. iv. 35. This Diſtribution therefore muſt be made by them who had this Treaſure in their Hands, and therefore they appoint theſe ſeven over this Buſineſs to eaſe themſelves of this Trouble, that they might *give themſelves* more entirely *to Prayer and to the Miniſtry of the Word*, and might not, by attending on this Work, be hindered in the Execution of that higher Office: Now ſurely that Work which the *Apoſtles* perſonally performed for a Seaſon, muſt be conſiſtent with their Commiſſion, *to teach and to baptize all Nations.*

e Ver. 6. *The Apoſtles laid their Hands on them.*] Here ſeemeth to be nothing in this Relation which favours the Authority of the Laity, in chuſing Perſons to ſacred Offices; for though the Choice of theſe ſeven was committed to them, yet was this done, (1.) By the particular Appointment of the *Apoſtles* themſelves; for *the Twelve called the Multitude, and ſaid to them, Look ye out ſeven Men*, ver. 2, 3. (2.) They ſpecify the Number and the Qualifications of the Perſons to be choſen to this Office. (3.) They reſerve to themſelves the Appointment of them to this Work, ſaying, *Look ye out ſeven Men whom WE may appoint over this Buſineſs:* And, *laſtly*, THEY only laid their Hands upon them. See *Chryſoſt. in Locum.* So in the Caſe of the Princes, or Rulers over Thouſands, Hundreds, Fifties, and Tens; *Moſes* ſaith, as here, chuſe to yourſelves Men of Wiſdom and Underſtanding, and known to your Tribes, *Votaſhmam*, and I will ſet them to be your Heads, *Deut.* i. 23, 24. Accordingly he both appointed them to, *ver.* 25. and inſtructed them in, the Diſcharge of their Office, *ver.* 26, 27.

Ver. 9. *Certain of the Synagogue of the Li-*f *bertines, and Cyrenians, and Alexandrians, and them of Cilicia, and Aſia, diſputing with Stephen.*] That the Word *Synagogue* is to be repeated before all the Places mentioned here, appears from this; That the *Jews* mention a Synagogue of the *Alexandrians* at *Jeruſalem*, as Dr. *Lightfoot* here noteth. Moreover, There being Men of all theſe Nations living in *Jeruſalem*, and ſpeaking their Native Language, and who yet were Proſelytes to the *Jewiſh* Religion, *chap.* ii. 8—11. it is reaſonable to conceive, that they had alſo *Synagogues* for Prayer, and hearing of the Law, and pious Exhortations in a Tongue they underſtood. By the *Synagogue* of theſe Libertines, ſome underſtand the *Jews* that were Free-born, or had obtained the *Roman* Freedom, as St. *Paul* had; ſo Dr. *Lightfoot*. Others think, they were *Roman* Servants who had obtained their Freedom; οἱ Ῥωμαίων ἀπελεύθεροι ὕτω καλεῖσθαι, ſaith *Oecumenius* here: The firſt Opinion ſeems to be moſt probable. For though (m) *Tacitus* in his *Annals*, ſaith, That quatuor millia Libertini generis Judaicâ ſuperſtitione infecta, *four thouſand Libertines infected with the Jewiſh Superſtition, were baniſhed into Sardinia*; yet (n) *Suetonius* ſaith, That they were Judæorum juventus, *the Young Men of the Jewiſh Nation that were ſent thither*; and that reliquos ejuſdem Gentis, aut ſimilia ſectantes urbe ſubmovit, *he only expelled the other Jews and their Proſelytes out of the City*; (o) *Joſephus*, that he commanded πᾶν τὸ Ἰουδαϊκὸν τῆς Ῥώμης ἀπελαυθέναι, *all the Jews to be expelled Rome, and that four Thouſand of them were ſent to Sardinia by the Conſuls:* And (p) *Philo* ſaith, That *he ſuffered a great Part of the City beyond Tyber to be inhabited by the Jews, and that theſe Jews* Ῥωμαῖοι ἦσαν οἱ πλείους ἀπελευθερωθέντες, *were moſt of them Romans ſet at Liberty; for being carried Captives into Italy, they obtained their Freedom from their Maſters.*

Ver. 10. *And they were not able to reſiſt the* g *Wiſdom with which he ſpake.*] So exactly was the Promiſe made by Chriſt, *Matth.* x. 20. *Luke* xxi. 15. fulfilled in St. *Stephen.*

Ver. 15. *Saw his Face as the Face of an* h *Angel.*] This Expreſſion of the *ſhining of the Face like that of an Angel*, ſeems to have been proverbial among the *Jews*; for ſo *Eſther* ſpeaks to *Artaxerxes, I ſaw thee as an Angel of God, and my Heart was troubled,* ἀπὸ φόβου τῆς δόξης σου, *from Fear of thy Glory*, Eſth. xv. 13. And the *Chaldee Paraphraſt* on *Cantic.* i. 4. *ſaith, When Iſrael made the Calf, their Viſage was black as that of an Æthiopian; but*

(l) Καὶ ἁπλῶς τοῖς ἐν χρείᾳ ὄσι κηδεμὼν γίνεται. Juſt. p. 97, 98. Ὥστε κατὰ τὴν αὐτῆ ἐξουσίαν παῖλα διοικεῖσθαι τοῖς δεομένοις διὰ τῶν πρεσβυτέρων καὶ τῶν διακόνων. Can. Apoſt. 34. Vid. 31.

(m) Lib. 2. Edit. Lipſ. p. 92. (n) In Tib. c. 36. (o) Antiq. l. 18. c. 5. p. 623.

(p) Leg. ad Caium, p. 785. C.

when they repented, and their Sin was remitted, the Splendor of the Glory of their Countenance was like that of an Angel. Now God by this Splendor of St. *Stephen* teſtified his Innocence, and that he was pleaſing to him as *Moſes* was, in that he made his Face to ſhine as he did that of *Moſes*.

CHAP. VII.

Verſe 1. THEN ſaid the High-Prieſt, Are theſe Things ſo, [*as is ſuggeſted by theſe Witneſſes?*]

a 2. And he ſaid, [a] Men, Brethren, and Fab thers hearken; [b] the God of Glory appeared c to our Father Abraham, [c] when he was in Meſopotamia, before he dwelt in Charran, [*Gen.* xi. 33.]

3. And ſaid to him, Get thee out of thy Country, and from thy Kindred, [*who are Idolaters*, Joſh. xxiv. 2.] and come into the Land which I ſhall ſhew thee.

4. Then came he [*in obedience to this Call*] out of the Land of the Chaldeans, and dwelt in Charran, [*his Father Terah being then with* d *him*, Gen. xi. 31.] and from thence, [d] when his Father was dead, he [i. e. *God*] removed him into this Land of Canaan, [*Gen.* xii. 5.] where ye now dwell:

5. And he gave him none Inheritance in e it, no, [e] not ſo much as to ſet his Foot on, yet [*although*] he promiſed that he would give it to him for a Poſſeſſion, and [*that is*] to his Seed after him, when as yet he had no Child.

f 6. And [f] God ſpake on this wiſe, that his Seed [*beginning from Iſaac*] ſhould ſojourn in a ſtrange Land, and that they [*among whom they ſojourned*] ſhould bring them into Bondage, and entreat them evil four hundred Years:

7. And [*then*] the Nation to whom they ſhall be [*laſt*] in Bondage, will I judge, ſaith God, [*Gen.* xv. 14.] and after that ſhall they g come forth, and [*ſhall*] [g] ſerve me in this Place, [i. e. *in this Land of Canaan*;]

8. And he gave him the Covenant of Circumciſion; and ſo Abraham [*being circumciſed himſelf*] begat Iſaac, and circumciſed him the eighth Day, and Iſaac begat Jacob, and Jacob begat the Twelve Patriarchs.

9. And [*the Reſidue of*] the Patriarchs [*being*] moved with Envy [*by reaſon of his Dream*] ſold Joſeph into Egypt, but God was with him [*there.*]

10. And delivered him out of all his Afflictions, and gave him Favour and Wiſdom in the ſight of Pharaoh King of Egypt, and he made him Governor over Egypt, and [*over*] all his Houſe.

11. Now there came a Dearth over all the Land of Egypt and Canaan, and great Affliction, and our Fathers found no Suſtenance:

12. But when Jacob heard that there was Corn in Egypt, he ſent out our Fathers firſt, [*without Benjamin*;]

13. And at the ſecond time [*when Benjamin was ſent with them*] Joſeph was made known to his Brethren, and Joſeph's Kindred was made known to Pharaoh.

14. Then ſent Joſeph, and called his Father Jacob to him, and all his Kindred, [*who with their Wives were*] [h] threeſcore and fifteen h Souls.

15. [i] So Jacob went down into Egypt, and i died, he and our Fathers;

16. And [*our Fathers*] were carried over into Sychem, and [*he was*] laid in the Sepulchre that Abraham bought for a Sum of Money [*they, in the Sepulchre bought*] of the Sons of Emmor the Father of Sychem.

17. But when the Time of the Promiſe drew nigh, [*concerning*] which God had ſworn to Abraham, [*Gen.* xxii. 16, 17, 18.] the People grew and multiplied in Egypt,

18. Till [k] another King aroſe that knew k not Joſeph;

19. The ſame [Gr. *he*] dealt ſubtilly with our Kindred, and evilly entreated our Fathers, ſo that they caſt out their young Children, to the end they might not live;

20. In which time Moſes was born, and [*he*] was [l] exceeding fair, and nouriſhed up in l his Father's Houſe three Months;

21. And when he was caſt out, Pharaoh's Daughter took him up, and nouriſhed him for her own Son;

22. And [*ſo it came to paſs that*] [m] Moſes m was learned in all the Wiſdom of the Egyptians, and [*he*] was mighty in Words and Deeds; [i. e. *his Words came to paſs, and his Deeds were wonderful.*]

23. And when he was full forty Years old, it came into his Heart to viſit his Brethren, the Children of Iſrael, [*and to make himſelf known to them, as one appointed of God to be their Deliverer:*]

24. And [*therefore*] ſeeing one of them ſuffer wrong [*from an Egyptian Taſk-Maſter*] he defended him, and avenged him that was oppreſſed [*by him,*] and ſmote the Egyptian.

25. For he [n] ſuppoſed [*that by this Action*] n his Brethren would have underſtood, how that God by his Hand would deliver them, but they underſtood [*it*] not.

26. And the next Day he ſhewed himſelf to them, as they ſtrove [*one with another,*] and would have ſet them at one again, [i. e. *made them Friends,*] ſaying [*to them,*] Sirs, ye are Brethren, why do ye wrong one to another?

27. But he that did his Neighbour wrong, thruſt him away, ſaying, Who made thee a Ruler or Judge over us?

28. Wilt thou kill me [*now*] as thou didſt the Egyptian yeſterday?

29. Then fled Moſes [*from Egygt*] at this Saying, [*the Egyptian King ſeeking his Life on that account*, Exod. ii. 15.] and [*he*] was a Stranger

a Stranger in the Land of Midian, where he [*was married to Zippora the Daughter of Jethro, and*] begat two Sons:

30. And when forty Years were expired, o there appeared to him in the Wilderneſs of Mount Sinai, an Angel of the Lord in a Flame of Fire in a Buſh, [*ſent from the Shechinah where God was*;]

31. When Moſes ſaw it, [*this Angel,*] he wondered at the Sight, and as he drew near to behold it, the Voice of the Lord [*from the Sechinah*] came to him,

32. Saying, I am the God of thy Fathers, the God of Abraham, the God of Iſaac, and the God of Jacob: Then Moſes, [*perceiving that God himſelf ſpake to him*] trembled, and durſt not behold [*the Viſion.*]

33. Then ſaid the Lord to him, Put off thy Shoes from thy Feet, [*in token of thy Reverence to me, thus ſpeaking to thee,*] for the Place where thou ſtandeſt is holy Ground, [*being made ſo by my Preſence there.*]

34. I have ſeen, I have ſeen the Affliction of my People, which is in Egypt, and I have heard their Groaning [*under their hard Labour,*] and am come down to deliver them; and now come, I will ſend thee into Egypt [*to that End.*]

P 35. P This Moſes whom they [*formerly*] refuſed, ſaying, Who made thee a Ruler and a Judge [*over us?*] the ſame [Gr. *him*] did God ſend to be a Ruler and Deliverer, by the Hands [*or Miniſtry*] of the Angel, which appeared to him [*as God's Meſſenger*] in the Buſh; [*and*]

36. He brought them out [*of Egypt,*] after that he had ſhewed Wonders and Signs in the Land of Egypt, and in the Red Sea, and in the Wilderneſs [*after they came from Egypt*] forty Years:

37. This is that Moſes who ſaid to the q Children of Iſrael, [*Deut.* xi. 15.] q A Prophet ſhall the Lord your God raiſe up to you, of your Brethren, like to me, him ſhall ye hear, [*which Prophet was Chriſt*;]

38. This is he that was in the Church [*or* r *Congregation*] in the Wilderneſs, r with the Angel that ſpake to him [*from the Divine Preſence*] in Mount Sinai, and [*to*] our Fa- s thers; s who received the lively Oracles to give to us [*which ſpake of him.*

39. *This is he*] to whom our Fathers would not obey, but [*they*] thruſt him from them, and in their Hearts turned back again into Egypt;

40. Saying to Aaron, Make us Gods to go before us; for as for this Moſes, which brought us out of the Land of Egypt, we wot not what is become of him, [*and ſo it is no Wonder that they will not hear God's Prophet now.*]

t 41. t And they made a Calf in thoſe Days, and offered Sacrifice to the Idol, and rejoiced in the Work of their own Hands.

42. Then God turned, and gave them up to worſhip the Hoſt of Heaven, as it is written in the Book of the Prophet [*Amos, ſaying,* u *chap.* v. 25.] O ye Houſe of Iſrael, u have ye offered to me ſlain Beaſts and Sacrifices, by the Space of forty Years in the Wilderneſs? [i. e. μὴ προσηνέγκατε, *Ye have not offered theſe things to me.*

43. Καὶ, *but*] w ye took up the Taber- w nacle of Moloch, [i. e. *the Sun,*] and the Star of your God Remphan, [i. e. *and a Star to repreſent to you Saturn; theſe being*] Figures, which you made [*whereby*] to worſhip them; and [*therefore*] I will carry you away beyond Babylon.

44. [*And yet*] x Our Fathers had the Ta- x bernacle of Witneſs in the Wilderneſs, as he [*God*] appointed, ſpeaking to Moſes, that he ſhould make it according to the Faſhion that he had ſeen;

45. Which alſo our Fathers that came after, brought in with Jeſus, [i. e. *Joſhua*] into the Poſſeſſion of the Gentiles, whom God drave out before the Face of our Fathers, [*and this Tabernacle continued*] to the Days of David,

46. Who found Favour before God, and deſired to find a Tabernacle [*an Habitation*] for the God of Jacob, [*the Father of the Iſraelites:*]

47. But [*he being a Man of Blood,* Chron. xxii. 8. *his Son*] Solomon built him an Houſe.

48. Howbeit [ἀλλ', *but this he did, acknowledging at the ſame time,* 1 Kings viii. 27. *that*] the moſt High dwelleth not in Temples made with Hands, as ſaith the Prophet [*Iſai.* chap. lxvi. 1. *in theſe Words ſpoken from God,*]

49. Heaven is my Throne, and the Earth is my Footſtool; what Houſe [*then*] will ye build me, ſaith the Lord, or what is the Place of my Reſt?

50. Hath not my Hand made all theſe Things? [*you muſt not therefore think with the Heathens, I leave Heaven to be preſent there, or am confined to reſt in any Building made with your Hands*;]

51. Ye ſtiff-necked and uncircumciſed in Heart and Ears, ye [*ſurely deſerve more than the Heathens uncircumciſed in the Fleſh, to be excluded from God's Preſence and Habitation; for ye*] do always reſiſt the Holy Ghoſt, [*the Sheehinah*] as your Fathers did, ſo do ye.

52. Which of the Prophets [*acted by that Holy Spirit,*] have not your Fathers perſecuted? and [καὶ, *yea*] they have ſlain them, who ſhewed before [*by the ſame Spirit*] of the coming of the juſt One, of whom ye have been now the Betrayers and Murderers;

53. [*Yea, you are the very ſame Perſons*] y who have received the Law [*immediately* y *from the Mouth of God*] by the Diſpoſition [*Adminiſtration*] of Angels, and have not kept it, [*but violated even thoſe Laws, which were delivered from God immediately, as well as thoſe which he ſpake by the Holy Spirit in the Prophets.*]

54. When they heard theſe things, they were cut to the Heart, and they gnaſhed upon him with their Teeth, [*through Indignation.*]

55. But he being full of the Holy Ghoſt, looked up ſtedfaſtly into Heaven, and z ſaw z the

the Glory of God, and Jeſus ſtanding at the right Hand of God.

56. And ſaid, Behold I ſee the Heavens opened, and the Son of Man [*the Meſſiah*,] ſtanding at the right Hand of God.

57. Then they cried out with a loud aa Voice, and ſtopped their Ears, and [aa] ran upon him with one accord,

58. And caſt him out of the City, and bb ſtoned him; [bb] and the Witneſſes laid down their Cloaths at a young Man's Feet, whoſe Name was Saul.

59. And they ſtoned Stephen, [cc] calling cc *upon God*, and ſaying, Lord Jeſus [dd] receive dd my Spirit.

60. And he kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their Charge; and when he had ſaid this, he ee [ee] fell aſleep.

Annotations on Chap. VII.

a Verſe 2. Ἄνδρες, ἀδελφοὶ, *Men, Brethren.*] It is cuſtomary with the *Hebrews* to add the Word *Man*, when it imports no more than the Word to which it is annexed; as *Gen.* xiii. 8. *Let there be no Strife between thee and me, for we are Men Brethren*, Exod. xii. 14, *Who made thee a Man, a Prince over us?* See *Gen.* xxxviii. 1. So accordingly *Men Brethren* occurs, *chap.* i. 16. *chap.* ii. 29, 37. here *ver.* 2, 26. *chap.* xiii. 15, 26. xv. 13. xxii. 3. xxiii. 1, 6. xxviii. 17. So *Matth.* xiii. 28. ἐχθρὸς ἄνθρωπος, is an *Enemy*. See *Luke* xxiv. 7.

b Ibid. *The God of Glory appeared to our Father Abraham.*] How God appeared to him, whether it were by a *Dream*, or a *Viſion*, or an *Angel*, the Text doth not tell us; but this Phraſe, *The God of Glory appeared*, ſeems to make it probable this was done by a Voice from the *Shechinah*, or Divine Preſence.

c Ibid. *When he was in Meſopotamia, before he dwelt in Charran.*] Here note, that that Part of *Meſopotamia*, which is next to *Aſſyria*, is called *the Land of the Chaldees*; for *Ur* of *Chaldea*, as *Abarbinel* obſerves, was in *Meſopotamia*, lying in the Way from *Tigris* to *Niſibis*; and therefore *Ammianus*, lib. 5. ſpeaks of an *Ur* in *Meſopotamia* ſo ſituated. And *Chaldea* and *Babylon* are reckoned as Parts of *Meſopotamia*, both by (a) *Joſephus*, and by (b) *Pliny*. That God appeared to *Abraham*, when he was in *Meſopotamia*, i. e. in *Ur* of *Chaldea*, before he dwelt in *Haran*, though it be not expreſly ſaid, *Gen.* xi. 31. yet it is to be underſtood there; for *Gen.* xv. 7. God ſaith expreſly to him, *I am Jehovah, that brought thee out of Ur of the Chaldees*; and *Neh.* ix. 7. the *Levites* ſpeak thus, *Thou art the Lord, which did chuſe Abraham, and broughteſt him forth out of Ur of the Chaldees*; and therefore it is ſaid of the reſt, *Gen.* xi. 31. *that they went forth with them*, that is, with *Terah* and *Abraham*, *from Ur of Chaldea, and came to Haran.* Yea, it is obſervable, that *Terah* is made the chief Agent in this Remove; for *he*, ſaith the Text, *took Abraham and Lot, and went forth from Ur of the Chaldees*, with an Intention to go to *Canaan*; whence we may gather, that *Abraham* had made known God's Call to him, and that he believed now in that God, who had thus ſpoken to his Son. For what ſhould move him to leave *Ur*, but Obedience to the Divine Call, which *Abraham* received, to which he would not have agreed, if he had not believed in God, as it is certain *Lot* and *Sarah* did, who went with them.

Ver. 4. *And from thence, after his Father* d *was dead, he* (God, by another Call) *removed him into the Land of Canaan.*] Having proved in the former Note, that *Abraham* went out from *Ur of the Chaldees* by an eſpecial Call from God; the Call he received after his Father's Death, by virtue of which he removed from *Charran* into the Land of *Canaan*, muſt be a ſecond Call, even that mentioned *Gen.* xii. 1. *Now the Lord ſaid to Abraham, Get thee out of thy own Country, and from thy Kindred, and from thy Father's Houſe, to a Land that I will ſhew thee.* In the firſt Call he is only bid to *go out of his Country, and from his Kindred*, which at his firſt Removal was not completely done; for *Charran* was in the Land of *Meſopotamia*, as well as *Ur*, Κάῤῥας πόλις Μεσοποταμίας, as *Stephanus* informs us; and though *Nachor* did not preſently go along with his Father to *Haran*, yet that he followed after him with all his Family, and dwelt in *Meſopotamia* and in *Charran*, is evident; for *Eliazer* goes to *Meſopotamia*, to the City of *Nachor* for *Rebeccah*, *Laban*'s Siſter, and the Daughter of *Bethuel* the Son of *Milcah*, the Wife of *Nachor*, Gen. xxiv. and *Rebeccah* ſent *Jacob* to her Brother *Laban* to *Charran*, Gen. xxvii. 43. See alſo *Gen.* xxviii. 10. xxix. 5. At this ſecond Call therefore he is bid to depart *from his Country*, where he yet was, and *(from his Kindred*, and *from his Father's Houſe)* and come to him there; and now he leaves his Brother *Nachor*, and all his *Father*'s Houſe behind him.

Ver. 5. *Not ſo much as to ſet his Foot on.*] e He being forced there to buy a Burial Place, *that he might bury his Dead out of his Sight*, Gen. xxiii. 3, 4, 16.

Ver. 6. *God ſaid,—that his Seed ſhould ſo-* f *journ in a ſtrange Land, and that they ſhould bring them into Bondage, and entreat them evil four hundred Years.*] This four hundred Years cannot reſpect their ſojourning in *Egypt*, for that was only *two hundred and fifteen Years*, as both (c) *Joſephus* and the *Scriptures* teſtify; and

(a) Χαλδαίων καὶ τῶν ἄλλων μεσοποταμιτῶν γασιάνων, Antiq. l. 1. c. 8.

(b) Meſopotamia tota Aſſyriorum fuit vicatim diſperſa præter Babylonia & Ninum, Plin. l. 6. c. 26. p. 355. Vide ibid. p. 356, 357.

(c) Καλίλιπον δὲ τὴν Αἴγυπτον μιλὰ ἔτη τριάκοντα καὶ τέτρακόσια ἡ τὸν πρόγονον ἡμῶν Ἄβραμον εἰς τὴν Κανανιαίαν ἐλθεῖν, τῆς δὲ Ἰακώβου μετανασάσεως εἰς τὴν Αἴγυπτον γενομένης διακοσίοις πρὸς τοῖς δεκαπέντε ἐνιαύτοις ὕστερον, Antiq. lib. cap. 6.

and ſo four hundred and thirty Years after the Promiſe made to *Abraham*, leaving *Charran* to go into the Land of *Canaan*; for that two hundred and fifteen Years after that Promiſe they went down to *Egypt*, is thus demonſtrated. *Abraham* was ſeventy five Years old when he went from *Haran* to *Canaan*, and received the Promiſe of that Land, *Gen.* xii. 4, 7. and from that Time to the Birth of *Iſaac*, when *Abraham* was one hundred Years old, *Gen.* xxi. 5. is twenty five Years; from the Birth of *Iſaac* to that of *Jacob* was ſixty Years, for *Iſaac was ſixty Years old when Rebeccah bore him*, Gen. xxv. 26. from *Jacob*'s Birth to his Deſcent into *Egypt*, was, as he ſaith to *Pharaoh*, one hundred and thirty Years, *Gen.* xlvii. 9, which Sums put together make two hundred and fifteen Years, and ſo their Stay in *Egypt* two hundred and fifteen Years more, makes exactly four hundred and thirty Years. Some therefore well obſerve, that they ſojourned not only in *Egypt*, but before in *Canaan*, ὡς ἐν γῇ ἀλλοτρίᾳ, *as in a ſtrange Land.* Hence the whole Land of *Canaan* is ſtiled the Land in which they were πάροικοι, *Strangers*, or Sojourners, *Gen.* xvii. 8. xxvi. 3. xxxv. 27. *Exod.* vi. 4. *Pſal.* cv. 12. And the Author to the *Hebrews* ſaith, *they dwelt in Canaan, as in a ſtrange Land*, chap. xi. 9. See the Note there. Their evil Treatment here, and their Bondage in *Egypt*, ſaith the Text, ſhall be four hundred Years: Theſe Years ſome reckon from the Birth of *Iſaac*, from which time, to their Deliverance out of *Egypt*, was four hundred and five Years; they therefore tell us, that the five odd Years are not mentioned, no notice being taken of ſmall broken Numbers; for thus, ſay they, the *Greek Interpreters*, being ſeventy two, are called the *Seventy*; and the *Roman* Writers call them *Centumviri*, who were in all one hundred and five; and *Moſes*, Numb. xi. 21. ſaith, the *Iſraelites* were ſix hundred thouſand, when they were three thouſand five hundred and fifty above that Number, as appears from *Numb.* i. 46. ii. 32. But others begin the Account from the time when *Iſhmael* the Son of *Agar* mocked *Iſaac*, Gen. xxi. 9. for that it was done when *Iſaac* was weaned we read, *ver.* 8. and that this was when he was five Years old, (d) St. *Jerome* doth inform us from ſome of the *Jews*, and this Mocking is by St. *Paul* ſtiled Perſecution, *Gal.* iv. 39. Now from this time to the Deliverance of the Children of *Iſrael* out of *Egypt* is exactly four hundred Years, and from this time began the evil Treatment of his Seed. Some, I know, begin the Computation of the 430 Years, from the firſt Call of *Abraham* from *Ur* of the *Chaldees*; but ſince the Holy *Scripture* hath given us no Intimation of the Age of *Abraham*, when he went from *Ur* of the *Chaldees* to *Charran*, nor of the Time of his Stay there, this Computation is upon both theſe Accounts precarious; and the *Scriptures* being ſo expreſs in ſaying, *Abraham* was ſeventy five Years old when he left *Charran* to go into *Canaan* the Land of Promiſe, if the Holy Ghoſt deſigned to give us any *chronological* Account of theſe Matters, it ſeems more naturally to direct us to the Time aſſigned by theſe Years, than to the Time of which it hath not given us any Character at all: And though the Scripture doth not tell us the exact Time when *Iſaac* was weaned; yet ſince it tells us the Child was grown up, or *increaſed*, Gen. xxi. 8. and was playing with *Iſhmael*, ver. 9. hence it is probable, that the Tradition of the *Jews*, mentioned by *Jerome*, that *Iſaac was five Years old when he was weaned*, may be true.

Ver. 7. *And ſerve me in this Place.*] This is g not ſaid expreſly, *Gen.* xv. but *ver.* 16. it is ſaid, *that in the fourth Generation they ſhall come forth and return hither*, which ſeems equivalent to this Expreſſion. This ſeems preferable to the Expoſition of ſome, who refer this to what is ſaid, *Exod.* iii. 12. four hundred Years after, *viz. ye ſhall ſerve me in this Mount*, that being Mount *Sinai* in *Arabia*, and not the Place or Land where St. *Stephen* was when he ſpake theſe Words.

Ver 14. Ἐν ψυχαῖς ἑβδομήκοντα πέντε, *Three-* h *ſcore and fifteen Souls.*] The *Hebrew* Text reckoneth them only *Seventy*, Gen. xlvi. 27. Deut. x. 22. but the *Septuagint* adding five Sons of *Ephraim* and *Manaſſeh*, born in *Egypt*, from 1 *Chron.* vii. make them *Seventy five*; both which, for any thing I can ſee to the contrary, may be true; for, mark the Way of counting in the *Hebrew*, *All the Souls that came into Egypt with Jacob from his Loins, were ſixty ſix*; and then *ver.* 27. 'tis ſaid, that *to Joſeph was born in Egypt two Souls*; and then 'tis again ſaid, that *all the Houſe of Jacob which came into Egypt*, (viz. if you add to them *Jacob*, *Joſeph*, and his *two Sons*) *were Seventy Souls.* So alſo ſay the *Septuagint*, ver. 26. all the Souls going with *Jacob* into *Egypt*, were Sixty ſix, as the *Hebrew* ſaid; then *ver.* 27. the Sons of *Joſeph* were, with himſelf and Father *Jacob*, nine, *viz.* five being deſcended from *Ephraim* and *Manaſſeh*, ver. 20. ſo that *all the Souls of the Houſe of Jacob going down into Egypt*, if you add theſe nine to them, *are Seventy ſix*: *Moſes* ſaith, all the Souls that he had reckoned, were Seventy; but he ſays not, there were no more; the *Septuagint* add the Names of five more, and then ſay, that *all the Names they had reckoned were Seventy five*; nor can the Names they have reckoned be diſproved, for we find them in the Book of *Chronicles:* So that I ſee no cogent Reaſon, why the *Hebrew*, the *Septuagint*, and St. *Stephen*, may not all ſpeak the Truth.

But, 2*dly*, The Texts both in the *Hebrew* and the *Greek*, ſeem plainly to hint another Solution; for *Gen.* xlvi. 26. *All the Souls that*

(d) Inter Hebræos autem varia opinio eſt aſſerentibus aliis quinto anno ablactationis tempus ſtatutum. *Quæſt. in Gen. Tom.* 2.

that came into Egypt from the Loins of Jacob, beſides *Jacob*'s Sons Wives, were *ſixty and ſix*; add to theſe the Wives of his eleven Sons, and they make *ſeventy and ſeven*; take from them *Hezron* and *Hamul*, not yet born, and they were only *ſeventy five*. Now it was the Deſign of *Moſes* only to give an account of thoſe that came out of *Jacob*'s Loins, as it is ſaid, *ver.* 6, 7, 8, 26. and therefore he excepts their Wives out of his Catalogue of *ſixty ſix*, and makes them up *ſeventy*, as before, *ver.* 27. But *Stephen* undertakes only to tell us the Number of thoſe that *Joſeph* called into *Egypt*, *viz.* his Father, καὶ πᾶσαν συγγένειαν αὐτῦ *and all his Kindred*. Some therefore of the Liſt of *Moſes*, muſt be left out of St. *Stephen*'s Number, *viz. Joſeph* and his two Sons, who were there already, *Hezron* and *Hamul*, who were not yet born, and *Jacob* whom he reckons apart; that is, take out theſe ſix from the ſeventy, and their remains ſixty four; which, with the *eleven Wives* of his Sons, are ſeventy five. Now that theſe Wives were a Part of thoſe that were called by *Joſeph*, is certain, becauſe he called *Jacob and his Houſehold, and all that he had*, Gen, xlv. 11. He ſent *Waggons for their Wives*, ver. 19. and the Sons of *Jacob* carried their *Wives* in them, *chap.* xlvi. 5. And therefore (e) *Joſephus* gives us the Words of *Joſeph* thus, *Bring your Wives, and your little Ones, and all your Kindred hither.* And that the Words συγγενεῖς and συγγένεια belong to *Wives*, we learn from *Lev.* xviii. 14. xx. 20. *Joſh.* vi. 23. as well as from *Joſephus*.

Ver. 15, 16. *So Jacob went down into Egypt, and died, he and our Fathers*, ver. 16. *And were carried over into Sychem, and were laid in the Sepulchre that Abraham bought for a Sum of Money of the Sons of Emmor, the Father of Sychem.*] Theſe Words have in them many Difficulties, I will begin with the eaſieſt of them. And,

1*ſt*, That Ἐμμορ τῦ Συχέμ, is well rendered *the Father of Sychem*; and that the *Greek* bears this Interpretation, is proved. Note on *Luke.* xxiv. 1.

2*dly*, It is evident, that *Jacob* was buried with his *Fathers*, *Abraham* and *Iſaac*, in the Cave of *Machpelah*. For thus he ſpeaks to *Joſeph*, *I will lie with my Fathers, and thou ſhalt bury me in their Burial-place*; Gen. xlvii. 30. and accordingly we read, that *Joſeph buried him in the Cave of the Field of Machpelah*, Gen. L. 13. Hence then 'tis certain, that it cannot be ſaid of *Jacob*, that he was carried into *Sychem*, and buried there.

3*dly*, I add, that only *Jacob* was there buried, and that all the reſt of the *Patriarchs* were tranſlated to *Sychem*, and buried there, That *Jacob* only, of all here mentioned, was buried there, is evident from an old Tradition of the *Jews*, mentioned by (f) *Jerome*, (g) *Hegeſippus*, and (h) *R. Solomon Jarchi*; that *Chebron* was called *Kiriath Arbah, the City of the Four*, becauſe four Patriarchs, *viz. Adam, Abraham, Iſaac*, and *Jacob*, were buried there: And from the Obſervation of the *Cabaliſts*, that in the Word ישראל, is contained by *Roſe Theboth* all that were buried in *Chebron*; to wit,

Iſaac and *Jacob*,	*Adam, Abraham,*
Sarah,	*Leah.*
Rebeccah,	

As for the *Patriarchs*, ſtiled here our *Fathers*, that they being dead, were carried to *Sychem*, is here ſaid in expreſs Words. And (i) St. *Jerom* giving us a Deſcription of the Travels of *Paula* through the Holy Land, ſaith, *She came to Sychem*, atque inde divertens vidit duodecem Patriarcharum Sepulchra, *and paſſing thence ſhe ſaw the Sepulchres of the twelve Patriarchs*, they being buried, not in, but near to *Sychem*, Joſh. xxiv. 32. That *Moſes* took the Bones of *Joſeph* with him when he went out of *Egypt*, as he had charged his Brethren to do when God brought them thence, *Gen.* L. 25. we read *Exod.* xiii. 19. that is, the Children of *Iſrael* did it by his Command, *Joſh.* xxiv. 32. And *R. Solomon* on *Exod.* xiii. 19. ſaith, *we may learn from this very Place, that the Bones of all the Patriarchs were brought up with him*: And this will appear very probable,

1*ſt*, Becauſe the ſame Cauſe that moved *Joſeph* to deſire Burial in the Land of *Canaan*, could not but move all his Brethren to deſire the like, they having the ſame Faith in the Promiſe, and the ſame Intereſt in the Land, and ſo the ſame Principles to move them to deſire it that *Joſeph* had.

2*dly*, The Reſt of the Tribes bore the ſame Honour to their *Patriarch* that the Tribe of *Joſeph* did to him; and therefore they muſt be as much concerned to preſerve their Bones to be carried out of *Egypt* with them. And ſeeing *Jacob* their *Father*, was ſo concerned to be buried, not in *Egypt*, but *in the Land of Promiſe*, Gen. xlvii. 30. and *Joſeph* to have his Bones carried from thence into it from the ſame *Faith*, *Heb.* xi. 22. who can imagine that the twelve *Fathers* of the Church of *Iſrael*, and Heirs of the Land of *Canaan*, ſhould be left in the Land of Bondage, and not interred in their own Land?

Moreover, That their Bones were buried in *Sychem*, with the Bones of *Joſeph*, may be made probable from theſe Conſiderations:

1*ſt*, That though *Joſeph*'s Bones were brought up with them out of *Egypt*, they were not buried till *Joſhua* had divided the Land among them, and had called all

(e) Αὐτὸν δὲ τῦτον, καὶ γυναῖκας ὑμετέρας, καὶ τέκνα καὶ πᾶσαν τὴν συγγένειαν ὑμῶν ἀναλάβοντες ἐνθάδε μετοικίζεσθε. Antiq. l. 2. c. 3.

(f) Quia ibid. Abraham, & Iſaac, & Jacob conditus eſt, & ipſe Princeps humani generis Adam. *Qu. & Trad. in Gen. F. 74. G.*

(g) In Deſcript. Terræ. Sanctæ. (h) In Gen. 23. (i) Epitaph. Paul. To. 1. F. 62. l.

all *Iſrael* to *Sychem*, to renew the Covenant God made with their *Father*'s; for then only it is ſaid, *the bones of Joſeph which the Children of Iſrael brought out of Egypt, they buried in Sychem.* Either then they buried the Bones of the other *Patriarchs* at the ſame Time, or not at all; for we read nothing of their doing it in any other Aſſembly, at any other Time, or Place, and ſo may reaſonably conceive, that as they were removed at the ſame Time, ſo likewiſe were they buried.

2*dly*, There were but two Places aſſigned of the Burial of the other *Patriarchs*, one by *Joſephus*, who ſaith, *they were buried in Hebron*; the other by St. *Jerom*, and *R. Solomon*, that they were buried in *Sychem*. Now that they were not buried by *Joſhua* in *Hebron*, we have great Reaſon to believe.

1*ſt*, Becauſe we do not read, that *Joſhua* ever came to *Hebron*, but to deſtroy the City. (2*dly*,) From the Traditions already produced, that it was called *Kiriath Arbah*, becauſe the four great Patriarchs only were buried in it. And (3*dly*) From the Places where *Joſephus* ſaith the contrary; for in his Second Book of *Antiquities*, Chap. 4. he hath many other idle Tales, which may cauſe us to ſuſpect this; and in his Book of the *Jewiſh Wars*, he begins the Story thus, (*) Μυθεύσι *They of Hebron tell a Tale ſo and ſo,* καὶ δείκνυσι, *and they ſhew their Sepulchres to this Day,* πάνυ καλῆς μαρμάρᾳ καὶ φιλοτίμως εἰργασμένα, *wrought curiouſly in fine Marble, and a Tree that had ſtood there from the Creation.* So that if you will believe *Joſephus* here, you muſt believe they had Sepulchres of fine Marble curiouſly wrought; and then how wonderful is it that (k) St. *Jerom* giving us what was chiefly obſervable in every Place that *Paula* came at, ſaith only, *that ſhe came to Hebron*, that is, *Kiriath Arbah*, id eſt, oppidum quatuor virorum, Abraham, Iſaac, Jacob, & Adam; that is, to the Town of the four Patriarchs, *Abraham*, *Iſaac*, *Jacob* and *Adam*; and bringing her from *Hebron to Sychem*, ſhould tell us, *ſhe ſaw the Sepulchres of the Patriarchs there*, not only being ſilent as to theſe curious Marble Sepulchres, but contradicting *Joſepus* in the whole Story.

Now if theſe Things are duly fixed, it is neceſſary, either to ſay with the great *Bochart*, that ſome unſkilful *Grammarian* thinking a *Nominative Cauſe* was wanting before the Word ὠνήσατο *was bought*, wrote in the Margin the Word Ἀβραὰμ, which others put into the Text, without which the Words run thus with the exact Truth; *So Jacob went down into Egypt and died* (there;) *he, and our Fathers, and they* (*viz.* our Fathers) *were carried over into Sychem, and laid in the Sepulchre that was bought for a Sum of Money of the Sons of Emmor*, the Father of *Sychem*. For that *Jacob* bought of the Sons of *Hamor*, the Father of *Sychem*, a Field near *Sychem*, *for an hundred Keſita*, we read *Gen.* xxxiii. 19. and that *Keſita* is to be rendered *pieces of Money*, he proves in *Hieroz.* l. 2. c. 43. where he treats largely on this Verſe: The only Objection againſt this Conjecture, which makes the Words ſo plain, is this, that it is not ſupported by any Copies or Verſions, and on this Account it ſeems neceſſary to admit of the Senſe given in the Paraphraſe, *viz.*

Ver. 15. *And Jacob went down into Egypt, and died, he, and our Fathers.*

Ver. 16. *And* (our Fathers) *were carried over into Sychem, and they were laid* (Jacob) *in the Sepulchre that Abraham bought for a Sum of Money* (they, in the Sepulchre bought) *of the Sons of Emmor the Father of Sychem.*

In which Paraphraſe, there be three *Ellipſes* of Words to be repeated from the former Words, but they are ſuch as may be often met with both in the *Old* and the *New Teſtament*, as *v. g.* Pſalm. cxxxiii. 3. *as the Dew of Hermon* (and as the Dew) *which fell upon the Hills of Zion*; for *Hermon* and *Zion* were far aſunder; *Eccleſ.* x. 1. *As dead Flies cauſe the Ointment of the Apothecary to ſend forth a ſtinking Savour, ſo a little Folly* (cauſeth) *a Man of Reputation for Wiſdom and Honour to become* (unſavory.) See *Numb.* xxvi. 4. In the *New Teſtament* we have the like Examples; So 2 *Theſſ.* ii. 7. *He that letteth* (will let) *till he be taken away*, John ix. 3. *Neither hath he ſinned, nor his Parents* (ſo that he ſhould be born blind on that account, *ver.* 2.) 1 *John* ii. 19. *but* (they went out from us) *that it might appear they were not of us.* See *Glaſſ. l.* 4. *de Figuris Gram. Tract.* 2. from *Obſerv.* 8. to the 13th.

Ver. 18. *There aroſe another King who knew not Joſeph.*] As it might very well be; this happening one hundred thirty five Years after the Coming of the Children of *Iſrael* into *Egypt*; for they went out of it eighty Years after, when *Moſes* was ſo old, and this happened ſixty four Years after the Death of *Joſeph*; ſo that the King reigning at that diſtance, might know little of, and leſs regard the good Deeds *Joſeph* had done for *Egypt*. k

Ver. 20. *And Moſes was* ἀστεῖος τῷ Θεῷ, *exceeding fair.*] The Word *God* being added to encreaſe the Signification; ſo *Nineveh* is called πόλις μεγάλη τῷ Θεῷ, *an exceeding great City*, John iii 3. So ὅπλα δύνατα τῷ Θεῷ, 2 Cor. x. 4. *are very ſtrong Weapons.* So *Cedars of God*, i. e. goodly Cedars, *Pſal.* lxxx. 10. *Mountains of God*, Pſal. xxxvi. 7. *i. e.* great Mountains. See *Glaſſ. Tract.* 1. *de Nom. Can.* 17. *Sect.* 3. With this great Beauty of *Moſes*, the *ancient Heathens* were acquainted; for (l) *Juſtin* out of *Trogus* ſaith, That eum formæ pulchritudo commendabat, *the Gracefulneſs of his Countenance recommended him to others:* And (m) *Huet* ſhews that the whole Story of *Adonis* hid by *Venus* in an Ark and delivered to *Proſerpina*, l

(*) L. 5. (k) Ubi ſupra. E. (l) C. 36. 2. (m) Demonſtr. Evang. Prop. 4. c. 4. p. 113.

pina, becauſe ſhe admired the great Beauty of the Infant, was framed out of this Story of *Moſes*.

n Ver. 22. *And Moſes was learned in all the Wiſdom of the Egyptians, and was mighty in Word and Deed.*] Like to this Saying, is that of (n) *Lucian* of an *Egyptian Prieſt ſkilled in all the Wiſdom of the Egyptians.* But what this Learning of the *Egyptians* then was, 'tis not eaſy to define; I ſuppoſe with the (o) *Pſeudo Juſtin*, that it might be *Aſtronomy*, *Aſtrology*, and *Geometry*; to which you may add from (p) *Clemens of Alexandria*, *Skill in Phyſick*; but whereas (q) *Philo* adds, *Arithmetick*, *Muſick*, *Hieroglyphical* Learning, and ſaith, τὴν δὲ ἄλλην ἐγκύκλιον παιδείαν ἕλληνες ἐδίδαξκον, *that the Greeks, ſent for into Egypt for that purpoſe, taught him the Liberal Sciences*, he is utterly out; for the *Greeks* had no Learning till long after the Time of *Moſes*, as (r) *Clemens Alexandrinus*, (s) *Joſephus*, and many others teſtify; and what they had, was at firſt borrowed from other Nations: *Moſes* ſaith (t) *Joſephus*, being older, not only than their Learning, but even than their Laws, and Gods.

n Ver. 25. *He ſuppoſed, that his Brethren would have underſtood how that God, by his Hand, would deliver them.*] Two Things are here fit to be enquired into, *viz.* by what Authority or Right *Moſes* ſlew the *Egyptian*, and what Reaſon he had to expect the People ſhould underſtand that God deſigned him for their Deliverer? The *Jewiſh Hiſtorians* will give us a very eaſy Solution to theſe Difficulties; for their *Prieſts*, ſaith (u) *Clemens Alexandr.* declared, that *Moſes ſlew the Egyptian with a Word*, and ſo gave them a Miracle to prove his Miſſion, and ſo then he muſt be killed by him, who is the Lord of Life and Death: (x) *Joſephus* alſo ſaith expreſly, that *God appeared to* Amram, *the Father of* Moſes, as he *was praying to him for the afflicted* Jews, *and told him, thy Son now in the Womb of thy Wife, ſhall eſcape the Hands of the* Egyptians, *and* τὸ μὲν ἑβραῖον γέννημ᾽ τῆς παρ᾽ Αἰγυπτίοις ἀνάγκης ἀπολύει, *ſhall deliver the* Hebrews *from the Afflictions of the* Egyptians; and that to confirm this Viſion his Wife brought him forth without any Pain. He alſo adds, that a celebrated *Prophet* among the *Egyptians* declared, that an *Hebrew ſhould be born then, who ſhould afflict the Egyptians*; and when *Moſes* was grown up, counſelled the King of *Egypt* to deſtroy him, ſaying, that (y) *by killing him he would free the Egyptians from Fear, and cut off the Hopes of the Hebrews.* But not to depend on theſe Things, the *Jeruſalem Talmud* declares, that *Moſes* ſlew the *Egyptian* by *the Spirit of Prophecy*, or that he did it by an extraordinary Impulſe from God; and (z) *Maimonides* makes this Action one Degree of Prophecy, and thus (as *Stephen* ſaith) *it came into his Heart* (from God) *to viſit his Brethren*, ver. 23. and indeed otherwiſe he could not have juſtified this Fact to God and his own Conſcience. Now *Moſes* knowing what an extraordinary Perſon he had been in *Words and Deeds*, ver. 22. and what had been declared of him to his *Father*, and by this Action working Deliverance to one of them, might juſtly hope they would look upon him as one appointed by God to be their Deliverer. For to be δύναλ@ ἐν λόγοις, may well ſignify one that is endued with the Spirit of Prophecy, λόγ@, σοφίας καὶ γνώσεως, being frequently uſed to ſignify ſome extraordinary Knowledge and Wiſdom, and the Perſon gifted with them, being by (a) *Clemens*, *Rom.* ſtiled ὁ δύναλ@ γνῶσιν ἐξειπεῖν, a Man able to declare this Knowledge, and then δύναλ@ ἐν ἔργοις will ſignify a Man of extraordinary, and miraculous Performances.

Ver. 30. *There appeared to him in the Wilderneſs of Mount Sinai the Angel of the Lord in a Flame of Fire in a Buſh.*] That God himſelf was glorioufly preſent here, attended with his holy *Angels* as his Miniſters, of which one appeared in the Buſh, and was by God employ'd in forming the Voice by which he ſpake to him, is evident, (1.) From the expreſs Aſſertion of Chriſt, *viz.* that ὁ Θεὸς, *God ſpake to Moſes in the Buſh*, Mark xii. 26. So *Moſes* himſelf informs us, when he prays, *Deut.* xxxiii. 16. that *the Bleſſing of him that appeared in the Buſh might fall upon the Head of Joſeph*, that is, ſaith *Onkelos*, *of him whoſe Majeſty dwells in the Heavens, and was revealed to Moſes in the Buſh*; ſaith *B. Uziel*, *of him who made the Glory of his divine Majeſty dwell in the Buſh.* (2.) This appears from the Words here ſpoken, ſaith *Stephen*, *by the Voice of the Lord, I am the God of Abraham, Iſaac, and Jacob, I have heard the Affliction of my People, I will ſend thee into Egypt*; and alſo from the Words in *Exodus*, for there *Moſes*, who went boldly towards the *Angel* to ſee that great Sight, when God ſaid, *I am the God of Abraham, trembled, and durſt not behold*, Exod. iii. 6. being afraid to look upon God; and *v.* 13. *Moſes ſaid to God, What is thy Name?* and God anſwers, *I AM, and bids him ſay, I AM, and the God of your Fathers hath ſent me to you.* And laſtly, if theſe Names could belong to a created *Angel*, I would gladly know how *Chriſt* received *a more excellent Name than the Angels*, as we read, *Heb.* i. 4. So that God was here preſent

---

(n) Μεμφίτης ἀνὴρ τῶν ἱερῶν γραμματέων θαυμάσιον, τὴν σοφίαν, καὶ τὴν παιδείαν πᾶσαν εἰδὼς τὴν Αἰγύπτιον. Philoſop. p. 842. C.

(o) Reſp. ad Q. 25. (p) Ἰατρικὴν. Clem. Strom. 6. (q) De Vita Moſis, p. 470.

(r) Γραμματικὴν ἑλλήνας παρὰ φοινίκων. Strom. 1. p. 344. Ἐκ τῆς βαρβάρων φιλοσοφίας πᾶσαν τὴν φερομένην τὴν παρ᾽ ἕλλησιν ἐνδεικνύμενοι σοφίαν. Strom. 6. p. 614.

(s) Joſeph. c. 10. contra Apion. p. 1034. (t) Antiquit. Præf. p. 3.

(u) Apud. Clem. Strom. 1. p. 344. (x) Antiq. l. 2. c. 5. p. 55. (y) p. 57.

(z) Nev. Part 2. c. 14. (a) Epiſt. ad Corinth. §. 48.

ſent, as the chief Perſon ſpeaking to *Moſes*, the *Angel* only as his Miniſter and his Attendant. See the Note on *John.* i. 1.

p Ver. 35. *This Moſes whom they refuſed.*] For though only one of them ſaid to him, *Who made thee a Ruler or Judge over us?* Yet that one is thought to have been a Ruler of a Tribe, and ſo to have ſpoken in the Name of the Reſt. Moreover, none of them acknowledged him as one by God appointed to be their Prince, and Saviour out of the Hands of the *Egyptians*, ver. 27. and therefore it is ſaid, that ἠρνήσαντο, *they denied him*, as the *Jews* are ſaid to deny that *Jeſus* whom they would not acknowledge. See the Note on *chap.* iii. 14.

q Ver. 37. *A Prophet ſhall the Lord — raiſe up to you*, &c.] See Note on *chap.* iii. 22.

r Ver. 38. *With the Angel that ſpoke to him in Mount Sinai.*] Perhaps the ſame *Angel* which appeared to him as an Attendant on the divine Majeſty in the Buſh, for though the Law was given by the *Diſpoſition of Angels*, ver. 53. of which Place ſee the Note on *John* i. 1. *Heb.* ii. 2. yet ſeems there to have been a principal *Angel* (perhaps *Michael* their Prince, *Dan.* x. 21.) who attended upon *Moſes*, and the Children of *Iſrael*, and who is therefore ſtiled by God, *my Angel*; ſo *Exod.* xxiii. 23. *My Angel ſhall go before thee*, that is, ſaith *Baal Hatturim*, *Michael my peculiar Angel*; ſo alſo, *chap.* xxxii. 34. This *Moſes* owns by ſaying, *Numb.* xx. 16. *when we cried to the Lord—he ſent an Angel, and hath brought us forth out of Egypt*, that is, *Michael the Prince*, ſay the *Jews*, and therefore he ſaith, *I am come, as Captain of the Hoſt of the Lord*, Joſh. v. 14. which is the Title of *Michael*, Dan. x. 13. but this is not ſo to be underſtood as to exclude the Preſence of God himſelf, for this *Angel* was ſent from the *Schecinah* or divine Preſence, which was in the Pillar of the Cloud.

s Ibid. *Who received* λογία ζῶντα, *the lively Oracles to give to us.*] The Law of *Moſes* is here ſtiled, *the lively Oracles*, not becauſe they were able ζωοποιεῖν, *to give Life*, for that St. *Paul* expreſly denies, *Gal.* iii. 21. calling this Law *the Miniſtry of Death and Condemnation*, 2 Cor. iii. 6, 9. But becauſe they were Oracles, proceeding not from dumb Idols, but from *the Living God*, and promiſing a proſperous and happy Life in *Canaan*, to all that obeyed them, *Lev.* xviii. 5. *Deut.* xv. 16. xxxii. 47. on which Account this Word is ſtiled, *Heb.* iv. 12. λόγος ζῶν τοῦ Θεοῦ, *the Word of the Living God*, and 1 *Pet.* i. 23. *the Living Word of God*, as being quick and vigorous in it's Operations. See the Note on *Heb.* iv. 12.

t Ver. 41. *And they made a Calf in thoſe Days, and offered Sacrifice to the Idol.*] Here note,

1*ſt*, That the Calf worſhipped by the *Jews*, is expreſly called an *Idol*, and they who worſhipped it are expreſly ſtiled *Idolaters*, 1 Cor. x. 7. and with good Reaſon, becauſe they *changed the Image of the incorruptible God, into the Similitude of a Calf*, Pſal. cvi. 19, 20. Note,

2*dly*, That the Worſhip performed by them to this Golden Calf, was Worſhip directed by them to the true God, *viz.* to that God *which brought them from the Land of Egypt*; for when they had made them a *Molten Calf*, they ſaid, *This is thy God which brought thee out of the Land of Egypt*, Nehem. ix. 18.

Nor can we otherwiſe conceive, if we conſider, (1.) That by this God they could not poſſibly intend to ſignify the very Image they had made, there being nothing more repugnant to common Senſe, and more irrationally ſtupid, than to conceive that what they made the other Day, was both their Maker and Preſerver, whilſt it was nothing in the World; and that it gave them Power, before it was in Being: Men may aſſert ſuch Things, who have no other Refuge or Defence, but cannot poſſibly believe themſelves in what they ſo wildly do affirm. (2.) They could not be conceived to affirm, that this God, who brought them out of the Land of *Egypt*, was the *Egyptian Serapis*; for then they muſt imagine, that this *Egyptian God* wrought all the Miracles they ſaw done in *Egypt* upon thoſe that owned and worſhipped him, in Favour of thoſe Perſons, who did not own him for a God, but looked upon him as a *Devil*, and that he did inflict the heavieſt Judgments upon them that feared him, and ſhewed the greateſt Kindneſs unto thoſe that feared him not, by ſeparating betwixt them and the *Egyptians*, and not permitting any of his Judgments to moleſt or touch them. They muſt believe that the *Egyptian Serapis* had enjoined them to abſtain from all thoſe Modes of Worſhip, with which he was ſerved in *Egypt*, as an Abomination to him; *for in the Day that he lifted up his Hand unto them to bring them forth of the Land of Egypt*,—then ſaid he unto them, *Caſt away every Man the Abominations of his Eyes, and defile not yourſelves with the Idols of Egypt, I am the Lord your God*, Ezek. xx. 6, 7. Laſtly, they muſt believe that he, who executed his Judgments on the *Egyptian Gods*, was the *Egyptian* God, and that the God of the *Hebrews*, who ſaid, *Let my People go, that they may ſerve me*, Exod. vii. 1. was the God of *Egypt*, and that he, who wrought thoſe Miracles unto this End, that the *Egyptians* might know *that he was the Lord.* Exod. xiv. 18. was he whom the *Egyptians* owned as their God; all which Deductions are too abſurd to be believed. Moreover (1.) The Reaſon why they deſired the making of this God to go before them, is delivered thus, *Up, make us Gods which ſhall go before us, for as for this Moſes, the Man that brought us up out of the Land of Egypt, we wot not what is become of him*, Exod. xxxii. 1. And from theſe Words it is apparent, that the Want of *Moſes* was the only Cauſe why they required this Golden Calf *to go before them.* Now it is certain, they eſteemed not *Moſes* to be God, but only one, who repreſented God, and who declared his Mind unto them; on which Account God himſelf ſaith, that he ſhould be to *Aaron inſtead of God*, Exod. iv. 16. and therefore it

alſo certain, that they deſired only ſome ther Repreſentative of God, which *Aaron* ight conſult to know the Mind of God. (2.) Here they expreſly do acknowledge that *Moſes brought them out of the Land of Egypt*, *i. e.* the God of *Moſes* did ſo. Now they all knew the true *Jehovah* was that God, whom *Moſes* taught them to adore, and that the God of *Moſes* was not that Calf, which he knew othing of, nor that *Egyptian Apis*, which he had ſo much oppoſed and villified; when therefore they affirm at the beholding of this Calf, *theſe are thy Gods*, this Affirmation muſt be ſuppoſed conſiſtent with their former Words, which do acknowledge that *the God of Moſes brought them forth*, &c. Now ſince the Golden Calf, or the *Egyptian Apis*, were not, even in the Apprehenſion of theſe Men, the God of *Moſes*, theſe Words, *viz. theſe are thy Gods*, cannot be ſpoken of the Calf, or the *Egyptian Apis*, and therefore muſt be underſtood of him, who was indeed the God of *Moſes*, and ſo muſt ſignify, *this is the Sign, this is the Repreſentation of that God which brought us forth*, &c. Again, this we may gather from the Feaſts they conſecrated, for *Aaron* doth expreſly ſay it was *a Feaſt to Jehovah*; whereas had it been really intended as an Honour done to the *Egyptian Dæmons*, it cannot be conceived that *Aaron* would both give unto theſe *Devils* the proper and incommunicable Name of God, and alſo offer Sacrifice to *Devils*. He therefore, whom he called *Jehovah*, and to whom he offered thoſe Peace-Offerings, was he who truly bears that Name. And, (3.) This is plain from St. *Stephen*'s Words, ver. 41, 42. *And they made a Calf in thoſe Days, and offered Sacrifice unto Idols, and rejoiced in the Works of their own Hands; then God turned, and gave them up to worſhip the Hoſt of Heaven:* For it is obſervable, that the *Idolatry* of the Calf was diſtinct from the other *Heathen Idolatry*, this being the Puniſhment of the other, and only a Conſequent of that, for *then God turned, and gave them up to worſhip the Hoſt of Heaven.* Since then the Worſhip of *Oſiris* under the Species of a *Golden Bull*, and of the *Egyptian Apis* in the Symbol of a living Calf, was really the Worſhip of the *Sun* and *Moon*, as the great (b) *Selden* doth inform us, it follows, that when they worſhipped the Golden Calf, they were not given up unto the Worſhip of *Oſiris*, or the *Egyptian Apis*, which were adored by the *Egyptians* as the moſt glorious Part of all the *Hoſt of Heaven.*

Hence then it muſt demonſtratively follow, that the Worſhip of the true God in an Image, or material Repreſentation, is, in the Scripture Senſe, *Idolatry.*

Ver. 40. Ὁ γὰρ Μωσῆς ὅτος οὐκ οἴδαμεν, *as for this Moſes.*] This Conſtruction occurs often both in the *Old and New Teſtament*; ſo *Pſalm* xi. 4. *Jehovah* in the *Heavens* is his *Throne*, Κύριος ἐν οὐρανῷ ὁ θρόνος αὐτοῦ. lxx. Pſal. xviii. 30. ὁ θεός μου ἄμωμος ἡ ὁδὸς αὐτοῦ, as *for God*, his *Way is perfect*, Pſalm civ. 17. *The Stork, the Fir-trees are his Houſe.* See *Eccleſ.* ii. 14. *Hoſ.* xii. 2. *Nah.* i. 3. So *Matth.* xxi. 42. λίθον ὃν ἀπεδοκίμασαν οὗτος, *as for the Stone which the Builders refuſed, it is become the head Corner Stone*; See alſo *Rev.* ii. 26. and the Note on 1 *John* ii. 27. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, &c.

Ver. 42. *Then God gave them up to worſhip the Hoſt of Heaven.*] *i. e.* From their Worſhipping him in Images againſt his Command, he ſuffered them to proceed to *worſhip the Creature inſtead of the Creator:* See Note on *Rom.* i. 21, 24. *The Invention of Idols*, (*i. e.* Images,) ſaith the Book of *Wiſdom*, *was the Beginning of Fornication*, *i. e.* Idolatry. See Note on *John* viii. 41. And therefore God is ſaid to have *given this Hoſt of Heaven to the Heathens to worſhip*, εἰς θρησκείαν καὶ προσκυνεῖν ὡς θεούς. See *Druſ.* and the *Septuagint*, Deut. iv. 19. *Juſt. M. Dial.* p. 274. *Clem. Alex. Strom.* p. 609. B. *viz.* He ſuffered them to proceed to that more vile Idolatry in Puniſhment of their Worſhip of him by Images. And to this alludes that of the *Septuagint*, Hoſ. xiii. 4. *God gave not the Hoſt of Heaven to you*, πορεύεσθαι ὀπίσω αὐτῶν, *to go after them*, but ſent his *Prophets* to forbid it, which he did not to the *Heathen* World.

Ibid. *Have ye offered to me ſlain Beaſts, and Sacrifices, by the Space of Forty Years in the Wilderneſs?*] This Queſtion is a ſtrong Negative, importing, that though they really did offer Sacrifices, as he had commanded; yet did he not accept, or look upon them as offered to him. The Expreſſion is like that of the Prophet *Zachary*, chap. vii. 5. *When ye faſted and mourned in the fifth and ſeventh Month theſe ſeventy Years, did ye at all faſt to me, even to me?* And this is here denied,

1*ſt*, Becauſe God will accept of no Worſhip as done unto him, which is not done unto him *alone*; and when any other is worſhipped with him, he looks upon himſelf as not worſhipped at all. So of thoſe *Nations* which came from *Aſſyria* into the Cities of *Samaria*, it is ſaid, 2 *Kings* xvii. 33. *they feared the Lord, and ſerved their own Gods*; and then it is added. *ver.* 34. that *they feared not the Lord.*

2*dly*, Becauſe God will not own any Worſhip as performed to him, whilſt Men continue in their Diſobedience to his Laws, and in their Hearts depart from him, and incline to a Worſhip he approves not of; thus the *Jews* in *Zachary* are ſaid, not *to faſt to him*, becauſe they would not hearken to, or obey his Words, *ver.* 8. and he is ſaid to have been angry with them in the Wilderneſs forty Years, *becauſe they erred from him in their Hearts*, Pſal xcv. 10. that is, ſaith the *Chaldee*, *they had their Idols in their Hearts.* And the *Samaritans* are ſaid *to worſhip they know not what*, John iv. 22. becauſe

(b) L. de Diis Syris, c. 4.

becauſe they did not worſhip him according to his Will revealed in his Word. See the Note there.

w Ver. 43. *Yea ye took up the Tabernacle of Moloch, and the Star of your God Remphan, Figures which you made to worſhip them*, &c.] Here note,

1*ſt*, That theſe Words are taken from *Amos* v. 26. where the Words in our Tranſlation are, *Ye have born the Tabernacle of your Moloch, and Chiun your Images, the Star of your God.* Note,

2*dly*, That theſe Words of the *Prophet* are by St. *Stephen* produced to prove that God gave them up to worſhip *the Hoſt of Heaven*, as the Puniſhment of their Worſhipping of the Golden Calf; even as God is ſaid to have given up the *Heathens to Uncleanneſs, and vile Affections*, Rom. i. 24, 26. as the Puniſhment of their former *Idolatry*, ver. 21, 23. So that the Gods here mentioned muſt belong to *the Hoſt of Heaven.* Note,

3*dly*, That *Moloch* is thought to be the Sun, for the whole Eaſt did worſhip the Sun and Moon as the *King* and *Queen of Heaven*; and Interpreters almoſt generally agree, that *Baal*, *Bell*, or *Belus*, ſo often mentioned in the *Scriptures* as worſhipped by the *Heathens*, is the Sun, or *Lord of Heaven.* Now *Baal* the Lord, and *Moloch* the King of Heaven is the ſame. So (b) *Euſebius* tells us of the *Phœnicians* out of *Sanchoniathon*, that when *Drought happened, they did* τὰς χεῖρας ὀρέγειν εἰς ὐρανὸς πρὸς τὸν Ἥλιον. τοῦτον γὰρ φήσι Θεὸν ἐνόμιξον μόνον ὐρανὸ Κυριὸν Βεελσάμεν καλοῦντες, *lift up their Hands to Heaven to the Sun, whom they owned as the only Lord of Heaven, calling him Beelſamen, that is, the Lord of Heaven*; and (c) *Damaſcius* in *Photius* ſaith, the *Syrians* and *Phœnicians* τὸν χρόνον Ἦλ καὶ Βὴλ ἐπονομάζουσι, *call Saturn El and Bel*; and (d) *Servius* upon *Virgil* ſays, *that the Sun and Saturn were worſhipped by the Aſſyrians and the Africans under the Name of Bel.* See for the farther Proof of this, *Voſſ. de Idol. l. 2. c. 4. Spencer de Ritibus Hebr. p. 551.*

As for the other Word *Chiun*, changed by the *Septuagint* into a Name better known, *viz. Rephan* or *Remphan*, *Voſſius* thinks it ſignifies the *Moon*, *ibid.* chap. xxiii. But *Aben-Ezra* on the Place informs us, that it ſignifies *Saturn*, and that with great Probability, (e) *Saturn* bearing that Name, ſay the learned, in the *Arabian* and *Perſick* Tongues; and in the *Egyptian Alphabet*, Ῥῆφαν is *Saturn.* Note,

4*thly*, That to *Moloch* is aſcribed *Succoth*, a Tabernacle or Tabernacles, becauſe he was worſhipped in *little Shrines*, *Chapels*, and *Tabernacles*, which they uſed to carry about with them, as *Grotius* and Dr. *Hammond* here prove;

Remphan a Star, becauſe the *Heathens* worſhipped their Gods, *Dæmons* and *Heroes*, under the Name of ſome Star appropriated to them, as (f) Dr. *Spencer* ſhews, and ſo the *Egyptian* God *Rempham* or *Remphin*, mentioned by *Diodorus Siculus*, might be worſhipped in the Star *Saturn.*

And becauſe they made *Images* of theſe *Gods*, and put them into theſe Shrines, and Chapels, or Tabernacles to be worſhipped; therefore the Prophet calls them צלמיכם Images of their Gods, which they had made.

Laſtly, becauſe the Tabernacles of *Moloch* and *Saturn*, to whom they offered their Sons and Daughters, had (g) ſeptem Conclavia, *ſeven Cells*, or Receptacles, according to the Number of the ſeven Planets; therefore perhaps it is that St. *Stephen* ſaith, they worſhipped the *Hoſt of Heaven.*

5*thly*, That they were guilty of this Idolatry whilſt they continued in the Wilderneſs, though we read nothing of it expreſly in the five Books of *Moſes*, we cannot doubt, if we believe the Prophet *Amos*, declaring from God, that *they did not offer Sacrifice to him in the Wilderneſs*, becauſe they were then guilty of this *Idolatry*; or St. *Stephen* ſaying, that in Puniſhment of the Calf they made and worſhipped there, God gave them up to worſhip the *Hoſt of Heaven:* And to this we may refer the Complaint of the *Pſalmiſt*, that even then *they erred in their Hearts, and knew not his Ways*, and more certainly the Words of *Joſhua*, chap. xxiv. 14. *and now put away the ſtrange Gods which your Fathers ſerved on the other Side of the River, and in Egypt, and ſerve the Lord*; for if they had them not among them, they could not put them away; and his following Words, *ver.* 19. *ye cannot ſerve the Lord* (whilſt ye retain your Idols) *for he is a jealous God.*

And *Laſtly*, whereas St. *Stephen* ſaith, *I will carry you beyond Babylon*, though the Prophet had only ſaid, I will carry you beyond *Damaſcus*, this need give us little Trouble, ſeeing this Prophecy was fulfilled by *Salmanaſſer*, King of *Aſſyria*, carrying them both beyond *Damaſcus* and *Babylon*, into the Cities of the *Medes*, 2 Kings xvii. 6.

x Ver. 44. *Our Fathers had the Tabernacle of Witneſs*;] *i. e.* In which the true God gave them ſignal Teſtimonies of his Preſence with them, and Indications that he dwelt among them, though as in the Wilderneſs, ſo till the times of *David* they fell off from him to *Idolatry*; this *David* deſired to build God a *Temple*, and his Heart was ſet upon it, *Pſal.* cxxxii. and his Son *Solomon* built it, and in this you place your Confidence, ſaying, *the Temple of the Lord are we*, Jer. vii. 4. but now ſays St. *Stephen*, that the great God of Heaven cannot be confined to your Temple, or to chuſe it for a Place of Reſt, as that he ſhould

(b) Præp. Evang. l. 1. c. 10. p. 34. (c) Cod. 242. p. 1050.

(d) Aſſyrios conſtat Saturnum (quem eundem & ſolem dicunt) coluiſſe, quæ Numina etiam apud Afros poſtea culta ſunt; unde & Punica Lingua Bel Deus dicitur, apud Aſſyrios autem Bel dicitur quadam ſacrorum ratione & Saturnus & Sol. *In Prim. Ænead. Virg.* 733.

(e) Spencer p. 551, 552. (f) P. 554. (g) See Voſſ. de Idol. l. 2. c. 5. p. 169.

ſhould not depart from it, or ſuffer it to be deſtroyed again, as he formerly did for your crying Provocations; this therefore you may reaſonably expect, who are ſtill a ſtiff-necked People, and uncircumciſed in Heart, ſtill reſiſting the Holy Ghoſt in God's *Prophets*, as your *Fathers* did, and adding to all your Sins the Murder of your promiſed *Meſſias*; this, I ſay, you have reaſon to expect, did not I warn you of it.

y Ver. 53. *Who have received the Law,* εἰς διαλαϛὰς ἀγγέλων·] That is, ſaith *Grotius*, inter Angelorum turmas, *by God's appearing with his Hoſt of Angels*, for ſo we read he did at Mount *Sinai*, when he gave the Law; ſo *Deut.* xxxiii. 2. *The Lord came from Sinai, he came with ten thouſand* ἀγγέλων, *of Angels, from his right Hand went a fiery Law for them:* And *Pſal.* lxviii. 17. *The Chariots of God are twenty thouſand, even thouſands of Angels, and the Lord is among them as in Sinai.* I rather chuſe to ſay, *by the Adminiſtration of Angels*, they all here miniſtring to God when he gave the Law. See Note on *John* i. 1. and on *Heb.* ii. 2.

z Ver. 55. *He ſaw the Glory of God*;] That is, the *Schechinah*, the Symbol of God's glorious Preſence; See the Notes on *Rom.* i. 23. and on *Heb.* i. 3. And *Jeſus* ſtanding at the right Hand of God, *as in a Poſture ready to receive him.*

aa Ver. 57. *They ran upon him with one accord.*] Though they ruſh upon him in this Caſe, yet they do it only becauſe by freſh Words of Blaſphemy, as they conceived, he had confirmed the former Blaſphemy teſtified againſt him by two Witneſſes, and therefore they drew him out of the City, becauſe their *Traditions* ſaid, that *no Man was to be ſtoned in the Camp, or in the City*; and ſtone him after the legal Manner, the Witneſſes againſt him beginning the Execution; and ſo here is no Evidence that this was done *jure Zelotarum*, and not by Courſe of Juſtice, the *Sanhedrim* having before ſufficiently ſhewed what they thought of him, by being *mad againſt him, gnaſhing upon him with their Teeth.*

Ver. 58. *And they laid their Clothes at the* bb *Feet of a young Man, whoſe Name was Saul.* See Note on *Philem.* ver. 9.

Ver. 59. Ἐπικαλέμενον, *calling upon Chriſt,* cc *and ſaying, Lord Jeſus, receive my Spirit.*] Here we find *Stephen full of the Holy Ghoſt*, calling religiouſly upon *Chriſt* now in Heaven, to receive his Spirit, and thereby teſtifying not only that Religious Worſhip was due to him, but alſo that he could hear his Prayer, and receive his Spirit at that Diſtance, and therefore was omnipreſent, and the Searcher of the Hearts, and he in whoſe Hands the Spirits of Men were; for he doth not ſay, Κύριε τῷ Ἰησῦ, *thou who art the Lord of Jeſus*; that Phraſe being never uſed in the *New Teſtament*, but Κύριε Ἰησοῦ, *Lord Jeſus* receive my Spirit: Like to this is that Prayer of St. *John*, Rev. xxii. 20. Κύριε Ἰησοῦ, *Lord Jeſus, come quickly.*

Ibid. *Receive my Spirit.* Hence it ap dd pears that the Spirit of Man is a Subſtance diſtinct and ſeparable from the Body, and which dies not with it; for *Stephen* prays not to the Lord *Jeſus* to receive his Body, but only to receive *his Spirit*, now to be ſeparated from it. See the Notes on *Luke* xxiii. 40. and on 2 *Tim.* i. 12. Now if the Spirit of a Man died with the Body, no Reaſon can be given why St. *Stephen* ſhould pray to the Lord Jeſus *to receive his Spirit* rather than his Body. Moreover, this being ſaid by a *Jew* in Preſence of the *Jews*, is doubtleſs to be underſtood, according to the Senſe and the Opinion of the *Jews*, who held, that *the Souls of juſt Men were in the Hand of God*, Wiſ. iii. 1. and were *in Peace*; which Expreſſions agree not to a thing which is inſenſate; nor could an inſenſate Being have any Hope at all, much leſs *an Hope full of Immortality*, as he there ſpeaks, *ver.* 2, 3.

Ver. 60. *He fell aſleep.* See Note on *John* ee xi. 11.

CHAP. VIII.

Verſe 1. AND Saul [*when Stephen thus died*] was conſenting to his
a Death; and [a] at that time there was a great Perſecution againſt the Church which was at Jeruſalem; and they [*that were of it*] were
* all ſcattered * abroad throughout the Regions of Judea and Samaria, except the Apoſtles.

b 2. And devout Men carried Stephen [b] to his Burial, and made great Lamentation over him.

3. As for Saul, he made Havock of [Gr. *and Saul waſted, or afflicted*] the Church, entering into every Houſe [*of the faithful*] and halling Men and Women [*thence, he*] committed them to Priſon.

c 4. [c] Therefore they that were [Gr. *they therefore being*] ſcattered abroad, went every where [Gr. *went through Judea and Samaria*, ver. 1.] preaching the Word.

5. Then [d] Philip [*the Evangeliſt, being one* d *of the ſeven*, chap. xxi. 8.] went down to the City of Samaria, and preached Chriſt to them.

6. And the People with one accord gave heed to thoſe things which Philip ſpake, hearing and ſeeing the Miracles he did [*to confirm his Doctrine.*]

7. For unclean Spirits crying with [*a*] loud Voice, came out of many that were poſſeſſed with them; and many taken with Palſies, and that were lame, were healed.

8. And there was great Joy in that City, [*that a Perſon ſo beneficial was come to them.*]

9. But there was a certain Man, called Simon, which before time uſed Sorceries in the ſame City, and bewitched [Gr. *and a certain Man named Simon, was before in that City, uſing Magick, and aſtoniſhing*] the People of Samaria,

Samaria, giving out [Gr. *ſaying*] that himeſelf was [e] ſome great One:

10. To whom they all gave Heed, from the leaſt to the greateſt, ſaying, This Man is the great Power of God.

11. And to him they had Regard, becauſe that of long time he had bewitched [*aſtoniſhed*] them with [*his*] Sorceries.

12. But when they believed Philip, preaching the things concerning the Kingdom of God, and the Name of Jeſus Chriſt, they were baptized both Men and Women [*for the Remiſſion of Sin*, chap. ii. 38.]

13. Then Simon himſelf believed alſo, [*that this Jeſus who enabled Philip to do theſe things, was ſome Power ſuperior to any he converſed with*;] and when he was baptized, he continued with Philip, and wondered, beholding the Miracles and Signs, which were done.

14. Now when the Apoſtles, which were at Jeruſalem, heard that Samaria had received f the Word of God, they ſent to them [f] Peter and John:

15. Who, when they were come down g[g] prayed for them, [περὶ αὐτῶν, *over them, whom the Holy Ghoſt ſaw fit to be endued with Prophetical Gifts for the Miniſtry there*] that they might receive the Holy Ghoſt:

16. For as yet he was fallen upon none of them, only they were baptized in the Name of the Lord Jeſus.

17. Then laid they their Hands on them, and they [*viſibly*] received the Holy Ghoſt, [*ſo as to ſpeak with Tongues, and propheſy*, chap. xix. 7.]

18. And when Simon ſaw, that through laying on of the Apoſtles Hands, the Holy Ghoſt was given, he offered them Money [*to obtain the ſame Power*;]

19. Saying, [*Let this Reward induce you to*] give me alſo this Power, that on whomſoever I lay [*my*] Hands, he may receive the Holy Ghoſt.

h 20. But Peter ſaid to him, [h] thy Money periſh with thee, [i. e. *without Repentance thou wilt periſh with it*,] becauſe thou haſt thought that the Gift of God may be purchaſed with Money.

21. Thou haſt neither Part nor Lot in this Matter, [i. e. *the Bleſſings of this Kingdom*] for thy Heart is not right in the Sight of God.

22. Repent therefore of this thy Wickedneſs, and pray God, if perhaps the Thought of thy Heart may be forgiven thee:

23. For I perceive that thou art in the Gall of Bitterneſs, and in the Bond of Iniquity.

24. Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of thoſe things, which ye have ſpoken, come upon me.

25. And they, when they had teſtified, and preached the Word of the Lord, returned to Jeruſalem, and [*by the way*] preached the Goſpel in many Villages of the Samaritans.

26. And the Angel of the Lord ſpake to Philip, ſaying, Ariſe, and go towards the South, to [i] the way that goeth down from Je-i ruſalem to Gaza, which [*way*] is [*through the*] Deſert [*of Judea*, or *to* old *Gaza, which is deſert.*]

27. And he aroſe and went; and behold a [k] Man of Ethiopia, an Eunuch of great k Authority, under Candace Queen of the Ethiopians, who had the Charge of all her Treaſure, and had come to Jeruſalem to worſhip,

28. Was returning [*to his Country*,] and ſitting in his Chariot, [*he*] read [*in*] Iſaias the Prophet.

29. Then the Spirit ſaid to Philip, Go near, and join thyſelf to this Chariot:

30. And Philip ran thither to him, and heard him read [*in*] the Prophet Iſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31. And he ſaid, [l] How can I [*underſtand* l *a Prophecy of future Times, with which I am wholly unacquainted*] except ſome Man ſhould guide [*direct, or inſtruct*] me? And he deſired Philip, that he would come up, and ſit with him.

32. The Place [*or Section*] of Scripture which he read, was this, [m] He was led as a n Sheep to the Slaughter, and like a Lamb dumb before the Shearer, ſo opened he not his Mouth:

33. [n] In his [*ſtate of*] Humiliation, his n Judgment was taken away, [*and no right done him*] and who can declare [*the Wickedneſs of*] his Generation? For his Life is [*was*] taken from the Earth.

34. And the Eunuch anſwered Philip, and ſaid, I pray thee, Of whom ſpeaketh the Prophet this? Of himſelf, or of ſome other Man?

35. Then Philip opened his Mouth, and began at the ſame Scripture, and preached to him Jeſus.

36. And as they went on their way, they came to a certain Water; and the Eunuch ſaid, See, here is Water, what doth hinder me to be baptized?

37. And Philip ſaid, if thou believeſt with all thy Heart, thou mayeſt: And he anſwered and ſaid, [o] I believe that Jeſus Chriſt is o the Son of God.

38. And he commanded the Chariot to ſtand ſtill; and they went down both into the Water, both Philip and the Eunuch, and he [*Philip*] baptized him.

39. And when they were come out of the Water, the Spirit of the Lord caught away Philip, that the Eunuch ſaw him no more; and [p] he went on his way rejoicing.

40. But Philip was found at Azotus; and p paſſing through [*it*] he preached in all the Cities, till he came to Ceſarea [*or the Tower of* Straton, *as it was named before it was rebuilt by* Herod.]

Annotations on Chap. VIII.

a Verſe 1. *AT that time there was a great Perſecution againſt the Church, which was at Jeruſalem.*] The Rage they were in for what was ſpoken, as they conceived, againſt the *Law* and the *Temple*, (a) for which they had the higheſt Veneration, and the cutting Words St. *Stephen* had pronounced before, and even of the *Sanhedrim*, as of a ſtiff-necked and uncircumciſed Generation, wanting that Circumciſion they ſo gloried in, not obſerving that Law they ſeemed ſo zealous for, perſecuting the *Prophets*, who foretold of the *Meſſias*, *betraying and murdering* him when he was come, gave, in all Likelihood, the Occaſion to this Perſecution of all others who believed this, as St. *Stephen* did; and that this Perſecution was ſet on by the Authority of this great *Council*, we may learn from the Part *Saul* bore in it; for he confeſſes that he received his Authority to treat the *Chriſtians* thus from them, *chap.* xxii. 5. xxvi. 11.

* *Ibid.* They were all ſcattered abroad πλὴν τῶν Ἀποστόλων, *except the Apoſtles*,] It is a very ancient Tradition mentioned by (*) *Clemens* of *Alexandria* that our Lord aſſigned twelve Years after his Aſcenſion, for the Converſion of the unbelieving *Jews* in *Judea*, leſt any of them ſhould ſay, οὐκ ἠκούσαμεν, *we have not heard*; ſaying to his *Apoſtles* μετὰ δώδεκα ἔτη ἐξέλθετε εἰς τὸν κόσμον, go ye out into the World after twelve Years; and (†) *Apollonius*, who flouriſhed at the ſame time, ſpeaks of this, ὡς ἐκ παραδόσεως, as *delivered by Tradition*, that our Lord commanded his *Apoſtles* ἐπὶ δώδεκα ἔτεσι μὴ χωρισθῆναι τῆς Ἱερουσαλὴμ, *not to recede from Jeruſalem by the Space of twelve Years*. Now if there be any Truth in this Tradition, it ſhews the Reaſon why the *Apoſtles* continued at *Jeruſalem* when the reſt of the Diſciples were ſcattered abroad.

b Ver. 2. Συνεκόμισαν, *Buried Stephen.*] *i. e.* They prepared *Stephen* for his Burial, as the *Greek* Word properly imports, *i. e.* they did all things in order to it, waſhing his Body, *Acts* ix. 37. anointing it, and winding it up in Linen, putting it in the Coffin, carrying it forth to the Burial Place, and weeping there over it after the Manner of the *Jews*. But whereas *Grotius* tells us from (b) St. *Auſtin*, *De Civ. Dei. lib.* 22. 8. That the Relicks of St. *Stephen* cured many Diſeaſes, it is wonderful he ſhould depend much on the Authority of St. *Auſtin* in this Matter, ſeeing he tells us, That hujus Martyris corpus ex illo uſque ad iſta tempora latuit, nuper autem apparuit, ſicut ſolent apparere ſanctorum martyrum corpora Revelatione Dei, *the Relicks of this Martyr were latent for about four hundred Years, and only found by Revelation in his Time:* For is there not ſufficient Reaſon to ſuſpect ſuch Revelations appearing only in that Age, when Religion began much to decline, and Superſtition, as St. *Auſtin* confeſſes, to abound? Would God thus honour this Martyr only then, and neglect to do it for Four hundred Years? Or, did not *Grotius* know, that St. *Auſtin* ſaith in that very Chapter of theſe very Miracles, that they are not (c) of *ſuch Authority, that we ſhould believe them without Difficulty or Doubting.*

Ver. 4. *They that were ſcattered abroad,* c *went through all Places, preaching the Word.*] Hence it is highly probable, that it was not the whole Church of *Jeruſalem*, or the Body of the Laity, (ſeeing we find *devout Men burying Stephen*, ver. 3.) that was thus *ſcattered* abroad: For, what Authority had they to preach the Word? But the Hundred and eight that were full of the Holy Ghoſt; this Perſecution aiming chiefly at thoſe, who were ſuch as *Stephen* was; and therefore the Diſcourſe paſſes on from him to *Philip*, another of thoſe Perſons ſo qualified to preach the Goſpel.

Ver. 5. *Philip.*] That this was *Philip* the d *Deacon*, and not the *Apoſtle*, ſeems evident from theſe Conſiderations: (1.) That he ſeems not to have had the Power of giving the Holy Ghoſt by Impoſition of Hands; for *he fell upon none of the Samaritans*, till *Peter* and *John* came, and *laid their Hands upon them*, ver. 15, 16, 17. and ver. 18. it is particularly noted, that the Holy Ghoſt was given only by the Impoſition of the *Apoſtles* Hands. (2.) That the *Apoſtles* were ſtill at *Jeruſalem*, ver. 1. whereas this *Philip* was one of thoſe that were diſperſed; for when St. *Luke* had ſaid, that the reſt were diſperſed, preaching the Goſpel, *ver.* 4. he adds, *ver.* 5. and *Philip went down to Samaria* preaching Chriſt. And (3.) He goes from *Azotus*, evangelizing in the Cities till he came to *Cæſarea*, ver. 40. and there we find *Paul* abiding in the Houſe of that *Philip*, *who was one of the ſeven Deacons*, Acts. xxi. 8.

Ver. 9. Λέγων εἶναί τινα ἑαυτὸν μέγαν, *Saying*, e *he was ſome great One*; and of whom the *Samaritans* ſaid, that he was ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη, *the great Power of God*, ver. 10.] The Account which, according to St. *Luke*, this *Magician* gives of himſelf, is only this, That he was μέγας τὶς, *ſome great Perſon*, as Mountebanks uſually repreſent themſelves; and the Opinion, which his *Magical* Pranks had wrought in the *Samaritans*, only this, That

---

(a) Ἐξαίρετόν ἐστιν αὐτοῖς ἅπασι τὸ περὶ τὸ ἱερὸν σπουδή. Philo legat. p. 791.

(*) Stromat. l. 6. p. 636, 637. (†) Apud Euſeb. Hiſt. Eccl. l. 5. c. 17. (b) Serm. 15. Ed. a Sirmond. T. 10. p. 881. (c) Non tanta ea commendat authoritas, ut ſine difficultate, vel dubitatione credantur.

That he was *the great Power of God*; by which Words, perhaps they only meant ſome Legate or Miniſter of God, aſſiſted by his mighty Power; and yet the *Fathers* tell us, he declared himſelf to be, eum qui ſit ſuper omnia Pater, *the Father which is above all:* So (d) *Irenæus*, that he was bold to call himſelf *the chief God:* So (e) *Tertullian*, and that the *Samaritans* held him to be, πρῶτον θεὸν, *the prime God*, yea, to be God ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως, *above all Principality, Power, and Virtue:* So (f) *Juſtin M.* Though he who reads theſe Words of *Irenæus*, *Eſſe ſe docuit ſublimiſſimam virtutem, hoc eſt, eum qui ſit ſuper omnia Pater*; and theſe of *Tertullian*, *Hic auſus eſt ſummam ſe dicere virtutem, id eſt, ſummum Deum*, will be apt to think, they only did infer this from theſe Words of St. *Luke*, that the *Samaritans* held he was ἡ μεγάλη τοῦ θεοῦ δύναμις *the great Power of God.* St. *Luke* goes on to inform us, that *he believed and was baptized* in the Name of Jeſus, with the reſt of the *Samaritans*; and after this, it is difficult to conceive how he ſhould perſuade the *Samaritans*, that he was God the *Father*, or the *Jews* that he was that *Son*, that *Jeſus*, into whoſe Name he was baptized, or the *Gentiles*, that he was *that Spirit which he would have purchaſed with Money:* How can we eaſily conceive, that all *Samaria* ſhould own him as a great God, and yet he, as (g) *Theodoret* informs us, ſhould preſently after this, leave them, as having received the Doctrine of Chriſt, and go thence to thoſe who had not yet received it, and come in the ſecond Year of *Claudius*, *i. e.* about eight Years after to *Rome*, where he was confounded by the Prayers of *Peter?* or that being overcome, in the Sight of all that dwelt at *Rome*, they ſhould ſtill have erected till the Time of *Juſtin M.* a Statue, Simoni Deo Sancto, *to Simon the Holy God?* Theſe things, I ſay, ſeem neither eaſy to be believed in themſelves, nor well conſiſtent with what is here recorded by St. *Luke.* However, ſeeing both *Irenæus* and *Theodoret* in the Places mentioned, ſay expreſly, Ἰουδαίοις μὲν ὡς υἱὸν φανῆναι, πρὸς δὲ Σαμαρεῖτας ὡς πατέρα καταλελυθέναι, ἐν δὲ τοῖς ἄλλοις ἔθνεσιν ὡς πνεῦμα ἅγιον ἐπιφοιτῆσαι, *that Simon pretended to appear to the* Jews *as the Son to have deſcended to the Samaritans as the Father*, and *to other Nations as the Holy Ghoſt*; this ſeems to ſhew that the Doctrine of the bleſſed *Trinity*, was embraced by all *Chriſtians* from the Beginning, as St. *Baſil* proves from the Teſtimonies of the Fathers from the Beginning, and from theſe Words of *Clemens Rom.* Ζῇ Θεὸς, καὶ ὁ κύριος Ἰησοῦς Χριστὸς καὶ τὸ πνεῦμα ἅγιον. *Baſil de Spiritu Sancto*, Tom. 2. c. 29. p. 357, 358.

Ver. 12. Περὶ τοῦ ὀνόματος *concerning the Name of Jeſus Chriſt*;] That is, concerning the Power of that Name, when it was uſed by Believers to do the greateſt Miracles; ſo *chap.* iii. 16. *his Name, through Faith in his Name hath made this Man ſtrong*, that is, his Power upon the Invocation of his Name with Faith hath done it: So the *Sadducees* enquire of the *Apoſtles*, chap. iv. 7. *by what Name have ye done this?* and they anſwer, *ver.* 10. *by the Name*, that is the Power, *of Jeſus*; and afterwards they pray, *ver.* 30. *that Signs and Wonders may be done by his Name*, *i. e.* by uſing of his Name with Faith, and Invocating of him; the Power of *Chriſt* being then preſent with them that did ſo.

Ver. 14. *They ſent to them Peter.*] Here we find *Peter*, ſent by the other *Apoſtles*, and by the Church, which is a Sign he was not their Head and Superiour; *for greater is he that ſends, than he that is ſent.*

Ver. 15. *Who prayed over them that they might receive the Holy Ghoſt.*] Not that all who had been baptized, might receive it; for it was never ſo in any Church; no not at *Jeruſalem*; there being only ſome among them full of the Holy Ghoſt, *Acts* vi. 3. And therefore it ſeems reaſonable to ſay, with Dr. *Lightfoot* here, that they were ſuch as the Holy Ghoſt had pointed out to be ordained Miniſters, or for the Receiving of the *Prophetical* Gifts, which enabled Men then λειτουργεῖν, *to do ſacred Offices* in the Aſſemblies where they were, *Acts* xiii. 2, 3. and theſe Gifts being conferred, either by God immediately, as in the Caſe of *Cornelius*, or only by the *Apoſtles* Hands; (h) *Epiphanius* obſerves rightly, that *Philip*, being only a Deacon, had not the Power to confer them, and therefore theſe *Apoſtles* were ſent to do it. But whereas Dr. *Hammond* ſaith, This Laying on of Hands, was *to confirm, and to ordain Elders and Biſhops, in every City one*; this latter Clauſe of the ordaining one Biſhop for every City of *Samaria*, when one City only had received the Faith, is very ſurprizing, it being new to hear of a *Biſhop* ſettled where there were no *Chriſtians*, and therefore they could have no Flock. Moreover, As this is ſpoken *gratis*, without any Colour from the Text, ſo is there not the leaſt Mention of any *Deacons* here ordained, though *Epiphanius* ſaith, *there cannot be a Biſhop without Deacons.* And if this Impoſition of Hands made them *Biſhops* of ſo many Cities of *Samaria*, by the ſame Reaſon St. *Paul* impoſing his Hands on the twelve Men at *Epheſus*, chap. xix. 6. muſt make them alſo *Biſhops* of twelve Cities of *Aſia*. In a Word, it is evident, that by this Impoſition of Hands the Holy Ghoſt fell on them, not to make them *Biſhops* of any City, but only *Prophets* and *Teachers* in the Churches where they came, and to which they travelled: Thus *Silas* coming a *Prophet* from *Jeruſalem*, returns not to *Judea*, to exerciſe any *epiſcopal* Function there; but goes on with *Paul* to the *Gentiles* to viſit, and confirm the

(d) Iren. l. 1. c. 20. (e) Tertul. de præſcr. c. 46. (f) Juſt. Apol. 2. p. 691. Dial. p. 349. C.
(g) Hær. Fab. l. 1. c. 1. (h) Hær. 21. Sect. 1.

Churches, *Acts* xv. 34. —41. Nor was one of them only placed in a City, but many; five at *Antioch*, Acts xiii. 1. more at *Corinth*, and perhaps at *Epheſus*. As for the other Opinion, that theſe Hands were laid on to confirm them; if Hands were not laid on all that were baptized, this makes nothing for Confirmation; if they were, then *Simon M.* muſt be confirmed, and receive the Holy Ghoſt. And both theſe Opinions ſeem dangerous on this Account; that the Holy Ghoſt was never thus conferred but by the Hands of an *Apoſtle*; and conſequently, if Confirmation and Ordination be laid on this Foundation, they may be ſaid to ceaſe with the *Apoſtles*. Notwithſtanding, this may well be deemed a fit Pattern for *Biſhops* to follow in the Apoſtolical Rite of Confirmation, and Ordination, by laying on of Hands; by which Rite they, as *Succeſſors* of the *Apoſtles*, confer the *ordinary Gifts* of the *Holy Ghoſt*, as the *Apoſtles* did the extraordinary Gifts of the ſame Spirit.

h Ver. 20. *Thy Money periſh with thee; becauſe thou haſt thought that the Gift of God might be purchaſed with Money.*] As for the firſt Clauſe of theſe Words, the Fathers look upon them rather as a prophetical Prediction than an Imprecation: And as for the Sin of *Simon*, it ſeems not to conſiſt ſo much in his Ambition and his Avarice, that he would be advanced to the higheſt Dignity, and have thoſe Gifts, by the Exerciſe of which he hoped to be the greater Gainer; as in this, that he ſtruck at the very Foundation of the *Chriſtian* Faith, ſuppoſing that the *Apoſtles* and other *Chriſtians* did their Miracles in Confirmation of it, by ſome higher Art of *Magick* than that which he had learned, and ſo they by the ſame Art, could teach others to do the ſame Works for any other End. Now what Relation this Sin hath to what we now call *Simony*, it is not eaſy to conceive; only becauſe he would have purchaſed this ſpiritual Gift with Money; hence by Analogy, all purchaſing of ſpiritual Offices or Places, by ſuch ſordid Means, doth bear that Name.

i Ver. 26. Ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. *In the Way which leadeth to Gaza, which Way is a Deſert.*] So *Oecumenius*, There is a Way to the South, τὸ δὲ αὐτὴ ἐστὶν ἔρημος εἶπεν, *and that Way*, ſaith he, *is deſert*. So (i) *Pliny*, *Per continentem deſerta, oppidum Gaza*; and this may be ſaid, to diſtinguiſh this *Gaza* of the *Philiſtines* from another *Gaza* in the Tribe of *Ephraim*, mentioned 1 *Chron.* vii. 28. not far from the Place where *Philip* now was.

k Ver. 27. Ἀνὴρ Αἰθίοψ εὐνοῦχος, δυνάστης Κανδάκης τῆς Βασιλίσσης Αἰθιόπων, *A Man of Ethiopia, an Eunuch, a Man of great Authority under Candace, Queen of the Æthiopians.*] This was not *Æthiopia* in *Arabia*, where the *Queen* of *Sheba* dwelt, but *Æthiopia* in *Africa* under *Egypt*; where *Candace* had long been the Name of their Queens. So (k) *Pliny*, ſpeaking of *Meroe*, ſaith, there reigns *Candace*, quod nomen multis jam annis ad Reginas tranſiit, *which hath for many Years been the Names of their Queens.* See *Bochart. Geogr. S. l.* 4. *c.* 26. §. 4.

Moreover that this *Eunuch* was a *Proſelyte of Juſtice*, or one, who had embraced the *Jewiſh Faith*, to which he was converted by thoſe *Jews*, which from *Alexandria* ſpread themſelves into *Ethiopia*, *Grotius* concludes; not only becauſe he came ſo long a Journey to worſhip at *Jeruſalem*, and there to celebrate the Feaſt of *Pentecoſt*, but becauſe *Cornelius* was the firſt Fruits of the *Gentiles*; and perhaps the Fame that he had heard in *Jeruſalem* of the Sufferings and Reſurrection of *Chriſt*, might induce him to read this *Prophet*.

l Ver 31. *How can I, except ſome Man ſhould guide me?*] Here *Grotius* notes, that *the Eunuch did not think the Scripture was every where ſo perſpicuous, or contained a Senſe ſo obvious to all, as do now our Mechanicks, and Women, who would do better if they thought they needed a Guide:* but ſure it will not follow, that becauſe the *Eunuch* wanted a Guide in an obſcure Prophecy, therefore we muſt want one to obtain the Knowledge of the Plain Principles and Precepts of *Chriſtianity*; nor ſurely could he be ignorant, that when we aſſert the Clearneſs and Perſpicuity of Scripture, in all things neceſſary to be believed, or done, we do this not in Oppoſition to the Aſſiſtance of Reaſon, or in Excluſion to the Inſtruction and Help of others, but in Oppoſition to the Neceſſity of *a living Judge* and *infallible Interpreter*, ſuppoſed neceſſary to the Knowledge of that Will of God, by which alone we can be ſaved. Moreover, we do not ſay that Holy Scripture is abſolutely, and in all Things perſpicuous, for we willingly acknowledge with (l) *Origen*, (m) *Chryſoſtom*, (n) *Theodoret*, (o) St. *Auſtin*, *Gregory*, and almoſt all the *Fathers*, that there is in Scripture a Mixture of obſcure, and plain Texts, ſome Things, which are δυσνόητα, *hard to be underſtood*, and ſome Things, which are eaſy to be apprehended by very mean Capacities; but our Aſſertion is that of (p) St. *Chryſoſtom*, that πάντα τὰ ἀναγκαῖα δῆλα, *all things neceſſary to be believed or done, are there delivered with ſufficient Clearneſs*; or ſo that all, who are concerned to know and do them that they may be ſaved, may hence learn them; and that of (q) St. *Auſtin*, that quiſque ibi fidem teneat, ſine quâ piè, rectequé non vivitur, *every one may there obtain that Faith, without which we cannot piouſly and rightly live.* And the Reaſon hereof, ſaith (r) Mr. *Chilling-*

(i) L. 6. c. 29. (k) L. 6. c. 29. ad finem. (l) Philocal. c. 2, 12. (m) Hom. 36. in 1 ad Cor. T. 3. p. 488. (n) In Cap. 9. Dan. Ep. 3. (o) Ep. ad Leand. c. 4. (p) Hom 3. in 2 ad Theſſal. (q) Ep. 3. p. 8. (r) Chil. chap. 2. §. 104.

Chillingworth, is convincing, and demonſtrative, becauſe nothing is neceſſary to be believed, but what is plainly revealed; for to ſay that when a Place of Scripture, by Reaſon of ambiguous Terms, lies indifferent between divers Senſes, whereof one is true, the other is falſe, that God obliges Men under pain of Damnation, not to miſtake through Errour, and human Frailty, is to make God a Tyrant, and to ſay that he requires us certainly to attain that End, for the attaining whereof, we have no certain Means. Moreover the *Apoſtles* did not write only for the Learned, but for all Men; and therefore, unleſs we will imagine the Holy Ghoſt and them, to have been wilfully wanting to their own Deſire, and Purpoſe, we muſt conceive that they intended to ſpeak plain, even to the Capacity of the Simpleſt, at leaſt touching all Things neceſſary to be publiſhed by them, and believed by us.

2*dly*, We do not ſay that all Things neceſſary to be believed or done are perſpicuouſly mentioned in all Places of the Holy *Scripture*, which reſpect thoſe Things; but then we ſay, with (f) *Irenæus*, and the Generality of the *Fathers*, that thoſe Things, which are ambiguouſly ſpoken in ſome Places, are to be expounded *by thoſe Things which* apertè, & ſine ambiguo poſita ſunt in Scripturis, *are plainly, and without ambiguity contained in the Scriptures*; or if they cannot be this way expounded, the Senſe of them cannot be needful to be known; (t) for if God's Will had been we ſhould have underſtood him more certainly in ſuch Places, he would have ſpoken more plainly.

m Ver. 32. *He was led as a Sheep to the Slaughter.*] Theſe Words are taken from *Iſa.* liii. 8. where that the *Prophet* ſpeaks of *Chriſt*, no *Chriſtian* can reaſonably doubt, there being ſcarce a Verſe in this whole Chapter which is not by the *Holy Ghoſt* in the *New Teſtament* applied to Chriſt; the firſt Verſe, *John* xii. 38. the third, *Mark* ix. 12. the fourth, *Matth.* viii. 17. the fifth, *Mark* xv. 28. And though the latter *Jews* will not allow of this Interpretation, yet ſome of them not only do own, that their (u) *Ancient Rabbins did with one Mouth confeſs theſe Words were ſpoken of Meſſiah the King*; but alſo ſpake thus of him, "The Holy bleſſed God began to covenant with the "*Meſſiah* when he created him, and ſaid "to him, the Sins of thoſe who are laid "up in ſecret with thee, will make thee "to come under an Iron Yoke, and make "thee like to this young Heifer, whoſe "Eyes are dim, and fill thy Spirit with "Anguiſh; and becauſe of their Iniquities thy Tongue ſhall cleave to the Roof "of thy Mouth; wilt thou then undergo "this Condition for them? (x) The *Meſſiah* "ſaid, I undertake it with the Joy, and "Exultation of my Heart on this Condition, That not one of *Iſrael* may periſh, "and that not only they may be ſaved "who live in my Days, but alſo they who "are dead from the Days of the firſt Man "to this very Day. And again, when God "created the World, he held forth his "Hand under the Throne of Glory, (y) "and created the Soul of the *Meſſiah*, "and his Company, and ſaid to him, "wilt thou heal and redeem my Sons "after ſix thouſand Years? He anſwered him, Yes; God ſaid to him, if "ſo, wilt thou bear Chaſtiſements to expiate their Iniquities, according to what "is written, *Iſa.* liii. 4. *ſurely he bore our Griefs?* he anſwered, I will endure them "with Joy." Whence three Things are obſervable.

1*ſt*, That what ſeems ſo ſtrange and precarious to *Crellius*, *viz.* That God ſhould make a Covenant with the *Meſſiah* concerning his ſuffering for the Sins of his People, ſeems to be only that with which the *Jews* were well acquainted, and which ſeems alſo to be inſinuated here by the *Prophet* ſaying, *If he ſhall make his Soul an Offering for Sin, he ſhall prolong his Days, and the Pleaſure of the Lord ſhall proſper in his Hand, he ſhall ſee the Travel of his Soul, and be ſatisfied*; and in thoſe Words of the Pſalmiſt, *Sacrifices and Offering thou didſt not deſire, mine Ears haſt thou opened; Burnt-offering and Sin-offering haſt thou not required; then ſaid I, Lo I come, in the Volume of the Book it is written of me, I delight to do thy Will, O God, yea thy Law is within my Heart*, Pſal. xl. 6, 7, 8. Heb. v. 6. 7, 8.

2*dly*, That their *Meſſiah* was to ſuffer for their ſakes, to make Atonement for their Sins. And,

3*dly*, That he was to be the Salvation, not only of thoſe who were to live in, and after his Time, but of all Men from the Beginning. And though *Grotius* in his Notes upon this Chapter, endeavours to interpret the Words concerning the Prophet *Jeremy*, yet in his excellent Book of the Truth of *Chriſtian Religion*, having cited this whole Chapter, he enquires, (z) *Quis poteſt nominari aut Regum aut Prophetarum in quem hæc congruunt? nemo ſane.*

Ver. 33. *In his Humiliation his Judgment* n *was taken away.*] Here Mr. *Clerc* gives a good Senſe of theſe Word, *viz.* In his Humiliation was his Judgment, *i. e.* he appeared ſo mean to *Pilate* and the *Jews*, that they paſſed Judgment againſt him, and he

(f) L. 2. c. 46, 47. (t) Chil. c 2. §. 84 (u) Abarbanel ad Eſ. 52. v. 13. qu. 1. R. Moſis Aſhee. ibid. (x) Vide Cartw. Melif. l. 1. Crit. S. Tom. 9. p. 2974. (y) Hulſius ex Peſikta, l. 1. 1. de Judæorum Meſſia, part 2. p. 309. Cartwright, ibid. p. 2975. (z) Lib. 5. p. 283,

was taken away by them as an inconſiderable Perſon, fit to be ſacrificed to prevent Seditions, or the Coming of the *Romans*. The Hebrew ſaith, *from Force and from Judgment he was taken away, i. e.* it proceeded from the Judgment of *Pilate*, and from the Force, the continual Clamours of the *Jews* laid upon him to paſs that Judgment, that he was taken away, and who ſhall declare the Wickedneſs of that Generation, who dealt thus with their *Meſſiah*? which therefore in the Goſpels is ſtiled *a viperous*, Luke iii. 7. *an adulterous* Mat. xii. 34, 39. *a wicked*, ver. 45. *an untoward Generation*, Acts ii. 40. and was ſo to be, ſay the *Jews*, in the Days of the *Meſſiah*, See Note on *Philip* iii. 2. and Dr. *Lightfoot* here.

Ver. 37. Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν.] This Clauſe by Dr. *Mills* is taken pro commate, Παραβεβλημένῳ, à primis Chriſtianiſmi ſæculis injecto, ut & alia in libro Actorum Apoſtolicorum haud pauca, *for a ſuppoſititious Clauſe put into the Text from the firſt Ages of the Church, as many other Clauſes are in the Acts of the Apoſtles:* And yet this Clauſe is found in the Vulgar and *Arabick* Verſions, in *Irenæus* l. 3. c. 12. l. 4. c. 40. in *Tertullian de Baptiſmo* c. 18. in *Cyprian ad Quirinum* l. 3. §. 33. in St. *Jerom* Tom. 4. fol. 46. lit. 1. in St. *Auſtin de Fide & Operibus* c. 9. 12. and in *Oecumenius in locum:* And even the *Doctor*, *Prolog.* p. 40. col. 2. owns it in Contradiction to his former ſelf; and hence we may judge of his other ſuppoſed Additions, ſo confidently and ſo frequently mentioned, in this and in the other ſacred Books; which, were there any Truth in what he ſays, as bleſſed be God there ſeldom is, would render the whole *Scriptures* of the New *Teſtament* dubious and uncertain. See *Examen Millii* in *c.* ix. 5. x. 6, 21. xi. 6, 12. xv. 20, 29. xvi. 14. xviii. 10, 17, 21, 27. xx. 24. xxi. 3, 8, 13, 22. xxii. 20, 21, 29. xxiii. 9, 30, 35. xxiv. 16, 18. xxv. 16. xxvi. 7. xxvii. 28. xxviii. 1, 16, 29.

o Ibid. Πιστεύω τὸν υἱὸν τῦ Θεῦ εἶναι τὸν Ἰησῦν Χριστὸν, *I believe that Jeſus Chriſt is the Son of God*, &c.] Four Things are hence obſervable. (1.) That Baptiſm was here performed by a καλάβατις, or Deſcent of the baptized Perſon in the Water, (2.) That upon this Faith, that *Jeſus Chriſt was the Son of God*, and that he died for our Sins, which was the Thing, which *Philip* preached to the *Eunuch:* Adult Perſons, who before owned one God, and the Spirit of Prophecy, as the *Eunuch* did, were received to that Baptiſm, in which they were taught, and by which they were obliged to *obſerve all Things that Jeſus had commanded*; for though the Belief, that *Jeſus was the Chriſt, the Son of God*, was the great Article propounded, and firſt preached to every Convert; yet the End of Baptiſm being the Remiſſion of Sins, and the Effect of it Juſtification, or the Abſolution of the baptized Perſon from his paſt Sins, and this Juſtification and Remiſſion of Sins being declared to be obtained only through Faith in his Blood, 'tis certain that Believing in the Lord Jeſus muſt include Faith in his meritorious Death and Paſſion, or as the Scripture ſaith, *Faith in his Blood.* Hence the *Apoſtle* reckons this Article ἐν πρώτοις, *among the firſt he preached to the Corinthians, that Chriſt died for our Sins according to the Scriptures*, 1 Cor. xv. 3. and tells them, that he preached to them *Chriſt crucified*, 1 Cor. i. 23. as the Means of their Juſtfiication and Salvation. See the Preface to the General Epiſtle to St. *John.* (3.) Obſerve, that to the *Jews* and *Proſelytes*, who already owned the true God, and believed his *Prophets* were inſpired by the Holy Ghoſt, Baptiſm was adminiſtred in the Name of *Jeſus Chriſt*, Acts ii. 38. viii. 16. x. 48. or in the Name of the Lord; but when the *Apoſtles* were ſent εἰς τὰ ἔθνη, *to the Gentiles*, who believed not theſe Things, they are commanded *to baptize them in the Name of the Father, Son, and Holy Ghoſt*, Matth. xxviii. 20. Obſerve, (4.) That in ſome Copies we read thus, πνεῦμα ἅγιον ἔπεσεν ἐπὶ τὸν εὐνοῦχον, ὁ δὲ ἄγγελος Κυρίου, *the Holy Ghoſt fell upon the Eunuch, and the Angel of the Lord caught away Philip*; ſo the *Alexandrian* and other *Manuſcripts*, and ſo St. *Jerom* cites it, *Dial. contra Lucif.* F. 50. *l.* and according to this Reading, the *Eunuch* was ſufficiently authorized to preach to, and convert the *Æthiopians*, as it is ſaid he did. See *Iren. l. 3. c. 12. l. 4. c. 40. Euſeb. Hiſt. Eccl. lib. 2. c. 1. Hieron.* in *Iſa.* liii.

Ver. 39. *The Spirit of the Lord caught away Philip.*] He did it, ſaith *Oecumenius*, becauſe the *Eunuch* had requeſted him to go with him into *Ethiopia*; whereas God had deſigned him to preach the Goſpel in other Places of the World, and ſo by removing him thus from the *Eunuch*, prevented his Compliance with him in that Requeſt.

Ibid. Ἐπορεύετο γάρ, *pergebat autem.*] As the *Heb.* כ ſo the Gr. γὰρ often ſignifies *but.* So *Luke* xii. 58. ὡς γὰρ ὑπάγεις, *but as thou goeſt with thine Adverſary.* So *Phavorinus*, ἀντὶ τῦ, δὲ, κεῖται, it is put for *but.*

CHAP.

CHAP. IX.

a Verſe 1. AND Saul yet [a] breathing out Threatenings and Slaughter againſt the Diſciples of the Lord, went to the High Prieſt, [*and to all the Elders of the Sanhedrim*, Acts xxii. 5.]

b 2. And he deſired of him [*and them*, ibid.] [b] Letters to Damaſcus to the Synagogues, that if he found any of this Way, whether they were Men or Women, he might bring them bound to Jeruſalem, [*to be judged, and puniſhed by them*; ibid.]

3. And as he journied, [*in purſuit of his Commiſſion*,] he came near Damaſcus, and ſuddenly [*about mid-day*, Acts xxii. 6.] there ſhined round about him, [*and thoſe that were with him*, Acts xxvi. 13.] a Light from Heaven, [*above the brightneſs of the Sun*, ibid.]

4. And he, [*and all that were with him*, Acts xxvi. 14.] fell to the Earth, and [*he*] heard a [*-n articulate*] Voice, ſaying unto him

c [*in the Hebrew Tongue*, ibid.] Saul, [c] Saul, why perſecuteſt thou me?

5. And he ſaid, [*in anſwer to it*, Acts xxii. 8.] Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt, it

d is [*or will be*] [d] hard for thee to kick againſt the Pricks, [*thus to ſet thy ſelf to fight againſt God.*]

6. And he trembling, and [*being*] aſtoniſhed, ſaid, Lord, what wilt thou have me to do, [*to avoid thy farther Diſpleaſure?*] And the Lord ſaid unto him, Ariſe, [*ſtand upon thy Feet*,] and go into the City, [*of Damaſcus*,] and [*there*] it ſhall be told thee what thou muſt do, [*or of all Things which thou art appointed to do*, Acts xxii. 10. *for, for this Cauſe have I appeared to thee*, Acts xxvi. 17, 18.]

7. (And the Men that journied with him, ſtood ſpeechleſs, [*through fear*, Acts xxii. 9.]

e [e] hearing a Voice, but ſeeing no Man) [*nor knowing what was ſaid to him*;]

8. And Saul aroſe from the Earth, [*and they that were with him*,] and when [*the lids of*] his Eyes were opened, he ſaw no Man, [*his Eyes being dazzled with the Glory of that Light*, Acts xxii. 11.] but they [*who were with him*] led him by the Hand, and brought him to Damaſcus.

9. And he was three Days without ſight, and neither did eat nor drink.

10. And there was a certain Diſciple at Damaſcus, named Ananias, [*a devout Man according to the Law, having a good Report of all the Jews that dwelt there*, Acts xxii.

f 12.] and to him ſaid the Lord [f] in a Viſion, Ananias; and he ſaid, Behold, I am here, Lord.

11. And the Lord ſaid to him, Ariſe, and go, into the Street which is called Straight, and enquire in the Houſe of Judas for one called Saul of Tharſus; for behold he prayeth;

12. And hath ſeen in a Viſion a Man named Ananias coming in, and putting his Hand on him that he might receive his Sight.

13. Then Ananias anſwered, Lord, I have heard by many of this Man, how much Evil he hath done to thy Saints at Jeruſalem;

14. And here he hath Authority from the Chief Prieſts, to bind [g] all that call on thy g Name, [i. e. *all thy Diſciples.*]

15. But the Lord ſaid unto him, Go thy way, [*upon this my Meſſage*,] for he is a choſen Veſſel to me, to bear my Name before [i. e. *to preach Chriſt to*] the Gentiles, and Kings, and [*to*] the Children of Iſrael.

16. For I will ſhew him how great things he muſt ſuffer for my Name's ſake, [*and yet the Proſpect of them ſhall not make him diſobedient to the heavenly Viſion, but as forward to preach, as ever he was to perſecute the Preachers of the Goſpel:*]

17. And [*then*] Ananias went his way, and entered into the Houſe [*where Saul was*] and putting his Hands on him, [i. e. *his Eyes*,] ſaid, Brother Saul, [h] the Lord, [*even* h *that*] Jeſus that appeared to thee in the Way as thou cameſt [*hither*] hath ſent me [*to thee*,] that thou mighteſt receive thy Sight, and [*at thy Baptiſm into his Name, mayeſt*] be filled with the Holy Ghoſt, [*as his other Apoſtles were, I therefore ſay to thee in his Name, receive thy Sight*, chap. xxii. 13.]

18. And immediately there fell from his Eyes, as it had been Scales, and he received Sight forthwith, and when [*Ananias had ſaid to him, the God of thy Fathers hath choſen thee, that thou ſhouldeſt know his Will, and ſee that Juſt One, and ſhouldeſt hear the Voice of his Mouth*, &c. Acts xxii. 14, 15. 16. *he*] [i] aroſe and was baptized. i

19. And when he had received Meat, he was ſtrengthened. Then was Saul certain Days with the Diſciples, which were at Damaſcus.

20. And ſtraightway he preached Chriſt in the Synagogues [*there, proving*] that he is the Son of God.

21. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this Name at Jeruſalem, and came hither for that intent, that he might bring them bound to the Chief Prieſts?

22. But [k] Saul increaſed more in Strength, k and [*by the Evidence of his Reaſonings*,] confounded the [*unbelieving*] Jews, which dwelt at Damaſcus, proving [*to them from the Scriptures*,] that this [*Jeſus whom he preached*,] is [*was the*] very Chriſt promiſed.

23. And after that [l] many Days were ful- l filled, the Jews took Counſel to kill him;

24. But their laying [*in*] wait [*to do it*] was known of Saul, and [*for*] they watched the Gates Day and Night to kill him;

25. Then

25. Then the Diſciples took him by Night, let him down by the Wall in a Baſket.

26. And when Saul was come to Jeruſalem, [a] aſſayed to join himſelf to the Diſciples, but they were all afraid of him, and believed not that he was a Diſciple.

27. But Barnabas took him, and brought him to the Apoſtles, and declared to them how he had ſeen the Lord in the Way [*to Damaſcus*,] and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the Name of Jeſus;

28. And he was with them coming in, and going out at Jeruſalem.

29. And he ſpake boldly in the Name of the Lord Jeſus, and diſputed againſt the Grecians, [i. e. *the Jews that uſed the Greek Tongue*,] but they [*alſo*] went about to ſlay him.

30. Which when the Brethren knew, they brought him down to Cæſarea [*Philippi*,] and ſent him forth to Tarſus.

31. Then had the Churches Reſt throughout all Judea, and Galilee, and Samaria, [m] and were edified, and walking in the Fear of the Lord, and in the Comfort of the Holy Ghoſt, were multiplied.

32. [n] And it came to paſs, as Peter paſſed through all Quarters [*of Judea, where Diſciples were*,] he came down alſo to the Saints which dwelt at Lydda, [*a City of Paleſtine.*]

33. And there he found a certain Man named Æneas, who had kept his Bed eight Years, and [*who*] was ſick of the Palſy.

34. And Peter ſaid to him, Æneas, Jeſus Chriſt maketh thee whole, [*I therefore ſay to thee in his Name*,] ariſe, and make thy Bed; and he aroſe immediately.

35. And all that dwelt at Lydda, and [*in the Plain of*] Saron, [*extending from Cæſarea Paleſtine to Joppa*,] ſaw him, and [*by this means*] turned to the Lord.

36. Now there was at Joppa, [*a Phœnician City, lying upon the Mediterranean*,] a certain Diſciple, named [o] Tabitha, who by Interpretation is called Dorcas, [*a Roe*] this Woman was full of good Works, and Almsdeeds which ſhe did.

37. And it came to paſs in thoſe Days, that ſhe was ſick and died; whom when they had waſhed, [*in Preparation for her Interment*,] they laid her in an upper Chamber;

38. And foraſmuch as Lydda was nigh to Joppa, and the Diſciples had heard that Peter was there, they ſent to him two Men, deſiring him that he would not delay to come to them.

39. Then Peter aroſe and went with them; and when he was come, they brought him [Gr. *whom being come they brought*] into the upper Chamber, and all the Widows ſtood by him weeping, and ſhewing the Coats and Garments which Dorcas [*had*] made while ſhe was with them:

40. But Peter put them all forth, and kneeling down, prayed, and turning him to the Body, ſaid, Tabitha, ariſe; and ſhe opened her Eyes, and when ſhe ſaw Peter, ſhe ſat up.

41. And he gave her his Hand, and lift [*-ed*] her up, and when he had called the Saints and Widows, preſented her [*to them*] alive.

42. And it was known throughout all Joppa, and many [*upon that Account alſo*] believed in the Lord.

43. And it came to paſs that he tarried many Days in Joppa, with one Simon a Tanner.

Annotations on Chap. IX.

a Verſe 1. *AND Saul* ἐμπνέων ἀπειλῆς καὶ φόνου, *Breathing out Threatnings, and Slaughter.*] It appears hence that the Power of capital Puniſhments was not ſo taken from the *Jewiſh Sanhedrim*, held at *Jeruſalem*, but that they might inflict this Puniſhment upon thoſe of their own Nation, either by their own Power, or by the Conſent of the *Roman Governours* in Caſes puniſhable with Death by their Laws and Cuſtoms. For *Saul* confeſſes that he perſecuted *this way unto the Death*, by vertue of this Power received from the *Sanhedrim*, binding and delivering up to Priſon Men and Women, *Acts* xxii. 4. See the Note on *John* xviii. 31.

b Ver 2. *Letters to Damaſcus to the Synagogues.*] From this, and from the 20th Verſe, where *Paul* is ſaid to preach Chriſt at *Damaſcus* in the Synagogues of the *Jews*, it appears that there were more Synagogues of the *Jews* than one in that City; and that it was ſo alſo in other Cities. See *Vitringa de Synag. Vit.* l. 1. par. 1. c. 14. p. 255, *&c.*

Ver. 4. *Saul — why perſecuteſt thou me?*] c The Perſecutions of *Chriſt*'s Members are repreſented as the Perſecutions of Chriſt himſelf, by Reaſon of their Union to him by the Spirit, which renders them his Body, and of that Sympathy he hath with them under all their Sufferings, which makes him συμπαθῆσαι, to ſuffer with them, *Heb.* iv. 15. Iſa. lxiii. 9.

Ver. 5. *It is hard for thee* πρὸς κέντρα λακτίζειν, *to kick againſt the Pricks.*] This is a *Proverbial* Expreſſion, ſignifying the Damage and Hurt they are like to receive, who reſiſt and fight againſt thoſe, who are ſuperior to them, and eſpecially againſt God. So *Euripides in Bacch.* v. 794. d

Θυοίμ' ἂν αὐτῷ, μᾶλλον ἢ θυμούμενος
Πρὸς κέντρα λακτίζοιμι θνητὸς ὢν τῷ θεῷ,

I will rather offer Sacrifice to him, than being a mortal Man be angry with God, and kick againſt the Goads.

And

And (a) *Pindar* ſaith, we muſt not contend againſt God, but bear the Yoak he puts upon our Neck mildly, *and not kick againſt the Goads*, πρὸς κέντρον δὲ τοὶ λακτίζομεν, that is, ſaith the *Scholiaſt*, not μάχεσθαι τῇ τυχῇ ἄνθρωπον ὄντα, *to fight againſt God, being only Men.* The great (b) *Bochart* will not have this Proverb taken from *Æſchylus*, *Æuripides*, *Pindar*, or *Plautus*, but from the Scriptures, it being uſed, ſaith he, by *Moſes*, ſaying, *Jeſhurun waxed fat*, & recalcitravit, *and kicked againſt the Law*, Deut. xxxii. 15. and by God himſelf, enquiring, Why *kick ye againſt my ſacrifices?* 1. Sam. ii. 29. See *Examen Millii.*

e Ver. 7. Ἀκούοντες μὲν τῆς φωνῆς, *Hearing a Voice.*] To reconcile this with *chap.* xxii. 9. where it is ſaid, that the Men that were with him, τὴν φωνὴν οὐκ ἤκουσαν, *heard not the Voice of him that ſpake to*, or *with him*; Dr. *Hammond* notes, That the Word φωνὴ ſignifies *Thunder*, and ſo he reconciles theſe Places, by ſaying, *They that were with me heard the Voice of the Thunder, but heard not the Voice of him that ſpake unto me*; That this Importance of the Word φωνὴ is frequent in the old Teſtament, cannot be doubted; thus *Exod.* ix. 23. *The Lord ſent Thunder and Hail*, φωνὰς καὶ χάλαζαν· and ver. 29. *I will ſtretch forth my Hand, and the Thunder ſhall ceaſe*, καὶ αἱ φωναὶ παύσωνται, and ver. 33. *he ſtretched out his Hand*, καὶ αἱ φωναὶ ἐπαύσαντο· and ver. 34. *when Pharaoh ſaw*, ὅτι πέπαυται ἡ χάλαζα, καὶ αἱ φωναὶ, *that the Hail and the Thunder were ceaſed, he hardened his Heart.* So *Exod.* xix. 16. *It came to paſs on the third Day, that there were Thunderings, and Lightnings*, φωναὶ καὶ ἀστραπαὶ. chap. xx. 18. *All the People ſaw the Thundrings, and Lightnings*, τὴν φωνήν, καὶ τὰς λαμπάδας. So *Pſal.* xviii. 13. *the Lord thundered out of Heaven, and the Higheſt gave his Voice*, xxix. 3. *The Voice of the Lord is upon the Waters, the God of Glory thundereth.* So *Pſal.* xix. 1, 3. *The Heavens declare the Glory of God, and the Firmament or Clouds of Heaven ſhew his handy Work; there is no Speech or Language, where their Voice*, i. e. their Thunder, *is not heard.* If it be ſaid, we find no Mention of any *Thunder* here, it may be anſwered, that it was uſually an Attendant of ſuch glorious Coruſcations as this was; if you add, that here is mention of a Voice ſpeaking in the *Hebrew* Tongue, it may be ſtill replied, that thus it was at *Sinai*, where God anſwered *Moſes* τῇ φωνῇ, *out of the Thunder*, Exod. xix. 19. If, 3*dly*, You object that it is ſaid, they heard a Voice, *but they ſaw no Perſon*, and in Thunder this is not expected; I anſwer, this is true of common Thunder, but in ſuch an extraordinary Illumination as this was, they reaſonably might expect the Viſion of an *Angel*, or ſome glorious Perſon; eſpecially if the Conjecture of moſt Interpreters be true, that *Paul* not only heard, but ſaw the *Lord Jeſus* ſpeaking to him; this will be no Objection againſt the Interpretation of this learned Man. Or, (2.) This ſeeming Con[tradiction] reconciled thus; they heard a Voi[ce] οὐκ ἤκουσαν *they underſtood not* the Words of [him] ſpake unto me; for οὐκ ἀκούειν frequent[ly] Scripture ſignifies not to underſtand what hear: Thus God ſaith of the Builders of *Babel*, *Let us confound their Tongues*, ἵνα μὴ ἀκούσωσιν, *that they may not underſtand one another's Speech*, Gen. xi. 7. xlii. 23. *The Lord ſhall bring upon thee a Nation*, ἧς οὐκ ἀκούσῃ τῆς φωνῆς αὐτῶν, *whoſe Tongue thou ſhalt not underſtand*, Deut. xxviii. 49. *I will bring upon thee a Nation*, ἧς οὐκ ἀκούσεις τῆς φωνῆς τῆς γλώσσης αὐτῶν, *whoſe Language thou knoweſt not, neither underſtandeſt what they ſay*, Jer. v. 15. *Speak in the Syrian Tongue*, ὅτι ἀκούομεν ἡμεῖς, *for we underſtand it*, 2 Kings xviii. 26. *I ſent thee not unto a People of a ſtrange Speech, and hard Language*, ὧν οὐκ ἀκούσῃ τοὺς λόγους, *whoſe Words thou canſt not underſtand*, Ezek. iii. 6. *He that ſpeaketh in an unknown Tongue, ſpeaketh not to Men, but to God*, οὐδεὶς γὰρ ἀκούει, *for no Man underſtands him*, 1 Cor. xiv. 2. (3.) *Oecumenius* affords a third Solution, *viz.* that they heard the Voice of *Saul* ſpeaking to *Chriſt*, ἐκ τῆς ἄνωθεν, not the Voice of *Chriſt* ſpeaking to him.

Ver. 10. *The Lord ſaid to him in a Viſion.*] f That is, ſaith *Grotius*, *an Angel in the Shape of the Lord*; but as we have no Example in the *New Teſtament* of any ſuch Appearance of an *Angel* in the Perſon of *Chriſt*, ſo is it certain that here it was not ſo, but really was a Viſion of the *Lord Jeſus*: For *Ananias* not only calls him *Lord*, but calls *Chriſtians his Saints*, and thoſe *that call upon his Name*, ver. 13, 14.

Ver. 14. *All that call upon thy Name.*] g There be two Periphraſes of a *Chriſtian*, which occur in this Chapter, and in other Places of the *Acts*; The firſt, *ver.* 2. that they are Men and Women τῆς ὁδοῦ, *of the Way.* So when St. *Paul* went into the *Synagogue* at *Corinth*, they did κακολογεῖν τὴν ὁδὸν *ſpeak evil of the Way*, Acts xix. 19. And at *Epheſus*, *there was no ſmall diſturbance*, περὶ τῆς ὁδοῦ, *touching the Way.* See *chap.* xxiv. 22. And ſo ſome of the *Ancients* ſeem to have ſpoken: So in the Hiſtory of the Perſecutions of the (c) *Gallican Church* we read of ſome *Apoſtates* from the Faith, βλασφημοῦντες τὴν ὁδὸν, *who blaſphemed the Way.* And (d) *Epiphanius* introduceth the *Melchiſedecians* ſaying, that Chriſt was choſen that he might turn us from Idols, καὶ ὑπέδειξεν ἡμῖν τὴν ὁδὸν, *and might ſhew us the Way.* The ſecond *Periphraſis* was this, that they were ſuch as invoked Jeſus Chriſt, or *called upon his Name*; thus *Ananias* complains of *Saul to Chriſt*, ſaying, *he hath done much evil to thy Saints, and is come hither to bind all that call upon thy Name*; and the unbelieving *Jews* ſay of him preaching *Jeſus Chriſt* in their *Synagogues*, *is not this he who waſted* τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, *thoſe that call upon that Name?* ver. 21. Thus St. *Paul* writes to *Saints* called, and all to other Chriſtians under the

(a) Pyth. Od. 2. (b) Hieroz. l. 2. c. 39. p. 587. (c) Euſeb. Hiſt l. 5. c. 1. p. 163.
(d) Hær. Melch. p. 574. §. 8.

but call upon the Lord Jeſus *every Place*, 1 Cor. i. 2. and then very next Verſe, he himſelf prays *that e and Peace may be derived upon them, m God the Father, and from the Lord Jeſus Chriſt.* See the Notes there; and 2 *Tim.* ii. 22. bids *Chriſtians* follow after Peace μετὰ τῶν ἐπικαλουμένων τὸν Κύριον, *with thoſe that call the Lord with a pure Heart*, that is, with all Believers, it being the ſame Thing to believe in, and to call upon, the Name of the Lord Jeſus. Hence St. *Peter* ſaith, *he that believeth in him ſhall not be aſhamed*; becauſe it is written, *whoſoever ſhall call upon the Name of the Lord ſhall be ſaved*, Joel ii. 32. See the Note there. And hence we learn who that Lord is, whom *Ananias* bid St. *Paul* invoke, when he ſaith, *chap.* xxii. 16. *Ariſe, and be baptized*, ἐπικαλεσάμενος, *calling upon the Name of the Lord*, even the *Lord Jeſus*, who appeared to him, *chap.* ix. 17. See the Note on *chap.* xxii. 16. and what is meant by that Phraſe, *viz. Profeſs thy Faith, by being baptized in, and by calling on his Name*; this was a Thing ſo continually practiſed by the firſt *Chriſtians*, that *Pliny* mentions it in his Epiſtle to *Trajan*, telling him, that it was the Cuſtom of the *Chriſtians*, Carmen Chriſto quaſi Deo canere, *to ſing an Hymn to Chriſt as God:* For as St. *Paul*, is his thirteen firſt Epiſtles, prays for Grace and Peace from God the Father, and our Lord Jeſus Chriſt; and St. *John* in his ſecond Epiſtle, *ver.* 3. doth the ſame; ſo doth *Polycarp*, the Diſciple of St. *John*, in the Poem of his Epiſtle to the Church of *Philippi*, pray, that *Mercy and Peace may be multiplied to them from God Omnipotent*, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν, *and from our Lord Jeſus Chriſt our Saviour*; and the Church of *Smyrna*, in her circular *Epiſtle* to all *Chriſtians*, prays, that *Mercy, Peace, and Love, may be multiplied to them from God the Father, and our Lord Jeſus Chriſt. Ignatius* in like Manner, in the Proem to his Epiſtle to the *Magneſians*, wiſhes them Health *from God the Father and our Lord Jeſus Chriſt*, Θεῷ ἡμῶν, *our God:* In that to the Church of *Smyrna*, *Health* ἐν ἀμώμῳ πνεύματι, καὶ λόγῳ Θεοῦ, *in the immaculate Spirit, and the Word of God.* And as St. *Paul*, in his *Epiſtles* often prays to Chriſt both for himſelf, 1 *Cor.* xii. 8, 9, 10. See the Note there; and for other *Chriſtians*, 1 Theſſ. iii. 11, 12, 2 Theſſ. ii. 16. iii. 16. ſo did the *primitive Chriſtians* pray and intreat others to pray to him. So (e) *Ignatius* ſaith to the Church of *Rome*, λιπανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ, *pray to Chriſt for me*, that *by the Beaſts I may be found a Sacrifice to God*; and ſaith to the Church of *Epheſus*, (f) *If Jeſus Chriſt ſhall make me worthy by your Prayer*; and the Church of (g) *Smyrna* ſaith, *they could not leave Chriſt*, καὶ εὔξεσθαι, orationis precem impendere, *and worſhip or pray to any other.*

h Ver. 17. *The Lord Jeſus who appeared to thee*, ὁ ὀφθεῖς σοὶ, *who was ſeen of thee.*] I think it not neceſſary from theſe Words to affirm that St. *Paul* here ſaw the Perſon of *Jeſus Chriſt*, ſeeing in three Relations of this Matter he mentions no ſuch Thing, but only that he ſaw the glorious Light in which he did appear, and which was the Symbol of his Preſence; for ſo in the *Old Teſtament* Men are often ſaid to have ſeen the Lord, when they ſaw only the Glory in which he did appear, for they never ſaw his Shape. Thus of the Nobles that went up with *Moſes* into the Mount, it is ſaid, *Exod.* xxiv. 10, 12. *that they ſaw God, the God of Iſrael*, and yet *they ſaw no Manner of Similitude*, Deut. iv. 12, 15. whence the *Chaldee Paraphraſt* in all theſe Places ſaith, *they ſaw the Glory of God*; but if it were neceſſary to ſay St. *Paul* ſaw his Perſon, the Text ſeems rather to require us to ſay, he ſaw him in the Way, than in the Heavens.

But yet by comparing theſe with the Words of the ſame Perſon, *the God of our Fathers hath before choſen thee to ſee that juſt one*, chap. xxii. 14. as alſo from the Enquiry of St. *Paul*, *Am I not an Apoſtle, have not I ſeen the Lord?* 1 *Cor.* ix. 1. and from thoſe Words, 1 *Cor.* xv. 8. *Laſt of all*, ὤφθη κἀμοὶ, *he was ſeen of me alſo*, it is certain that St. *Paul* ſaw the Perſon of *Chriſt*, and therefore highly probable that he did it at this Time, or at his Return to *Jeruſalem*, *Acts* xxii. 17, 18.

i Ver 18. *He aroſe and was baptized*,] with Water and the Holy Ghoſt; according to *Chriſt*'s Promiſe made to his *Apoſtles*, *Acts* i. 6, 8. And note here that this *Ananias*, who at moſt is only ſuppoſed to have been one of the *ſeventy Diſciples*, only laid his Hands upon him, that he might receive his Sight, and that he was repleniſhed with the Holy Ghoſt, by the immediate Gift of Chriſt, he being an *Apoſtle not of Man, nor by Man*, Gal. i. 1. but *by Chriſt alone.*

k Ver. 22. *Paul increaſed in Strength*,] by the Spirit of Wiſdom and of Prophecy, συμβιβάζων, *proving that he is the Chriſt.* The Word here rendered *proving*, ſignifies to perſuade, teach, confirm, or diſcourſe; hence συμβιβάσις is by *Heſychius* and *Phavorinus* rendered πεῖσις, διδαχὴ, πίστις, *Perſuaſion, Doctrine, Confirmation*; συμβιβάζω by *Suidas* διδάσκω, *I teach*; So 1 Cor. ii. 16. τις συμβιβάσει αὐτὸν, *who ſhall inſtruct*, or teach God? So *Exod.* xviii. 16. συμβιβάζω αὐτὰς, *I make them know*, or teach them *the Statutes of God*, Deut. iv. 9. συμβιβάσης, *thou ſhalt teach them thy Sons.* So alſo *Lev.* x. 11. So God ſaith to *Moſes*, Exod. iv. 12. συμβιβάζω σε, *I will teach thee what to ſay*, v. 15. συμβιβάσω ὑμᾶς, *I will teach or inſtruct thee*, and *Aaron* what to do; and the Angel to *Daniel*, chap. ix. 12. *I came forth* συμβιβάσαι σε, *to inſtruct thee.* So *Pſal.* xxxii. 8. συμβιβῶ σε, *I will inſtruct thee in thee Way in which thou ſhalt*

(e) Sect. 4. (f) Sect. 20. (g) Act. Polycarp. apud Uſſer. p. 27.

ſhalt go. See *Judg.* xiii. 8. *Iſa.* xl. 13. The Doctrine he taught, and proved to the *Jews*, was, *ver.* 20. that *Jeſus was the Son of God*, foretold *Pſalm.* ii. here that he *was the Chriſt*; and when the *Jews* ſpeak of the Son of God, or the *Apoſtles*, or others ſpeak to the unbelieving *Jews* of the Son of God, it may reaſonably be granted that no more is meant by that Phraſe than the *Meſſiah*, they underſtanding nothing of the divine Original of the Son of God, and being firſt to be convinced that he was the *Meſſiah*; but hence it follows not that this Phraſe ſignifies no more when he is ſtiled ὁ μονογενὴς *the only begotten*, or ἴδιος υἱὸς, *the proper Son of God*, Rom. viii. 32. or when *Chriſt* argues from his doing the Works of God, that *God was his Father.*

1 Ver. 23. *And when many Days were fulfilled.*] The Hiſtory of St. *Paul*'s Preaching at *Damaſcus*, and going after to *Jeruſalem*, is ſomewhat intricate, and Interpreters differ much about it; ſome thinking that St. *Paul* preached at *Damaſcus*, immediately after his Converſion, and that the *Jews* then thought to kill him, and that then alſo he went thence to *Jeruſalem*; others, that this only happened three Years after his Converſion, and that then only he went to *Jeruſalem*; I ſhall therefore endeavour to give a brief Account of this Matter. And,

1*ſt*, I grant that St. *Paul* preached at *Damaſcus* immediately after his Converſion; this ſeems plain from the Text, which ſays, he was *baptized, and receiving Meat was ſtrengthened*, καὶ εὐθέως, *and ſtraightway he preached Jeſus in the Synagogues of Damaſcus*, ver. 18, 19, 20. And, 2*dly*, From the Amazement of the *Jews*, that he ſhould do this who *came hither for this very purpoſe, to bind them that call upon this Name.*

2*dly*, It ſeems as evident that this Conſultation to kill him could not be at his firſt Converſion, but ſome Years after; for he was let down the Wall in a Baſket, and ſcaped their Hands, and then went to *Jeruſalem*, and was brought by *Barnabas* to the *Apoſtles*, ver. 26, 27. Now he himſelf declares that εὐθέως ſoon after his Converſion he went not up to *Jeruſalem to thoſe that were Apoſtles before him, but went into Arabia, and returned again to Damaſcus, and after three Years went up to Jeruſalem, where he ſaw Peter and James*, Gal. i. 16, — 19. The ſeries of the Hiſtory therefore ſeems to lie thus; (1.) St. *Paul* after his Converſion inſtantly preaches in the Synagogues of *Damaſcus*, that Jeſus was the Son of God, ver. 20. (2.) That going thence into *Arabia*, betwixt two and three Years after, he returns to *Damaſcus*, Gal. i. 17. and of this Journey, *Luke*, being not with him, gives no Account. (3.) That in his Return, being encreaſed in Wiſdom and Strength, he continues many Days in *Damaſcus*, proving, that *Jeſus was the Chriſt.* (4.) That after three Years, he eſcaping from *Damaſcus*, comes to *Je*. and is by *Barnabas* brought to the *Ap*. *Peter* and *James*, and continued there fif. Days, *Gal.* i. 18, 19. (5.) That there *Chr*. appears to him in a Viſion; commandi. him *to depart out of Jeruſalem*; and he accordingly goes thence to *Cæſarea Philippi* in *Cæloſyria*, and to *Tarſus* in *Cilicia*, Acts ix. 30. Gal. i. 21. It being then ſo long 'ere he came to *Jeruſalem*, *Barnabas* might well know, either from the Brethren of *Damaſcus* coming to *Jeruſalem*, or from ſome Journey he had taken thither, the Certainty of his Converſion to the *Chriſtian* Faith.

Ver. 31. *And were edified.*] Of the Import of the Word *Edification*, ſee Note on *Rom.* xv. 2. it is added, *and walking in the fear of God, and in the comfort of the Holy Ghoſt, were multiplied*; their ſhining Piety above others, and their great Joy in the Holy Ghoſt, attracting others to the Faith.

Ver. 32, 33. *And it came to paſs, that Peter, paſſing* διὰ πάντων, *through all the* forementioned *Places of Judea, Samaria, and Galilee, he came down alſo to the Saints that dwelt at Lydda, a City in the Tribe of Benjamin.*] He being the chief *Apoſtle* of the Circumciſion, viſits the Brethren in thoſe Parts that were circumciſed: But that he went down to *Antioch*, and founded the Church there, and ſat *Biſhop* in it five or ſeven Years, as *Baronius* fancies, is not only beſides the Text, which mentions nothing of St. *Peter*'s going beyond the Places here mentioned, but is plainly inconſiſtent with his Impriſonment at *Jeruſalem*, chap. xii. and with his Abode at *Joppa* till he went to *Cæſarea*, chap. ix. 43. xi. 5. Still more ridiculous are they who ſay, he went to viſit all *Chriſtian Churches* every where; it being plain from the Hiſtory of the *Acts*, that he abode at *Joppa*, till he went to *Cæſarea*, and that from thence he returned to *Jeruſalem*, Acts xi. 2. And there is as much Reaſon to ſay, that *Philip* did ſo, becauſe from *Azotus*, a City of the *Philiſtines*, 1 Sam. v. 2. *he preached through all the Cities till he came to Cæſarea*, chap. viii. 43. That ever he was at *Antioch*, till St. *Paul* and *Barnabas* having founded a Church there, he came, and was ſharply rebuked by St. *Paul* for his Diſſimulation againſt his own Knowledge and miraculous Conviction, I find no Reaſon to believe.

Ver. 36. *Tabitha which by interpretation is called Dorcas.*] i. e. a *Roe*, both in *Greek* and *Hebrew*, ſay the *Allegoriſts*, from her quick ſight into ſpiritual Things, and her high Contemplations, theſe *Roes* feeding on the Mountains; as if this Name had been given her by way of *Prophecy*. The Reaſon why St. *Luke* gives this Interpretation of her *Syriac* Name, ſeems rather to be this, That ſhe being a *Græciſing Jeweſs*, was called by the firſt Name by the *Jews*, and by the ſecond among the *Greeks.*

CHAP. X.

Verſe 1. THere was a certain Man in Cæſarea, called Cornelius, a Centurion of the Band called the Italian Band:

a 2. [*He was*] a devout Man, and [a] one that feared [*the true*] God with all his Houſe, [*they being all Proſelytes of the Gate, one alſo*] who gave much Alms to the [*indigent*] People, b and [b] prayed to God always, [i. e. *Morning and Evening daily, and at all the Hours of Prayer.*

c 3. [c] *And*] he ſaw in a Viſion evidently, d [d] about the ninth Hour of the Day, [*the time of the Evening Sacrifice, when he was praying*, ver. 39.] an Angel of God coming to him [*in the Likeneſs of a Man*, ver. 30.] and ſaying to him, Cornelius!

4. And when he looked on him, he was afraid, and ſaid, what is it Lord, [*thou wouldſt* e *ſay to me?*] And he ſaid to him, [e] Thy Prayers and thine Alms are come up for a Memorial [*for good to thee*] before God.

5. And now ſend Men to Joppa, and call f for one Simon, [f] whoſe Sirname is Peter;

6. He lodged [*there*] with one Simon a Tanner, whoſe Houſe is by the Sea-ſide, he [*being come*] ſhall tell thee what thou oughteſt to do, [*that thou mayeſt be ſaved*, chap. xi. 14.]

7. And when the Angel, which ſpoke to Cornelius, was departed, he called two of his Houſehold Servants, and a devout Soldier, [*who was a Proſelyte, and one*] of them who waited on him continually:

8. And when he had declared all things to them [*which the Angel had ſaid to him,*] he ſent them to Joppa [*for Peter.*]

9. On the Morrow as they went on their g Journey, and drew nigh to the City, [g] Peter went up upon the Houſe-top to pray [*towards the Temple,*] about the ſixth Hour, [*being an Hour of Prayer*;]

10. And became very hungry, and would have eaten; but while they made ready, [Gr. *were preparing ſomething for him to eat,*] he fell into a Trance, [*or Extaſy*;]

11. And ſaw Heaven opened, and a certain Veſſel deſcending to him as it had been a great Sheet, knit at the four Corners, and let down to the Earth:

12. Wherein were all manner of four-footed Beaſts of the Earth, and wild Beaſts, and creeping Things, and Fowls of the Air, [*clean and unclean Beaſts together.*]

13. And there came a Voice to him, [*ſaying,*] Riſe, Peter, kill and eat, [*of them without diſtinction.*]

14. But Peter ſaid [*I can*] not [*do*] ſo, Lord; for [*out of regard to the Law*] I have never eaten any thing that is [*in it ſtiled*] common or unclean.

15. And the Voice ſpake to him again the ſecond time, [*ſaying*] What [*that*] God [*who inſtituted the Law of Moſes by this Declaration* h *of his Will*] [h] hath cleanſed, that call not thou [*any longer*] common.

16. [*And*] [i] this was done thrice, [*for the* i *Certainty of the Thing*;] and [*then*] the Veſſel was received up again into Heaven.

17. Now while Peter doubted in himſelf, what that Viſion, which he had ſeen, ſhould mean: Behold, the Men who were ſent from Cornelius, had made enquiry for Simon's Houſe, and ſtood before the Gate,

18. And called, and aſked whether Simon, who was ſirnamed Peter, lodged there?

19. While Peter thought on the Viſion, the Spirit ſaid unto him, Behold, three Men ſeek thee:

20. Ariſe therefore, and get thee down, and go with them, doubting nothing [*of the Unlawfulneſs of converſing with them*;] for I have ſent them.

21. Then Peter went down to the Men, which were ſent to him from Cornelius, and ſaid, Behold I am he whom ye ſeek; what is the Cauſe wherefore ye are come [*to me?*]

22. And they ſaid, Cornelius the Centurion, a juſt Man, and one that feareth God, and [*is*] of good Report among all the Nation of the Jews, was warned from God by an Holy Angel to ſend for thee [*to come*] into his Houſe and to hear Words of thee.

23. Then called he them in, and lodged them; and on the morrow Peter went away with them, and certain Brethren from Joppa, [*ſix in Number, being Jews,*] accompanied him: [*the Providence of God ſo ordering it, that they might be Witneſſes of what was ſaid and done.*]

24. And the Morrow after, they entred into Cæſarea; and Cornelius waited for them, and had called together his Kinſmen and near Friends, [Gr. *and Cornelius calling together his Kinſmen and near Friends, to hear what Peter ſhould ſay to them concerning the Way of Salvation*, chap. xi. 14. *was expecting them.*]

25. And as Peter was coming in, [k] Cor- k nelius met him, and fell down at his Feet, and worſhipped him.

26. But Peter took him up, ſaying, Stand up; I my ſelf alſo am a Man, [*and ſo cannot receive ſuch Worſhip.*]

27. And as he talked with him, he went in, and found many that were come together [*to hear his Words.*]

28. And he ſaid to them, Ye know, that [*according to the Traditions of the Jews,*] it is an unlawful Thing for a Man that is a Jew, to keep Company or come unto one of another Nation, [*as being by them accounted unclean*;] but God hath ſhewed me [*by a Viſion*] that I ſhould not [*from henceforth*] call any Man common or unclean.

29. Therefore came I to you without gain-ſaying, as ſoon as I was ſent for: I aſk therefore, For what Intent ye have ſent for me?

30. And Cornelius ſaid, [l] Four Days ago l I was faſting unto this Hour; and at the ninth Hour, I prayed in my Houſe, and behold,

[*an*

[*an Angel in the Shape of*] a Man ſtood before me in bright Clothing;

31. And ſaid, Cornelius, thy Prayer is heard, and thine Alms are had in remembrance in the Sight of God:

32. Send therefore to Joppa, and call hither Simon, whoſe ſirname is Peter; he is lodged in the Houſe of one Simon a Tanner, by the Sea-ſide, who when he is come ſhall ſpeak to thee, [*ver.* 6.]

33. Immediately therefore I ſent to thee, and thou haſt done well that thou art come: Now therefore are we all here preſent before God, to hear all things that are commanded thee of God [*to ſay to us.*]

34. Then Peter opened his Mouth, and
m ſaid, Of a Truth [m] I perceive, that God is no Reſpecter of Perſons; [i. e. *he accepts no Man merely becauſe he is of ſuch a Nation, or deſcended from ſuch Anceſtors*;]

35. But in every Nation he that feareth him, and worketh Righteouſneſs, is accepted with him.

n 36. [*Ye know*] [n] the Word, which God ſent to the Children of Iſrael, preaching Peace [*and Reconciliation to himſelf*] by Jeſus Chriſt; he is Lord of all; [*God having exalted him to be a Prince, and a Saviour, to give Repentance and Remiſſion of Sins*, chap. v. 31.]

37. That Word [*I ſay*] you know, which was publiſhed throughout all Judea, and began from Galilee, after the Baptiſm, which John preached:

38. How God anointed Jeſus of Nazareth, [i. e. *Jeſus of Nazareth ye know, and how God anointed him*] with the Holy Ghoſt, and with Power, who [*thereupon*] went about doing Good, and healed all that were oppreſſed of the Devil; for God was with him.

39. And we are Witneſſes of all that he did, both in the Land of the and in Jeruſalem, whom [*yet*] they [*of Jews*] ſlew, and hanged on a Tree:

40. [*We alſo Teſtify that*] him God raiſed up on the third Day, and ſhewed him openly;

41. Not to all the People, but to [*us his*] Witneſſes, choſen before of God, [*to teſtify this to the World,*] to us, [*I ſay*] ° who did eat and drink with him after that he aroſe from the Dead.

42. And he commanded us to preach to the People, and teſtify, that it is he who was [*is*] ordained of God to be the Judge of Quick and Dead.

43. To him give all the Prophets witneſs that through [*Faith in*] his Name, whoſoever believeth in him ſhall receive remiſſion of Sins.

44. While Peter yet ſpake theſe Words, the Holy Ghoſt fell on all them that heard the Word, [*as on the Apoſtles at the Beginning*, chap. xi. 15.]

45. And they of the Circumciſion, which believed, [*conceiving God had no ſuch regard to the Gentiles,*] were aſtoniſhed, as many as came with Peter; becauſe that on the Gentiles alſo was poured out the Gift of the Holy Ghoſt.

46. For they heard them ſpeak with Tongues, and magnify God: Then anſwered Peter,

47. [p] Can any Man forbid Water, that p
theſe ſhould not be baptized? [i. e. *Can he gainſay the baptizing of them with Water,*] who have received the [*Baptiſm of the*] Holy Ghoſt, as well as we?

48. And he [q] commanded them to be baptized [r] in the Name of the Lord [*Jeſus*;] then prayed they him to tarry certain Days.

Annotations on Chap. X.

a Verſe 2. Καὶ φοβούμενον τὸν θεὸν.] So we read 2 *Chron* v. 6. that King *Solomon, and all the Congregation of Iſrael, were aſſembled,* καὶ οἱ φοβούμενοι, *and the Proſelytes*; they being Men, ſaith *Solomon*, who *know thy Name,* τῷ φοβεῖσθαί σε, *to fear thee*, chap. vi. 33. This was the Title given to them, who ſo far embraced the *Jewiſh* Religion as to worſhip the God of *Iſrael* only, and were ſtiled by them *Proſelytes of the Gate*, and Men fearing God. So *Bemidvar Rabba* on thoſe Words, *Bleſſed is the Man* ὁ φοβούμενον τὸν Κύριον, *that feareth the Lord*, Pſalm cxii. 1. ſaith, Theſe are the Proſelytes, and therefore they are mentioned next to the Men of *Iſrael*; as when St. *Paul* ſaith, *Ye Men of Iſrael,* καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεὸν, *and ye that fear God*, hearken, *Acts* xiii. 16, 26. where, ſaith *Oecumenius*, φοβουμένους τὸν θεὸν προσηλύτους ἐκάλει, *he calls the Proſelytes, Men that feared God:* And becauſe theſe Men had a Court in the Temple, where they came to worſhip the true God, and offer Sacrifices to him; hence they were called σεβόμενοι, the *Worſhippers*, as when it is ſaid, *many of the Jews,* καὶ τῶν σεβομένων προσηλύτων, *and of the Worſhipping Proſelytes, followed Paul and Barnabas*, Acts xiii. 43. and *there followed them a great Multitude,* τῶν σεβομένων ἑλλήνων, *of the Worſhipping Greeks*, that is, *the Proſelytes*, ſaith *Oecumenius*. And theſe being alſo called by them *Chaſidim*, are in the *New Teſtament* called εὐσεβεῖς καὶ εὐλαβεῖς, *pious and devout Men*, as here, *ver.* 1. and *ver.* 7. But notwithſtanding all theſe Titles, they counted them unclean as well as other Gentiles, ſaying, (a) A ſojourning Proſelyte is as a Gentile in all Things; and therefore they of the Circumciſion contend with *Peter* for going in to converſe with them. Yet it is not unpleaſant to obſerve, That though they held their Perſons thus unclean, they deemed the Alms they gave to the *Jews* clean, ſaith *Lightfoot*; and becauſe *Cornelius* was free in giving them to the *Jews* of Samaria, he was *a Man of good Repute among them all*, ver. 22.

(a) Jeruſ. Jebamoth. F. 8. Col. 4.

And prayed to God always ;] i. e. and at all the Hours of Prayer. See the Note on 1 *Theſſ.* v. 17. It alſo well deſerves to be obſerved, that *he feared God with all his Houſe* ; this being ſtill the commendation of pious Men, that they made all their Houſe religious: So *Gen.* xviii. 19. *I know Abraham, that he will command his Children, and his Houſehold after him, and they ſhall keep the Way of the Lord:* And *Joſhua* xxiv. 15. *As for me and my Houſe, we will ſerve the Lord* ; and pious *Chriſtians* made their whole Families Converts to the *Chriſtian Faith:* So we read of the Nobleman at *Capernaum*, that *he himſelf believed, and all his Houſe*, John iv. 53. Of the *Jailor*, that *he believed in God with all his Houſe*, and was baptized, *he, and all his ſtraight-way*, Acts xvi. 33, 34. And of *Criſpus*, a chief Ruler of a Synagogue, that *he believed in the Lord with all his Houſe*, chap. xviii. 18. Hence they who had made their whole Family *Chriſtians*, are ſaluted by St. *Paul* thus, To ſuch a one, *and the Church in his Houſe*. See Note on 1 *Cor.* xvi. 19. And O that this was carefully obſerved and imitated by all that are called *Chriſtians!*

c Ver. 3. *He ſaw in a Viſion, φανερῶς openly* ;] *i. e.* waking, and with his bodily Eyes; for there were alſo Viſions in a Dream, *Gen.* xx. 3. xxviii. 12. *Job.* iv. 13. So St. *Paul* ſaw, ἐν ἐκ-άσει ὅραμα, *a Viſion in an Extacy*, chap. xi. 5. and when he was blind, *he ſaw in a Viſion Ananias*, chap. ix. 12.

d Ibid. *About the ninth Hour.*] The Time of the Evening Sacrifice; a very fit Time to tell him, that his Prayers and Alms, which were *ſpiritual Sacrifices*, were come up before God as an Evening Sacrifice; for at the ſame Time, the *Angel* was ſent to tell *Daniel* that his Prayer was heard, *Dan.* ix. 21.

e Ver. 4. *Thy Prayers and thine Alms are come up for a Memorial*, &c.] The Word Μνημόσυνον, rendered a *Memorial*, is uſed both of the Incenſe offered up with the Sacrifice, *Levit.* ii. 2, 9. and of a Part or Handful of the *Mincha* offered up to God, *Lev.* v. 12. *Num.* v. 15, 18, 26. in which two Places no Incenſe was to be admitted, it being an Offering for Sin, or a Memorial for Iniquity, ſo that there, not the Incenſe or Perfume, but Part of the *Mincha*, or Oblation put upon the Altar, is called *Aſcharah, a Memorial.* Now ſeeing Alms are the *Chriſtian* Sacrifices, and are called ſo by the *Apoſtle*, Philip iv. 18. and ſeeing our Prayers are ſaid to aſcend as Incenſe, and are ſo ſtiled, *Rev.* v. 8. viii. 3. Seeing they are our *Sacrifice of Praiſe*, *Heb.* xiii. 15. and Alms our *Odour or ſweet Savour*, Phil. iv. 18. the Alluſion here may very fitly relate to both.

f Ver. 5. *Whoſe Sirname is Peter* ;] And ſo throughout this Story. For *Chriſt* having ſaid to him, *Thou art Peter*, i. e. a Rock; *and upon this Rock will I build my Church*, i. e. lay the Foundation of a Church among the *Jews*, as he did, by *Peter*, Acts ii. 47. and among the *Gentiles*, as he doth here; therefore *Cornelius* is bid to ſend, not to *Jeruſalem* to *James* or *John*, nor to *Damaſcus* for *Paul* the *Apoſtle* of the *Gentiles*, but to *Joppa*, for *Simon whoſe ſirname was Peter*, that from him he might hear thoſe Words *by which he and his Houſe ſhould be ſaved*, chap. xi. 14.

Ver. 9. *Peter went up unto the Houſe-top to* g *pray, at the ſixth Hour.*] This being about Noon, was, by the *Jews*, ſtiled *the Time of the Mincha Gedola*, one of the three daily Hours of Prayers, which devout Men uſed. So *Daniel* prayed *three times a Day*, chap vi. 10. *Morning, Evening, and at the Mincha:* And *David* ſaith, *Pſalm* lv. 17. *Evening, and Morning, and at Noon, will I pray to thee*; *Evening*, and *Morning*, and at *Mincha*, three times of Prayer; So *R. Saadias* and *R. Solomon.* Note alſo, that though St. *Peter* had been ſo long a Convert to *Chriſtianity*, he keeps cloſe to the Cuſtoms of the *Jews*, not only as to their Hours of Prayer, but as to their Manner of Praying towards the *Temple*, when they were out of *Judea* or *Jeruſalem*, and ſo could not go up to the Temple at the Hour of Prayer; for he goes up to the Top or Roof of the Houſe, to pray towards *Jeruſalem*, as *Daniel* did, *chap.* vi. 10. *Solomon* at the Dedication of the Temple, praying ſo oft, that *God would hear the Prayers the Men of Iſrael ſhould make towards that Place*, 1 Kings viii. 29, 30, 35, 38, 44, 48. And when it is ſaid of *Hezekiah*, 2 Kings xx. 2. *Iſa.* xxxviii. 3. that he turned his Face towards the Wall; the *Targum* ſaith, this was the Wall of the Houſe of the Sanctuary; and therefore in all likelihood, St. *Peter* being at *Joppa*, went up to the Roof of the Houſe to pray, for the ſame Reaſon.

Ver. 15. *What God hath cleanſed, call not* h *thou Common, μὴ ϛὺ κοίνου, do not thou pollute.*] For Explication of all that in this Chapter is mentioned, with relation to this Matter, let it be noted;

1*ſt*, That it was the *Prieſt*'s Office in Caſe of Leproſy, and other Matters of like Nature, to pronounce the Thing or Perſon under Examination, clean or unclean, and though this was done only by a declarative Sentence, yet it is expreſſed effectively; for in the *Hebrew*, the Words are וטמאו וטהרו, and in the *Greek*, κὴ καθαριεῖ αὐτὸν, κὴ μιανεῖ αὐτὸν, *the Prieſt ſhall cleanſe, the Prieſt ſhall pollute him:* So *Lev.* xiii. 6, 8, 11, 13, 17, 20. and ſo on. Accordingly, the Voice here ſays, What God hath cleanſed, (*i. e.* by this Viſion and Command, declared to be clean) that do not thou pollute (*i. e.* pronounce not thou unclean.) Note,

2*dly*, That the Two great things which made the Partition Wall betwixt *Jew* and *Gentile*, were the Rite of Circumciſion, and the Diſtinction between clean and unclean Meats; of theſe Two, Circumciſion, was common to them from the Beginning, with the *Iſhmaelites*, and afterwards with many other Nations; but the Abſtaining from all Meats, forbidden by the Law of *Moſes* as unclean, was peculiar to the *Jews*, and diſtinguiſhed them from all the Nations of the World; and that this was the true Scope of theſe Laws, even to ſeparate them from all other Nations, by a Diet peculiar to themſelves, which might keep them from familiar

familiar Converſe with the *Gentiles*, and ſo from learning their idolatrous Cuſtoms, God himſelf declareth, ſaying, *Levit.* xx. 23, 24, 25. *I am the Lord your God which have ſeparated you from other People; ye ſhall therefore put a Difference between clean Beaſts and unclean, and between unclean Fowls and clean; and you ſhall not make yourſelves abominable by Beaſt, or by Fowl, or by any manner of creeping Thing that creepeth on the Ground, which I have ſeparated from you as unclean.* And *ye ſhall be holy to me, for I the Lord am holy, and have ſevered you from other People, that ye ſhould be mine.* Hence it muſt follow, that though the *Egyptians*, the *Syrians*, and other Nations might abſtain from ſome of theſe Beaſts as unclean, yet not any of them obſerved the Diſtinction of Meats preſcribed by *Moſes*, for then God could not, by it, have ſeparated them from all other Nations to himſelf. And ſuitable to this is the Account which *Eleazer* the *High-Prieſt* gives of theſe Laws in (b) *Ariſteas*, that God, πάνθεν ἡμᾶς περιέφραξεν ἀλυσίας καὶ διὰ βρωτῶν καὶ ποτῶν, ὅπως ἐν μηδενὶ συναλισθέμενοι μηδ' ὁμιλοῦντες φαύλοις διὰ τροφὰς λαμβάνωμεν, *had hedged them in with theſe Purifications, as to Meats and Drinks, that not Eating or Converſing with evil Men, they might not be defiled.* Or as (c) *Euſebius* hath it from the ſame Author, ὅπως μηδενὶ τῶν ἄλλων ἐθνῶν ἐπιμισθώμεθα καθὰ μηδέν, *that they might in nothing be mixt with other Nations, but be kept pure both as to Soul and Body.*

And, *Laſtly*, being thus ſeparated by this Precept from all familiar Converſe with other Nations, hence they came to look on them, who did not uſe this Abſtinence, as unclean; becauſe they freely did eat of thoſe Things, which the Law made unclean to them; and to ſay that the unclean Beaſts did ſignify the People of the World. So *R. Menahem* on *Levit.* xi. Now hence we learn,

1*ſt*, Why in this Viſion there is a Repreſentation of all manner of Beaſts, Fowls, and creeping Things, *viz.* becauſe all theſe are mentioned, *Lev.* xx. 24. as Things, by abſtaining from ſome of which, as unclean, God had ſeparated them from other Nations to himſelf.

2*dly*, We ſee the Reaſon why the Men of the Circumciſion object to St. *Peter* theſe two Things, *viz. That he went in to the Uncircumciſed, and did eat with them*, chap. xi. 3. to wit, becauſe it was chiefly by theſe two Things they were ſeparated from other Nations.

3*dly*, We learn why St. *Peter* ſaith, *v.* 28. that God had by this Viſion ſhew'd him that he ſhould *call no Man common, or unclean, viz.* becauſe he by this Declaration, and Command, had taken away that Diſtinction which hindered their Converſe with other Nations: And,

4*thly*, We ſee how neceſſary, and expedient it was, that this Liberty of eating Meats indifferently, ſhould be ſo fully dec. Heaven to the *Jews*; becauſe it b God declared a Law given for this ver poſe, that they might be ſevered to hi from other Nations, they durſt not do thing, without a Revelation, which ſeen to violate it; and without breaking throug the Traditions they had received about it, they could not have executed their Commiſſion to teach, or *make Diſciples in all Nations.* Hence *Peter* is bid to go to them μηδὲν διακρινόμενον, *putting no Difference betwixt them and the Jews*, as that Phraſe often ſignifies; See *Acts* xv. 9. and the Note on *Romans* xiv. 23.

Ver. 16. *This was done thrice,*] as *Pharaoh*'s Dream was doubled, for the Certainty of the Thing, *Gen.* xli. 32.

Ver. 25, 26. *Cornelius fell down at his Feet, and worſhipped him; but Peter ſaid, Stand up, I myſelf alſo am a Man.*] If the Worſhip intended, and given to him by *Cornelius*, was religious Worſhip, *Peter* declares ſuch Worſhip was not to be given to a mere Man; if it was only civil Worſhip, he, who thought it not fit to receive that, would much leſs have received religious Worſhip.

Ver. 30. Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, *Four Days ago I was faſting until this Hour.*] The *Greek*, ſay ſome *Criticks*, is to be rendered thus, *from the fourth Day to this Hour I was*, or, *have been, faſting*; ſo that *Cornelius*, according to this Import of them, muſt have been faſting four Days together; but this cannot be the true Senſe of the Words of *Cornelius*; for this Hour, is the Hour of his ſpeaking to St. *Peter*, and the ſame Day he ſaw his Viſion, which yet he ſaw not when St. *Peter* was come to him, but four Days before; the Meaning therefore is, that *four Days ſince* he was Faſting till the ſame Hour of the Day in which he ſpake thus to St. *Peter*. So ἀφ' ἡμέρων ἀρχαίων, *is a long time ago*, Acts xv. 7. ἀπὸ πέρυσι, *a Year ago*, 2 Cor. viii. 10. ix. 2. and therefore *Budæus*, having ſaid that ἀπὸ is often put for μετὰ, ſaith, theſe Words are to be rendered *quarto abhinc die*, and *Grotius* renders them thus, *die ante hoc tempus quarta jejunaveram*, both juſtifying our Tranſlation.

Ver. 34. *I perceive God is no Reſpecter of Perſons*, &c.] I ſhall ſhew (in the Note on *James* ii. 1.) that Reſpect of Perſons in Matters judicial, is ſhewed, when Men judge others not according to the Merits of the Cauſe, but according to outward Reſpects which relate nothing to it, as the Greatneſs, Richneſs, Meanneſs, and Poverty of the Perſon, Relation, Friendſhip, or Affection; and ſo in Spirituals, to accept Perſons is to reſpect them and their Services, not on the Account of any thing that makes them better, or more fit to be regarded than others, or which is more acceptable

(b) Apud Joſeph. p. 17.

(c) Præp. Evang. l. 8. c. 9. p. 371.

in the Sight of God, but on the of the *Nation* to which they belong, *Anceſtors* from which they were de-ied. Thus becauſe God had choſen the *ws* to be his People, by reaſon of the Pi-y of their Forefathers, and to perform his romiſe made to them, the *Jews* imagined that God would accept them, and their Services on that Account, that they were of the *Jewiſh Nation*, and of the Seed of *Abraham* according to the Fleſh, and that he would not accept the Perſons, or regard the Services of the *Gentiles*, for want of theſe Things; but theſe falſe Conceptions St. *Paul* in his Epiſtle to the *Romans*, and St. *Peter* here refutes; ſhewing, (1.) That Men, not only of the *Jewiſh*, but of any other Nation, may be acceptable to God, *there being one God who is rich* (in Goodneſs) *to all that call upon him*, whether *Jew* or *Gentile*, Rom. x. 12. he being *the God not of Jews only, but alſo of the Gentiles*, and ſo as ready to juſtify them through Faith, as to juſtify the *Jews*, Rom. iii. 29, 30. (2.) That God accepts ſuch Men, not on the Account of their Deſcent, or Circumciſion, but becauſe they *fear God*, and *work Righteouſneſs:* This *Cornelius* being one that feared God, and gave much Alms, *ver.* 2, 3. his Prayers *and Alms came before God for a Memorial*, for good to him; whence it is evident that ſome of other *Nations* owning the true God, not only might, but actually did, *fear God*, and *work Righteouſneſs*, and otherwiſe they very ill deſerved the Title given to the *Proſelytes of the Gate*; See the Note on *ver.* 2. Nor could St. *Peter* perceive that God was no Reſpecter of Perſons on the Account of a Thing which never did, or could happen; or St. *Paul* ſay, *Glory, Honour, and Peace ſhall be to every one that doth Good, to the Jew firſt, and alſo to the Gentile, for there is no Reſpect of Perſons with God*, Rom. ii. 10, 11. How far ſuch Perſons may be accepted with God, and on what Account, ſee my Conjecture on *Rom.* ii. 14.

n Ver. 36. *The Word which God ſent to the Children of Iſrael*, &c.] The *Apoſtles* Diſcourſe from this to the 43d Verſe, ſeems to be to this effect, *viz.* (1.) That there was an Offer made by the Goſpel of Peace, *i. e.* of Reconciliation and Salvation by *Jeſus Chriſt*, the Author of that Goſpel, *ver.* 36, 37. (2.) That he was able to make good that Promiſe, as being Lord of all Things. (3.) That he who preached this Doctrine was a true *Prophet*, he being anointed with the Holy Ghoſt for that Office, and confirming what he ſaid by powerful Miracles, *ver.* 38. (4.) That this Doctrine, and theſe Miracles could not be reaſonably queſtioned, they who were with him from the Beginning being Witneſſes of what he ſaid, and did, *v.* 39. And, (5.) Whereas it might be objected, that he was dead, and ſo could not be able to confer theſe Bleſſings on them who believed in him, it is added, *ver.* 40. that him God raiſed up the third Day according to his own Prediction, and that of this Reſurrection they were all Eye-Witneſſes ſufficiently inſtructed to give in their Teſtimony concerning it by his frequent Appearances to, and familiar Converſe with, them, *v.* 41. (6.) That after his Reſurrection they had received a Commiſſion from God to teſtify that he was appointed *to be Judge of the Quick and Dead*, and ſo to give that Peace and Salvation he had promiſed in his Goſpel to his faithful Servants, *ver.* 42. And, laſtly, that to all this all the *Prophets* had given in their Suffrages, by declaring, that *through his Name all that believed in him ſhould receive Remiſſion of Sins*, ver. 43. Note alſo, that it is not to be wondered that St. *Peter* ſhould ſay to *Cornelius*, and his *Kinſmen*, who were already *Proſelytes of the Gate*, and lived at *Cæſarea*, the Seat of the Governor of *Judea*, where the *Jews* dwelt, and whither they continually reſorted, and where *Philip* had already preached the Goſpel, *Acts* viii. 40. *Ye know this Word*, he meaning not that they were perſuaded of the Truth of it, but only that they had heard the Fame, and were acquainted with the Report of it.

Ver. 41. *Who did eat and drink with him.*] o That in their Preſence he did eat part of a Fiſh, and of an Honey-Comb, they had then with them, we read expreſly, *Luke* xxiv. 41, 42, 43. That they did eat of the Bread, and Fiſh he had provided for them, may be collected from his Invitation to them *to come and dine*, John xxi. 12. which doubtleſs they refuſed not; and ſince we may reaſonably ſuppoſe they did not dine without drinking, we muſt have reaſon to believe *they did eat and drink with him.*

Ver. 47. *Can any Man forbid Water that* p *theſe ſhould not be baptized?*] Theſe Words contain a plain, and a convincing Demonſtration of the Falſhood of the *Quakers* Doctrine, that Water Baptiſm is unneceſſary to them, who have received the inward Baptiſm of the Spirit; ſince the *Apoſtle* here not only declares that Water Baptiſm ought therefore to be adminiſtered to theſe Perſons, becauſe they had already been baptized with the Holy Ghoſt; but alſo commands them to be baptized upon that account.

Ver. 48. *And he commanded them to be bap-* q *tized.*] Whom did he command to do this? The *Gentiles?* It ſeemeth at firſt ſight abſurd, that they who were not yet baptized ſhould baptize others; or was it the *Jews* that came then with him? they ſeem only to be Lay-brethren who only were permitted to baptize in caſe of Neceſſity; it ſeemeth therefore reaſonable to ſay, that he commanded Water to be brought for their Baptiſm, and then performed himſelf the Office, or left it to be done by gifted Perſons.

Ibid. *In the Name of the Lord Jeſus.*] Here r the Note of *Grotius* is this, that in the Name of Chriſt the Anointed, is underſtood he that anointed him, and the Spirit by whom he was anointed; but here the Spirit had fallen upon them already, and ſo they who thus felt his

Influence

Influence enabling them to ſpeak with Tongues, muſt believe in him already, and being Proſelytes of the Gate, they believed already in God the Father, and came to hear what he ſhould ſay to them; only neceſſary, that by receiving Baptiſm, they ſhould profeſs their Faith in the *Lord Jeſus*.

CHAP. XI.

a Verſe 1. [a] AND [δὲ, *then*] the Apoſtles, and Brethren that were in Judea, heard that the Gentiles had alſo received the Word of God;

b 2. And when Peter was come up to Jeruſalem, [b] they who were of the Circumciſion, [*being ſtill zealous for the Law of Moſes, and the Traditions of the Elders*,] contended with him,

3. Saying, Thou [*violating the Tradition of our Fathers*,] wenteſt in to Men uncircumciſed, and didſt eat with them;

4. But Peter rehearſed the Matter from the Beginning, and expounded it by order to them, [Gr. ἀρξάμενος ἐξετίθετο αὐτοῖς καθεξῆς, *beginning, expounded to them the Matter orderly*,] ſaying,

5. I was in the City of Joppa, praying, and in a Trance I ſaw a Viſion, [*viz*.] a certain Veſſel deſcended, [Gr. *deſcending*,] as it had been a great Sheet, let down from Heaven by four Corners, and it came even to me;

6. Upon the which, when I had faſtened mine Eyes, I conſidered, [Gr. εἰς ἣν ἀτενίσας κατενόουν, *attending to which I obſerved*.] I ſaw four-footed Beaſts of the Earth, and wild Beaſts, and creeping Things, and Fowls of the Air;

7. And I heard a Voice, ſaying to me, Ariſe, Peter, ſlay and eat [*freely of them to ſatisfy thy Hunger*, chap. x. 10.]

8. But I ſaid, [*I can*] not [*do*] ſo, Lord; for, [*being a ſtrict Obſerver of the Law of Moſes*,] nothing common or unclean hath at any time entered into my Mouth:

9. But the Voice [*of the Lord*] anſwered me again, [Gr. *the ſecond time*] from Heaven, [*ſaying*,] What [*that*] God [*who inſtituted the Law of Moſes, by this Declaration of his Will*] hath cleanſed, that call not thou [*any longer*] common.

10. And this was done three times, [*for the Certainty of the Thing*,] and [*then*] all [*the Things I had ſeen*] were drawn up again into Heaven:

11. And behold immediately [*after this Viſion*,] there were three Men already come to the Houſe where I was, [*they being*] ſent from Cæſarea to me;

12. And the Spirit bad me go with them, nothing doubting [*to converſe with them though they were Gentiles, or putting no Difference betwixt them and Jews, as betwixt Perſons clean and unclean*;] moreover theſe ſix Brethren [*here preſent, as Witneſſes of the Truth of what I ſay*,] accompanied me, and we entered into the Man's Houſe [*who ſent for me*;]

13. And he ſhew'd us how he had ſeen an Angel in his Houſe, who ſtood [*by him*,] and ſaid to him, Send Men to Joppa, and [*by them*] call for Simon whoſe Sirname is Peter,

14. [c] Who ſhall tell thee Words by which thou, and all thy Houſe [*believing them*,] ſhall be ſaved.

15. And as I began to ſpeak, [*and had not long continued my Diſcourſe*,] [d] the Holy Ghoſt fell on them, as [*he had done*] on us at the Beginning, [Acts ii. *enabling them to ſpeak with Tongues, and to propheſy*, chap. x. 44, 45, 46.]

16. Then remembered I the Word of the Lord [*Jeſus*] how that he ſaid [*to us*, Acts i. 5.] John indeed baptized with Water, but ye ſhall be baptized with the Holy Ghoſt.

17. Foraſmuch then as God gave them, [*though Gentiles, and uncircumciſed*,] the like Gift as [*he had given*] to us [*circumciſed Jews*,] who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God? [Gr. *how was I able to hinder God*, viz. *by refuſing to receive them into the Church by Baptiſm*, chap. x. 47. *whom he had already baptized with the Holy Ghoſt?*

18. *And*] when they heard theſe Things they held their Peace, [*being ſatisfied with this Account of St. Peter's Actions*,] and [*they*] glorified God, [*for his Goodneſs to the Gentiles*,] ſaying, Then [Gr. ἄρα γε, *ſurely*] hath [e] God alſo to the Gentiles granted Repentance unto Life.

19. Now they which were ſcattered abroad upon the Perſecution that aroſe about Stephen, travelled as far as Phœnice, and Cyprus, and Antioch, [f] preaching the Word to none, but to the Jews only;

20. And ſome of them were [*by Birth*] Men of Cyprus and Cyrene, who when they were come to Antioch, [g] ſpake to the Grecians, [Gr. πρὸς τοὺς ἑλληνιστὰς, *to the Jews uſing the Greek Language*, See Note on *chap.* vi. 1.] preaching the Lord Jeſus;

21. And [*they being Men enabled, and authorized for this work by the Holy Ghoſt's Deſcent upon them for this End*, Acts ii. 9, 10.] the Hand [*or Power*] of the Lord was with them, and a great Number believed, and turned to the Lord.

22. Then Tidings of theſe Things came to the Ears of the Church, which was at Jeruſalem, and they ſent forth Barnabas [*a Cyprian*,] that he ſhould go [διελθεῖν, *to go through thoſe places*] as far as [*even to*] Antioch:

23. Who when he came, and had ſeen [Gr. *coming, and ſeeing*] the Grace of God, [i. e. *the Prevalency of the Goſpel among them*,] was glad, and exhorted them all, that, with [*full*] Purpoſe of Heart, they would cleave to the Lord:

24. For

was a good Man, and full of [*the*] Holy Ghoſt, and of Faith, [*by his Means*] much People was added unto the Lord; [i. e. *believed in the Lord Jeſus.*]

25. Then departed Barnabas [*from Antioch*] to Tarſus, to ſeek Saul, [*perhaps that he being an Apoſtle might lay his Hands on ſome of them, that they might receive the Holy Ghoſt*, Acts viii. 17.]

26. And when he had found him, he brought him to Antioch: And it came to paſs that a whole Year they aſſembled themſelves with [*or in*] the Church, and taught much People, and the [*-y who formerly were called*] [h] Diſciples, [h] were called Chriſtians firſt in Antioch.

27. And in thoſe Days came Prophets, [i. e. *Men who had the Gift of foretelling Things to come,*] from Jeruſalem to Antioch.

28. And there ſtood up one of them named Agabus, and ſignified by [*the Afflatus of*] the Spirit, that there ſhould be a great Dearth [i] throughout all the World, [i. e. *the Roman Empire,*] which came to paſs in the Days of Claudius Cæſar.

29. Then the Diſciples [*of Antioch, and the Places adjacent,*] every Man according to his Ability, determined to ſend Relief to the Brethren which dwelt in Judea:

30. Which alſo they did, and [k] ſent it to [k] the Elders [*of the Jews*] by the Hands of Barnabas and Saul.

Annotations on Chap. XI.

[a] Verſe 1. WHEN *the Apoſtles and Brethren had heard that the Gentiles had received the Word of God.*] This they then only heard, becauſe it was then only done, they who before preached the Word doing it only to the *Jews*, ver. 19.

[b] Ver. 2. Διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, *They of the Circumciſion contended with him,*] I ſee no Reaſon here to except any of the believing *Jews*, (unleſs perhaps the *Apoſtles,*) from this Contention, they being *all zealous of the Law, and of their Cuſtoms*, and not enduring to hear that any *Jew* ſhould act contrary to them, *Acts* xxi. 20, 21. And St. *Peter* himſelf being of that Mind till he had received this Viſion, and laying it down as a known Rule, *Acts* x. 28. that *it was unlawful for a Jew to converſe with an Alien*, and even after this Viſion, withdrawing himſelf from the believing *Gentiles* for fear of the *Jews*, which came from *Jeruſalem*, *Gal.* ii. 12. and they of the Diſperſion preaching to the *Jews* only. Note alſo hence, that the Believers knew nothing of the Supremacy, and much leſs of the *Infallibility* of St. *Peter*; for otherwiſe they would not have dared thus to riſe up againſt their *ſupreme Governor*, much leſs would they have condemned the Actions of their *infallible Teacher*.

[c] Ver. 14. *Who ſhall ſpeak to thee Words, by which thou, and all thy Houſe ſhall be ſaved.*] God, ſaith *Grotius*, after he had ſent *Chriſt*, would admit of no other way of obtaining the Salvation promiſed in the Goſpel, but by the Knowledge of him, which is certainly true of all who were capable of coming to the Knowledge of him, how far he might accept of others, ſee my Conjecture, Note on *Rom.* ii. 14.

[d] Ver. 15. *The Holy Ghoſt fell upon them,* ὥσπερ καὶ ἐφ' ἡμᾶς ἐν τῇ ἀρχῇ, *as upon us at the Beginning.*] They therefore having received the like Gifts, which were the Fruits of Faith, muſt be looked on as Brethren and Diſciples of the Lord, and ſo muſt be admitted into his Church by that Baptiſm, which *Chriſt* inſtituted to be adminiſtered to all his Diſciples, being united by his Spirit to *Chriſt* their Head, they muſt be owned as his Members; God having owned them, by imparting to them theſe ſpiritual Gifts, they muſt be owned by us, and he having purified their Hearts by Faith, *chap.* xv. 9. they muſt no longer be looked on by us as unclean.

Ver. 18. *Then hath God granted to the Gentiles Repentance unto Life.*] The *Jews* had the higheſt Thoughts of themſelves, as if all God's Bleſſings were deſigned for them only, and the meaneſt, and even vileſt Thoughts of all other Nations, as if God counted them only *as Spittle. Thou madeſt the World for our ſakes*, ſaith the Book of *Eſdras*; *as for the other People, thou haſt ſaid, they are nothing, but be like to Spittle, and they have ever been reputed as nothing*, 2 Eſd. vi. 55, 56, 57. They imagined, that the *Meſſiah* was to make them a glorious People, and to ſave them, but to deſtroy or to enſlave all other Nations to them; and that God would ſave all of them as being *Children of Abraham*, but that all the reſt of the World were *Fuel for Hell-fire*; and this made them ſo to contemn them, and never think of their being ſaved any other way than by being *Proſelytes* to their Law. Hence, in the former Chapter, they ſo much admire that the *Holy Ghoſt* ſhould fall on them, *ver.* 45. and here ſpeak of it as a Thing beyond their Imagination, that God ſhould *grant Repentance unto Life* to them: Hence do the unbelieving *Jews* forbid the *Apoſtles to ſpeak to the Gentiles that they might be ſaved*, 2 Theſſ. ii. 16. and cry out againſt St. *Paul* as one not fit to live, becauſe he ſaid, *Chriſt* would ſend him to the *Gentiles*, Acts xxii. 21, 22.

Ibid. Τοῖς ἔθνεσιν ὁ Θεὸς μετάνοιαν ἔδωκεν, *then hath God given to the Gentiles Repentance.*] From theſe Words, and from *Eph.* ii. 8. *Faith is the Gift of God*, and from God's Promiſe to the *Jews*, *I will give them an Heart to know me*, Jer. xxiv. 7. *I will give them a new Heart*, Ezek. xi. 19. xxxvi. 26. ſome argue thus; What God gives, we only receive from him, and ſo are only Paſſive in it; but God gives

gives Faith, Repentance, and a new Heart; therefore we neither do, nor can do any thing towards the obtaining of them.

In anſwer therefore to theſe and all other Paſſages of a like nature diſperſed through the *Scriptures*, I ſhall ſhew firſt that they muſt be conſiſtent with God's Commands, and Exhortations directed to us to perform our Duty, with his Promiſes and Motives to excite us to the Performance of it, and with his Threats denounced againſt thoſe who do neglect it; and ſo muſt be ſo far from excluding, that they do rather pre-ſuppoſe our Induſtry; as will be evident,

Firſt, Becauſe he promiſes thoſe very Bleſſings he is ſaid to give, to their Induſtry and Diligence who receive them, v. g. *The Lord giveth Wiſdom*, Eccleſ. ii. 16. but then he gives it only on this Condition, that we *aſk it in Faith*, James i. 4. that we *apply our Hearts to ſeek it*, Eccl. vii. 25. ſo that to argue, as theſe Men do in this Caſe, is plainly to contradict the Mind of the Holy Ghoſt, who for this very Reaſon that God is the Giver of it, requires us *to incline our Ears to Wiſdom, and to apply our Hearts to Underſtanding, to cry after Knowledge, and lift up our Voice for Underſtanding, to ſeek for her as for Silver, and to ſearch for her as for hid Treaſure*; ſuſpending our Enjoyment of her upon all this Diligence, by ſaying, *Then ſhalt thou underſtand the Fear of the Lord, and find the Knowledge of God, for the Lord giveth Wiſdom*, Prov. ii. 2,—6. Again, *Faith cometh by hearing of the Word of God*, Rom. x. 17. this is the ordinary Inſtrument which works Repentance and Converſion in us; but that it may have this good Effect, we muſt hear it with good Attention, and improve the Knowledge received from it, for *to him that thus hath, ſhall more be given*, Mark iv. 24, 25. we muſt *receive it into a good and honeſt Heart, and treaſure it up there*, Luke viii. 15. for to them only *it is given to know the Myſteries of Chriſt's Kingdom*, who thus improve the Knowledge and Talents which they have received, *Matth.* xiii. 11, 12. xxv. 20.

2*dly*, When there is a Want of theſe, or ſuch-like Diſpoſitions, or ſome evil Diſpoſitions which prejudice us againſt, or indiſpoſe us for, the Performance of thoſe Duties, then it is ſaid, that theſe Things are not given: So *Matth.* xiii. 12. *to them it is not given, for this People's Heart is waxed groſs, and their Ears are dull of Hearing, and their Eyes have they cloſed; leſt at any time they ſhould ſee with their Eyes, and hear with their Ears, and underſtand with their Hearts, and be converted, and I ſhould heal them.* So Deut. xxix. 3, 4. *Ye have ſeen the Temptations, Signs, and Miracles which God wrought for you, yet the Lord hath not given you an Heart to perceive, and Eyes to ſee, and Ears to hear unto this Day*; which muſt not be imputed to any want of Power in theſe Things to move them, much leſs to a want of the Divine Grace to work upon their Hearts by them, for then they could not be blamed for not having ſuch an Heart, but it was whol[ly] to their own Negligence a[nd] which rendered them indiſpoſe[d] this Gift: as will be farther evi[dent] from God's vehement Deſire that ſuc[h] Things might have been given them, w[hich] through their own Defect in the Perfor[m]ance of their Duty were not given them as, v. g. *an Heart* to fear God, ſo *Deut.* v. 29. *O that there were ſuch an Heart in them, that they would fear me, and keep all my Commandments always*; which is an Expreſſion of a moſt earneſt Deſire that it might be ſo, and therefore an Aſſurance that there was nothing wanting on God's part that was requiſite to the obtaining ſuch an Heart. 2*dly*, From his frequent Commands requiring Men to believe, repent, and turn to him, and to give their Hearts to ſeek him; ſo 1 *Chron.* xxii. 19. *and now* δότε, *give your Hearts and your Souls to ſeek the Lord:* For ſeeing God neither commands what is impoſſible for us to do, nor what he himſelf will do without us, theſe Commands muſt relate to ſomething, which is in our Power, becauſe it is our Duty to perform it: And, 3*dly*, From the Commendations, which the *Scriptures* give to them, who believed, repented, and turned to the Lord; and the Reprehenſions it gives, the Puniſhments it threateneth to them, who neglect to do ſo; for ſeeing no Man can receive a Reward for what he had no hand in doing, or Blame and Puniſhment for not performing what he could not be capable of doing, theſe Praiſes and Reprehenſions ſhew that theſe Things might, and ought to have been done by us.

Having premiſed this, I proceed,

2*dly*, To ſhew what are the various Imports of this Phraſe in *Scripture*, or how and why God may be ſaid to give, what by our Induſtry, or our Co-operation with his Grace, and Bleſſing upon our Endeavours, we enjoy.

Firſt, Then, when the Thing ſaid to be given is morally Evil; that God, who can neither himſelf do, nor incline others to do, Evil, can be ſaid to give it, only, becauſe he gives thoſe Faculties by which Men are enabled to do it, and ſuffers them, without Reſtraint, to follow the Inclinations of their own wicked Hearts, ſo ἔδωκε Κύριος, *God gave a lying Spirit in the Mouth of Ahab's Prophets*, 1 Kings xxii. 23. ſo ἐδόθη τῷ θηρίῳ, *it was given to the Beaſt to ſpeak great Things and Blaſphemies*, Rev. xiii. 15. and *ver.* 7. ἐδόθη, *it was given to him to make War with the Saints, and overcome them*; and that in this Senſe God is ſaid *to give the Heathens up to a reprobate Mind, to the Luſtings of their Hearts, and to diſhonourable Affections*, ſee the Note on *Rom.* i. 28. that thus only *he gave to the Jews a Spirit of Slumber*, ſee the Note on *Rom.* xi. 8. 2*dly*, Sometimes to give doth only ſignify to pronounce, teach, and preſcribe, as when God ſaith, *thou ſhalt put the Bleſſing on Mount Gerizim*, Deut. xi. 29. *i. e.* thou ſhall pronounce it thence; thus is God *ſaid to give to the Jews*

by commanding the Ob-
, *Exod.* xvi. 29. and to give
aws and Commandments he pre-
taught them by his Servant *Moſes*;
his Senſe he is ſaid to give Wiſdom,
ſe *out of his Mouth proceedeth Underſtand-*
Prov. ii. 6. and ſo he ſaith, *give to the*
Wiſe, *i. e.* Inſtruction, *and he will ſtill be*
wiſer, Prov. ix. 9. and in this Senſe alſo may he be ſaid to give both Faith and Repentance; becauſe he hath ſo frequently preſcribed them, and taught us the Advantages we ſhall reap by them, the Means to produce them, the Inducements to perform them, and the Evils we ſhall ſuffer from the want of them.

3*dly*, I lay this down as a moſt certain Rule, *That where God is ſaid to give us any thing which it is our Duty to obtain, the Exerciſe of that Faculty is ſtill ſuppoſed which he hath given us already*; and God is only ſaid to give it by giving thus thoſe Faculties by which we are enabled to obtain it, and the Means and Motives which are ſufficient to excite thoſe Faculties to the Performance of their proper Actions; I ſay, the Exerciſe of theſe Faculties is always pre-ſuppoſed; and when God is ſaid to give what we are to get, and what it is our Duty, and will be our Advantage to perform, the Meaning only is, he puts it into our Power, by the Exerciſe of thoſe Faculties which he hath given us, by Attendance to the Motives which he affords to excite us thus to exerciſe them, and by the Aſſiſtance he is ready ſtill to give us upon our Willingneſs to do what he requires to obtain thoſe Things. And,

1*ſt*, Thus it is always with reſpect to natural Gifts; for thus *God giveth Riches*, Eccl. v. 19. vi. 2. becauſe *he giveth Power to get Wealth*, Deut. viii. 18. but yet it is *the diligent Hand*, and the Bleſſing of God upon our Labours, *that maketh Rich*, Prov. x. 4, 22. *he giveth us our daily Bread*, yea, *he giveth Food to all Fleſh*, Pſ. cxxxvi. 25. and yet we muſt *eat it in the Sweat of our Brows*, and procure it with the Labour of our Hands, Gen. iii. 19. *he giveth all Things to all Men*, Acts xvii. 25. *and to the Beaſts their Food*, Pſ. cxlvii. 19. but then they muſt employ thoſe Faculties which God hath given them to get it: Wherefore to argue thus; God giveth Faith and Repentance; and therefore we do nothing to obtain them, is as if I ſhould ſay, God giveth us our daily Bread; therefore we muſt not labour for it: God giveth Food to all Fleſh; therefore they are not to ſeek after it.

2*dly*, Thus it is alſo with reſpect to Spirituals; thus *God giveth Wiſdom*, but it is to them, who incline their Ears to the Inſtructions he hath given them to make them wiſe, and who apply their Hearts to Underſtanding. Thus the *Jews* argue that God had given Repentance to the *Gentiles*; becauſe he had commiſſionated St. *Peter* to preach to them *Peace through Jeſus Chriſt*, *and Remiſſion of Sins*, and they upon his Preaching had believed in *Chriſt*, and *received the Holy Ghoſt*: So alſo though Faith be an Aſſent to a divine Revelation, and Faith in *Chriſt* an Aſſent to the Revelation made in *Scripture* concerning him, and ſo muſt be an Act of the Underſtanding, requiring only the Evidence of the Truth of that Revelation to produce it; yet is it ſaid to be the *Gift of God*, becauſe the Objects of that Faith are only made known to us by divine Revelation; the Motives to embrace it are all contained in the ſame Revelation, and both are confirmed and made credible to us by the Teſtimony which God hath given to them, and ſo God hath done all that is requiſite on his part to produce this Faith in us.

Ver. 19. *Preaching the Word to none but the Jews only*;] As thinking it unlawful to converſe with Men of other *Nations*, and not believing that God would give Repentance to the *Gentiles*. *Woltzogenius* here notes, that theſe Men preached without any Miſſion; and hence concludes, that an ordinary Miſſion is not required to authorize Men to preach the Goſpel. But this is ſaid without juſt Ground; for theſe Men ſeem to be of the Number of thoſe on whom the Holy Ghoſt fell on the Day of *Pentecoſt*, among whom were thoſe of *Cyrene*. Moreover *the Power of the Lord was with them*, to confirm their Doctrine by Miracles, *ver.* 21. He then that will plead a Commiſſion from God to preach the Goſpel without an ordinary Miſſion, muſt ſhew the like extraordinary Gifts, or miraculous Aſſiſtances; God never ſending any Perſon to do his Work without ſome Teſtimony from himſelf, or from Perſons commiſſionated by him.

Ver. 20. *And they ſpake* πρὸς τὺς Ἑλληνιςὰς, *to the Helleniſts.*] *Grotius* here ſaith, *certò legendum*, πρὸς τὺς Ἕλληνὰς, we muſt certainly read, *to the Greeks*; becauſe the *Syriac*, *Arabick*, and *Latin*, ſo read; whereas, that is no Ground at all; for ſo they all read, *chap.* vi. 1. where *Grotius* himſelf acknowledges, the *Jews* are to be underſtood by the *Helleniſts*: He adds, That the *Alexandrian MS.* ſo reads, but ſo it doth in oppoſition to all other *MSS.* *Chryſoſtom* here ſaith, That *they ſpake* Greek, Ἑβραῖοι ὄντες, *being* Hebrews. *Oecumenius* ſaith, *He ſtiles them* Helleniſts, *not as being addicted to the Worſhip of the* Greeks, *but as* Ἑλληνιςὶ φθεγγόμενοι, *ſpeaking the* Greek *Language*; and it ſeems neceſſary to underſtand the *Jews* uſing the *Greek* Tongue, and reading the Scriptures in that Tongue in their Synagogues, as *Buxtorf* ſays, they did: (1.) Becauſe theſe Perſons preached to the *Jews* only, *ver.* 19. And, (2.) Becauſe they of the Church of *Jeruſalem* ſend to them *Barnabas*, whom they would ſcarce ſend to the Uncircumciſed.

Ver. 26. *And the Diſciples were called Chriſtians firſt at Antioch.*] Before, they were called *Diſciples*, as here; *Believers*, Acts v. 14. *Men of the Church*, Acts xii. 1. *Men of the Way*, ſee Note on *Acts* ix. 2. *the Saints*, Acts ix. 13. *thoſe that called on the Name of Chriſt*,

ver.

ver. 14. and by their Enemies, *Nazarenes* and *Galileans*; but now by the Converſion of *Cornelius*, and his Kinſmen, and his Family, the believing *Jews* and *Gentiles* being made one Church, that the Name of *Jew* and *Heathen* might no more continue the Diſtance that was betwixt them, this new Name was given to them both; as ſome conceive according to the *Prophecy* mentioned, *Iſa.* lxv. 15. a Name embraced by all *Chriſtians* as moſt expreſſive of their Relation to their *Maſter Chriſt*, and which they gloried in, and owned before the Face of their Enemies, *Tertull. Apol. c.* 3, 5. *Euſeb. Hiſtor. Eccleſ. l.* 5. *c.* 1. But that *Evodius* ſhould be then *Biſhop* of *Antioch*, and give this Name firſt to the *Chriſtians*; and St. *Luke* ſhould ſay nothing either of his doing this, or ever mention his being there, it is not eaſy to believe.

i Ver. 28. Ἐφ' ὅλην τὴν οἰκουμένην, *Through the whole World.*] That οἰκουμένη ſignifies the *Roman Empire*, ſee the Note on *Luke* ii. 1. Accordingly, (a) *Euſebius* ſaith of this Famine, that it oppreſſed almoſt the whole *Empire*; and that it was recorded by *Hiſtorians, moſt averſe to our Religion*, viz. by (b) *Suetonius* in the Life of *Claudius*, who ſaith, it happened, ob aſſiduas ſterilitates, *through a long Barrenneſs.* (c) *Joſephus* ſaith, that it raged ſo much in *Judea*, πολλῶν ὑπὸ ἐνδείας ἀναλωμάτων φθειρομένων, *ſo that many periſhed for want of Victuals.* And (d) *Dion Caſſius*, that it was λίμῳ ἰσχυρῷ, *a very great Famine*; and happened when *Claudius* and *Caius Largus* were Conſuls, that is, in the ſecond Year of *Claudius*, though it ſee been that which happened, Chronicon, and *Oroſius*, l. 7. the fourth Year of *Claudius.*

Ver. 30. *And ſent it* πρὸς τοὺς πρεσβ *the Elders.*] It is doubtleſs the Duty *Chriſtians* to be ready to relieve their *Chr Brethren* in other Nations according to th Abilities, as St. *Paul* ſhews, 2 *Cor.* viii. 9. and thoſe eſpecially from whom they have received ſpiritual Things, *Rom.* xv. 27. But here it is farther to be noted, that it was the conſtant Cuſtom of the *Jews* in their Diſperſions, to ſend Money into the Land of *Canaan* for the ſuſtaining of the Poor there, as (e) *Campegius Vitringa* proves. St. *Paul* was therefore careful, that the unbelieving *Jews* ſhould not out-do the *Chriſtians* in thoſe Offices of Charity towards their Brethren in *Judea*; and therefore as he carries here the Charity of the *Chriſtians* of *Antioch*, and the Parts adjacent to the diſtreſſed Brethren in *Judea*, ſo doth he ſhew himſelf always ready to advance this Work, *Gal.* ii. 10. to plead for, and to promote, it, as he did in the Churches of *Macedonia* and *Achaia.*

But whereas ſome contend, the *Elders* mentioned here were the *Biſhops* of *Judea*; it is not certain that they were *Chriſtians*, or any other than the *Elders* of the *Jewiſh* Synagogues, or the πρῶτοι τῶν Ἱεροσολυμιτῶν, *the chief Men of Jeruſalem*; to whom, ſaith (f) *Joſephus*, King *Izates* ſent his Charity at the ſame Time: And if they were *Chriſtians*, they might ſtill be the *Elders* of their *Synagogues*, the *Chriſtians* then retaining the *Jewiſh* Rites.

CHAP. XII.

Verſe 1. NOW about that time [*that Agabus foretold of the Famine*, chap.
a xi. 28.] Herod [*Agrippa*] the King, [a] ſtretched forth his Hands, to vex certain of the Church, [Gr. *caught hold of certain of the Church to afflict them:*]

b 2. And [b] he killed James the Brother of John, [*who by this Title was diſtinguiſhed from James the Son of Alpheus, Biſhop of Jeruſalem,*] with the Sword.

3. And becauſe he ſaw it pleaſed the Jews, [*to ſee the Chriſtians thus afflicted, and cut off,*] he proceeded farther to take [*into Cuſtody*] Peter alſo; [*and when this was done,*] then were the Days of unleavened Bread [*the Paſchal Feſtival.*]

4. And when [*when therefore*] he had apprehended him, he put him in Priſon, and delivered him to four Quaternions of Soldiers, [i. e. *ſixteen Soldiers,*] to keep him, [*four at*
c *a time*;] intending [c] after Eaſter, [*or when that Feſtival was over, in which it was cuſtomary to releaſe a Priſoner to them,* Matth. xxvii. 15.] to bring him forth to the People [*to be ſlain before them.*]

5. Peter therefore was kept in Priſon [*for this End*;] but [d] Prayer was made without c ceaſing of the Church to God for [*Deliverance of*] him.

6. And when Herod would have brought [*was about to bring*] him forth, the ſame Night [*that he had determined to do this on the Morrow*, ver. 9.] Peter was ſleeping betwixt two Soldiers, [*being*] bound [*to them*] with two Chains, [*Acts* xxviii. 20.] and the Keepers, [*being two other Soldiers which ſtood*] before the Door, kept the Priſon.

7. And behold the [*an*] Angel of the Lord came to him [*to deliver him,*] and a Light ſhined in the Priſon, [*to enable him to ſee what he was to do*;] and he [*the Angel*] ſmote Peter on the Side, and raiſed him up, ſaying [*to him,*] Ariſe up quickly; and [*when he had ſo ſaid,*] [e] his Chains fell off from his Hands. e

8. And the Angel ſaid to him, Gird thy ſelf, and bind on thy Sandals; and ſo he did;

(a) H. Eccl. l. 2. c. 8. (b) C. 18. (c) Antiq. l. 20. c. p. 686. D. (d) Hiſt. l. 60. p. 146.
(e) De Syn. Vet. l. 3. part 1. c. 13. p. 808—811. (f) Antiq. l. 20. c. 2. p. 686.

ſaid to him, Caſt thy Gar-
, and follow me.
went out, and followed him,
not that it was true which was done
Angel, but thought he ſaw [*had ſeen*]
ſion [*only:*]

10. [*And*] when they were paſt the firſt and ſecond Wards, they came to the Iron Gate that leadeth [*from the Priſon*] to the City, which [*Gate*] opened unto them of his [*its*] own accord; and they went out, and paſſed on f[*together*] through one Street; and [f] forthwith the Angel [*having done all that was requiſite for his Deliverance*] departed from him.

11. And when Peter was come to himſelf, [*and ſaw where he was,*] he ſaid, Now I know of a ſurety, that the Lord hath ſent his Angel, and hath delivered me out of the Hand of Herod, and from all the Expectation of the People of the Jews.

g 12. And when he had [g] conſidered [*the Thing done,*] he came to the Houſe of Mary the Mother of [*that*] John, whoſe Sirname was Mark, where many were gathered together, praying.

13. And as Peter knocked at the Door of the Gate, a Damſel came to hearken, [*what he who knocked would ſay; and ſhe was*] named Rhoda.

14. And when ſhe knew Peter's Voice, ſhe opened not the Gate for Gladneſs, but [*firſt*] ran in, and told [*them within*] how Peter ſtood before the Gate:

15. And they ſaid unto her, Thou art mad [*to entertain ſuch a Thought;*] but ſhe conſtantly affirmed, that it was even ſo; then hſaid they, [h] It is his [*good*] Angel, [*or a Meſſenger ſent from him:*]

16. But Peter continued knocking; and when they had opened the Door, and ſaw him, they were aſtoniſhed.

17. But he beckoning to them with the Hand to hold their Peace, declared to them, how the Lord had [*by an Angel*] brought him iout of the Priſon; and he ſaid, [i] Go ſhew theſe Things to James, and the Brethren; and [*then*] he departed [*from them,*] and went into another Place [*of more Safety.*]

18. Now as ſoon as it was Day, there was no ſmall Stirr among the Soldiers, [*enquiring*] what was become of Peter:

19. And when Herod ſought for him, and found him not, he examined the Keepers, [*he queſtioned them in a judicial Manner;*] and [*when they could tell nothing of him, he*] k commanded that they ſhould be put to k Death: And [*then*] he [i. e. *King Agrippa*] l went down from Judea to Cæſarea, [*to celebrate the Solemnity kept for the Honour of Cæſar,*] and there abode [*during the Time of that Solemnity.*]

20. And Herod was highly diſpleaſed with them of Tyre, and Sidon, [*and deſigned to make War upon them:*] but they came with one accord to him; and having made Blaſtus the King's Chamberlain their Friend, deſired [*by him, that they might have*] Peace, becauſe their Country was nouriſhed by the King's Country.

21. And upon a ſet Day, [*the ſecond Day of the Solemnity, appointed in honour of Cæſar,*] Herod, arrayed in Royal Apparel, [*upon which the Sun ſhining, gave it a glorious Luſtre,*] ſat on his Throne, and made an Oration [*in the Theatre*] to them [i. e. *to thoſe Nobles and Governors which were come out of the whole Province to that Solemnity:*]

22. And the People gave a Shout, ſaying, The Voice [*of him that ſpeaketh, is the Voice*] of a God, and not of a [*mere*] Man.

23. And [m] immediately the Angel of the m Lord ſmote him, becauſe he [*received this Flattery without Reprehenſion, as due to him, and*] gave not God the Glory; and he was eaten [*and miſerably tormented*] with Worms [*in his Bowels*], and ſo gave up the Ghoſt.

24. But [*and*] the Word of God, [*notwithſtanding this Oppoſition*] grew and multiplied.

25. And Barnabas and Saul returned from Jeruſalem when they had fulfilled their Miniſtry, [i. e. *diſtributed the Charity ſent by the Diſciples from Antioch, and other Places, to be given by them to the Elders of Jeruſalem*, chap. xi. 29, 30.] and took with them John, whoſe Sirname was Mark.

Annotations on Chap. XII.

a Verſe 1. Ἐπέβαλεν Ἡρώδης τὰς χεῖρας, *Herod laid Hands upon.*] Ἐπιβάλλειν χεῖρας being never uſed intranſitively, but always with the Dative Caſe, or an Accuſative with the Prepoſition ἐπὶ, cannot here be rendered, he *attempted* or *reſolved*, but the whole Sentence filled up, ſeems to be this, ἔβαλε χεῖρας ἐπὶ τίνας τῶν ἀπὸ τῆς ἐκκλησίας κακῶσαι αὐτὰς, *he laid hold of ſome of the Church to afflict them:* The Prepoſition being often included in the Verb, and being to be taken or repeated from it to compleat the Senſe.

b Ver. 2. Ἀνεῖλε δὲ Ἰάκωβον, *he killed James with the Sword.*] Thus was the Prediction of our Lord fulfilled, that *James* ſhould *drink of his Cup*, Matth. xx. 23. But then he being cut off, *A. D.* 43. the Story of his being long in *Spain* muſt be an idle Fable of the *Monks*, like to that of their placing *Vincula Sancti Petri* upon the Firſt of *Auguſt*, when we learn from *ver.* 3. that he was put into thoſe Chains at the *Paſchal* Feaſt, and delivered from them at the Cloſe of it, *ver.* 7. that is, above four Months before.

Ver. 4. Μετὰ τὸ πάσχα, *After the Paſſover:*] c He being reſerved till then, either in honour of the Feaſt, or that the *Chriſtians*, who, though they were hated by the Rulers of the *Jews*, were yet in favour with the People, *chap.* ii. 47. might not prevail with others

to

to beg his Life, according to the Cuſtom of that Feaſt, *Matth.* xxvii. 15. or to avoid a Tumult.

d Ver. 5. Προσευχὴ ἦν ἐκτενὴς, &c. *Prayer was made for him by the Church without ceaſing.*] That ſuch Prayers are prevalent for the Preſervation of very eminent Members of the Church, we learn, not only from this Inſtance, but alſo from thoſe Words of St. *Paul*, *I know this ſhall happen to my Preſervation through your Prayers*, Philip. i. 19. and, I hope, *I ſhall through your Prayers be given to you*, Philem. *ver.* 22. The Word ἐκτενὴς primarily ſignifies *extended*; but becauſe the Fervency of our Deſire is uſually the Cauſe that we pray much, or long, for any thing; therefore to pray ἐκτενῶς, is alſo to pray fervently, and importunately, *Luke* xxii. 14. and ἀγάπη ἐκτενὴς is *fervent Love*, 1 Pet. i. 22. iv. 8.

e Ver. 7. Ἐξέπεσον αὐτοῦ αἱ ἁλύσεις, *His Chains fell off from his Hands.*] That ſome Soldiers of *Herod*, converted to the *Chriſtian* Faith, ſhould mark, and take away theſe Chains, and give them to the *Biſhop* of *Jeruſalem*, and that they ſhould be kept as a Treaſure not only through all the *Jewiſh* Wars, but about four hundred Years after, till *Juvenal*, Biſhop of *Jeruſalem*, gave them to *Eudoxia*, Wife to *Theodoſius* the *Junior*, who gave one of them to the Church of St. *Peter*'s in *Conſtantinople*, and ſent the other to *Rome*, is a Tale of *Surius*, that ſmells too rank of Superſtition to deſerve the leaſt Credit.

f Ver. 10. Ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ, *And forthwith the Angel left him.*] When he had done all Things requiſite on his part for his Deliverance, and which could not be done by *Peter*, he leaves what was farther requiſite to compleat the Deliverance, and render him ſecure from Danger, to his own Induſtry and Prudence; hereby inſtructing us not to expect an immediate Aſſiſtance from God in Things he hath already put into our Power, and given us Abilities to perform.

g Ver. 12. Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας, *And conſidering of the Thing, he came to the Houſe of Mary, where many were gathered together, praying.*] Here note,

1*ſt*, That it ſeems very unreaſonable, without any Authority, to change Συνιδὼν, *conſidering*, into σπεύδων, *haſtning*, either here, or *chap.* xiv. 6. againſt all the Verſions in both Places.

2*dly*, Note, from theſe Words *the Houſe of Mary*, that all the *Chriſtians* had not then ſold their Houſes, and their Goods. And,

3*dly*, That they had then in thoſe Times of Peril their ſacred Aſſemblies in the Night, *Peter* here coming to them before Day, *ver.* 18. and yet finding them praying; whence (a) *Pliny* makes mention of their Cœtus antelucani, *Aſſemblies in the Night*, and (b) *Cecilius* objects to the *Chriſtians*, Nocturnas Congregationes, *their Night M.* they were forbidden by the you may ſee in *Cicero*, lib. 2 25, 35, 36, 37.

Ver. 15. Οἱ δὲ ἔλεγον, ἄγγελός αὐτ *they ſaid it is his Angel.*] Here it is ledged, that the Word ἄγγελος ſign. only a celeſtial Spirit, but alſo a *Me* ſent from one to another; as may be pr from many other Places beſides thoſe ci by the Reverend Dr. *Hammond*: Thus th Meſſengers ſent by the Elders of *Jabeſh* to the *Ammonites*, 1 *Sam.* xi. 3. and by *Saul* through the Coaſts of *Iſrael*, *ver.* 7, 9. are ſtiled ἄγγελοι, *Angels.* So *Saul* ſent ἀγγέλους, *Meſſengers*, to take *David*, 1 Sam. xix. 20, 21. So *David* ſent *Meſſengers* ἀγγέλους to ſalute *Nabal*, chap. xxv. 14. *Amaziah* ſent ἀγγέλους *Meſſengers* to enquire of *Baalzebub*, 2 Kings i. 2. So *David* ſaith *Pſalm* cli. Gr. *ver.* 4. he ſent τὸν ἄγγελον αὐτοῦ, his *Angel*, viz. *Samuel*, and anointed me; and *James* ii. 25. *Rahab* received τοὺς ἀγγέλους, *the Meſſengers*; but when it is hence conjectured, that the Import of theſe Words may be only this, that ſome *Meſſenger* was come from him, to impart ſomething to the Church; as I have met with none of the *Ancients* of this Opinion, ſo is there this plain Objection againſt it, *viz.* that the *Damſel* could only know St. *Peter* by his Voice, or Face, both which they might believe his *Angel* could imitate, whereas he knew a Meſſenger, could he have had Opportunity of ſending one from the Priſon, could do neither. Since then it was a vulgar Opinion among the *Jews*, that good Men had their *tutelar Angels*, or at leaſt that Angels were ſent down from Heaven about their Affairs, they, by this Angel, might underſtand either erroneouſly a *Guardian Angel*, attending on him, or, agreeably to Scripture, an Angel ſent from Heaven to acquaint them with ſomething relating to him, in anſwer to their Prayers. Here then is no Foundation for a *Guardian Angel* ſtill attending on good Men, and had *Peter* himſelf thought ſo, it is likely he would have aſcribed this Deliverance not to an *Angel* ſent from Heaven, but to his *Guardian Angel.*

Ver. 17. *Go ſhew theſe Things to James, and to the Brethren,*] that they might bleſs God for this extraordinary Anſwer to their Prayers, and might be confirmed by it in their Faith, and in their Expectation of divine Aſſiſtance, and Protection in their Endeavours to promote the Intereſts of the Goſpel.

Ver. 19. *He commanded them* ἀπαχθῆναι, *to be put to Death.*] So in *Heſychius* ἀπάγεσθαι is εἰς θάνατον ἕλκεσθαι, *to be carried away to die*, or to be ſent away to Puniſhment, as this Phraſe uſually ſignifies in the beſt *Greek Authors*, and in (c) *Seneca.*

Ibid.

(a) Ep. 97. (b) Apud Minut. p. 8.

(c) Piſo iratus cum duci juſſiſſet eum qui ex commeatu ſine commilitone redierat quaſi interfeciſſet —— ac jubet duci utrumque ———— ipſum Centurionem qui damnatum reduxerat duci juſſit. *De Ira. l.* 1. *c.* 16. *See* Budæus in verbo ἀπάγω.

λθὼν ἀπό τῆς Ἰωδαίας εἰς τὴν
Ϛεν, *And going down from Judea*
area.] That it was not *Peter*,
agine, but *King Agrippa*, who went
m *Judea* to *Cæſarea*, we learn from
, who gives us a full Account, both of
ourney, and the Occaſion of it, inform-
s that he went down εἰς πόλιν Καισάρειαν,
the City of Cæſarea, to perform the Solemnity,
the Games celebrated there every Olympiad
to the Honour of Cæſar, and that *the Nobles*
and Governours of the Province of Syria, re-
paired to that City, on the ſame Account, that
on the Second Day of the Feſtival he came early
into the Theatre, cloathed with a wonderful Gar-
ment wholly made of Silver, on which the Sun
ſhining, it caſt forth a glorious Splendor. An-
tiq. l. 19. c 7. p. 678, 679. He further adds
that *Flatterers came about him*, Θεὸν προσαλο-
ρεύοντες, *calling him a God, and that the King*
οὐκ ἐπέπληξε, οὐδὲ τὴν κολακίαν ἀσεβοῦσαν ἀπες-
ρέ-
ψατο, *did not repel, or reprehend their impious*
Blaſphemy.

m Ver. 23. Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγ-
γελος Κυρίου, *And immediately the Angel of the*
Lord ſmote him, &c.] That he was ſmitten by
the Lord immediately on his receiving this im-
pious Flattery, is evident from *Joſephus*; for
he ſaith, μετ' ὀλίγον, *That after a while he ſees*
the Owl, which was the Meſſenger of his Cala-
mity, that ἄθροον ἄλγημα, *a ſudden Torment came*
upon him, and that thereupon he inſtantly tells
the ſame Auditors, *he muſt die.* Again *Joſe-*
phus doth not ſay that he was σκωληκόβρωτος,
eaten up of Worms, but he ſaith he had ἀλγή-
ματα τῆς κοιλίας, *vehement Torments in his Bow-*
els, which encreaſing upon him, in five Days he
died, and they in that Time might breed
Worms in him, as he confeſſes they did in his
Grandfather. And Examples of the like Ex-
its of the Perſecutors of the *Chriſtian* Faith, we
have many in *Church Hiſtory:* Thus (d) *Ter-*
tullian ſaith, of one *Claudus Heminianus*, one
of their *Perſecutors*, that cum vivus vermibus
ebulliſſet, *when Worms broke forth of him*
whilſt he was alive, he ſaid let no Man know
it, leſt the Chriſtians ſhould rejoice. And
(e) *Euſebius* ſaith of *Maximinian*, that *ſudden*
Ulcers roſe in his Fundament and ſecret Parts,
from which ſprung ἀλεκτόν τι πλῆθος σκώληκων,
an incredible Multitude of Worms. And of the
Uncle of *Julian the Apoſtate*, who perſecuted
the *Chriſtians*, and trampled upon the ſacred
Veſſels, (f) *Theodoret* and (g) St. *Chryſoſtom*
inform us, that he periſhed by this Diſeaſe,
διεφθερὲν γὰρ αὐτὸ αἰδοῖον σκωλήκας ἔτεκεν, *for his*
Scrotum corrupted and *bred Worms.* An In-
ſtance like to this we have in *Pherecydes Syrus*,
ὑπὸ τῶν φθειρῶν ἀναλωθέντος, *eaten up of Lice*, for
boaſting of his great Wiſdom, and his pleaſant
Life, though he ſacrificed, ſaith *Ælian*, to no
God at all. *Ælian.* Var. Hiſt. l. 4. c. 28. *Diog.*
Laer. l. 1. p. 75, 77. ſee *Bochart Hieroz.* p. 2.
l. 4. c. 23. p. 620, 621. So alſo was it under
the *Jewiſh* State: For of *Antiochus Epiphanes*
we read, ἐκ τοῦ σώματος τοῦ δυσσεβοῦς ἀραζεῖν, *that*
Worms ſprung out of the Body of this wicked
Man, 2 Maccab. ix. 8, 9. and of *Herod the*
Great, *Joſephus* owns that he had τοῦ αἰδοίου
ζῆψις σκώληκας ἐμποιοῦσα, *a Putrefaction pro-*
ducing Worms, Antiq. l. 17. c. 8. p. 597.

CHAP. XIII.

a Verſe 1. [a] NOW there were, in the Church that was at Antioch, certain Prophets and Teachers, As Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the Tetrarch, and Saul.

b 2. [*And*] [b] as they miniſtred to the Lord, and faſted, the Holy Ghoſt ſaid [*to them,*] Separate me Barnabas and Saul, for the [*peculiar*] Work whereunto I have called them.

3. And when they had faſted, and prayed, and laid their Hands on them, they ſent them away [*in purſuance of it.*]

4. So they being [*thus*] ſent forth by the Holy Ghoſt, departed unto Selucia, and c from [c] thence they ſailed to Cyprus.

5. And when they were at Salamis, they preached the Word of God in the Synagogues d of the Jews, and they had alſo [d] John [*ſirnamed Mark*, chap. xii. 25.] to their Miniſter, [*to miniſter to them.*]

6. And when they had gone through the e Iſle to Paphos, they found a certain [e] Sorcerer, a falſe Prophet, a Jew, whoſe Name was Bar-Jeſus,

7. [f] Who was with the Deputy of the f Country, [*named*] Sergius Paulus, a prudent Man, who called for Barnabas and Saul, and deſired to hear the Word of God [*from their Mouths.*]

8. But Elymas the Sorcerer, (for ſo is his Name by Interpretation) [*from the Arabic Word Elim,*] withſtood them, ſeeking to turn away the Deputy from the Faith.

9. Then [g] Saul (who is alſo called Paul) [*being*] filled with the [*Afflatus of the*] Holy g Ghoſt, ſet his Eyes on him,

10. And ſaid, O [*thou that art*] full of all Subtilty, and all Miſchief, thou Child of the Devil, thou Enemy of all Righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord, [*but plead for and uſe thy Sorceries in Oppoſition to them?*]

11. And now [*therefore*] behold the Hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the Sun for a Seaſon: And immediately there fell on him a Miſt, and a Darkneſs, and he went about ſeeking ſome to lead him by the Hand.

12. Then

(d) In Scap. c. 3. Tom. 5. p. 462. (e) L. 8. c. 16. (f) Hiſt. Eccl. l. 5. c. 8. (g) Orat. S. Babyl.

12. Then the Deputy, when he ſaw what was done, believed, being aſtoniſhed at [*the Power which attended*] the Doctrine of the Lord.

13. Now when Paul and his Company looſed from Paphos, they came to Perga, in Pamphilia, and [*then*] John departing from them, returned to Jeruſalem.

14. But when they departed from Perga, they came to Antioch in Piſidia, and went into the Synagogue on the Sabbath-day, and ſat down;

15. And after the reading of the Law
h and the Prophets, the [h] Rulers of the Synagogue ſent to them, ſaying, Ye Men and Brethren, if ye have any Word of Exhortation to the People, ſay on, [λέγετε, *ſpeak it.*]

16. Then Paul ſtood up and beckoning with his Hand, ſaid, Men of Iſrael, and ye [*Greeks*] that fear God, give Audience.

17. The God of this People of Iſrael choſe our Fathers, the [*Patriarchs,*] and exalted the People [*deſcending from them*] when they dwelt as Strangers in the Land of Egypt, and with an high Arm brought he them out of it.

i 18. And [i] about the time of forty Years ſuffered he their Manners in the Wilderderneſs;

19. And when he had [*for their Sakes*] deſtroyed ſeven Nations in the Land of Canaan, he divided their Land to them by Lot;

k 20. And after that he [k] gave to them Judges, about the Space of four hundred and fifty Years, until Samuel the Prophet.

21. And afterwards they deſired a King; and God gave them Saul, the Son of Cis, a Man of the Tribe of Benjamin, [*who*
l *with Samuel reigned*] [l] by the Space of forty Years.

22. And when he had removed him, he raiſed up to them David to be their King, to whom alſo he gave Teſtimony, and ſaid, [*Pſal.* lxxxix. 11.] I have found David the Son of Jeſſe, a Man after my own Heart, who ſhall fulfil all my Will:

23. Of this Man's Seed hath God, according to his Promiſe, raiſed to Iſrael a Saviour, Jeſus;

24. When John had firſt preached before his coming, the Baptiſm of Repentance to all the People of Iſrael.

25. And as John fulfilled his Courſe, [i. e. *performed his Office*] he ſaid, Whom think ye that I am? I am not he, [i. e. *the Chriſt*;] but behold there cometh one after me, whoſe Shoes of his [i. e. *the Shoes of whoſe*] Feet, I am not worthy to looſe.

26. Men and Brethren, Children of the
m Stock of Abraham, and [m] whoſoever amongſt you feareth God, to you is the Word of this Salvation, [*which Chriſt hath brought into the World,*] ſent.

27. For they that dwelt at Jeruſalem, and their Rulers, becauſe they knew him not, nor yet the [*Import of the*] Voices of the Prophets, which are read every Sabbath Day, they have fulfilled them in
[*to that Death which procure*
Sins;]

28. And though they found
Death in him, yet deſired they Pila
ſhould [*might*] be ſlain.

29. And when they had fulfilled
was written of him, they took him
from the Tree, [*John* xix. 31.] and
him in a Sepulchre, [*and they ſealed the*
pulchre and put a Guard upon it,] Matth
xxvii. 66.]

30. But [*notwithſtanding this*] God raiſed him from the Dead.

31. [n] And he was ſeen [*alive*] many Days
of them, which came up with him from Galilee to Jeruſalem, who are his Witneſſes to the People.

32. And we declare to you ~~that~~ Tidings, [*viz.*] how that the Promiſe, which was made to the Fathers, [*that in him ſhould all the Families of the Earth be bleſſed*;]

33. [o] God hath fulfilled the ſame to us o
their Children, in that he hath raiſed up Jeſus again [*to be a Prince and a Saviour*;] as it is alſo [p] written [*of him*] in the ſecond
Pſalm [*by God, ſaying, from the Mouth of David,*] Thou art my Son, this Day have I begotten thee.

34. And as concerning that [Gr. *and that*] [q] he raiſed him up from the Dead, q
now no more to return to Corruption, [*is evident, becauſe*] he ſaid on this wiſe, I will give you [*Jews*] the ſure Mercies of David.

35. Wherefore he ſaith alſo in another Pſalm, Thou ſhalt not ſuffer thy Holy One to ſee Corruption, [*which Words cannot reſpect David himſelf.*]

36. For David after he had ſerved his own Generation, by the Will of God, fell aſleep and was laid to his Fathers, and [*his Body*] ſaw Corruption.

37. But he [*that Jeſus*] whom God raiſed up, ſaw no Corruption [*as to his Body.*]

38. Be it known to you therefore, Men and Brethren, that [r] through this Man [*-'s* r
Death] is preached to you the Forgiveneſs of Sins.

39. And by him all that believe are juſtified from all Things, from which ye could not be juſtified by the Law of Moſes.

40. Beware therefore, leſt [*for your Infidelity,*] that come upon you which is ſpoken of in the Prophets

41. Behold ye Deſpiſers, and wonder, and periſh, for I work a Work in your Days, a Work which ye ſhall [*will*] in no wiſe believe, though a Man declare it to you.

42. And when the Jews where gone out of the Synagogue, the Gentiles beſought that theſe Words might be preached to them the
[s] next Sabbath [*Day.*] s

43. Now when the Congregation was broken up, many of the Jews, and religious Proſelytes followed Paul and Barnabas, who ſpeaking to them, perſuaded them to continue in the Grace of God.

44. And

ext Sabbath Day came al-
City together, to hear the

hen the Jews ſaw the Multi-
were filled with Envy, and ſpake
thoſe Things which were ſpoken
aul, contradicting and blaſpheming
.]

Then Paul and Barnabas, waxed
ld, and ſaid, it was neceſſary [*by Chriſt's Appointment*, Acts i. 8.] that the Word of God ſhould firſt have been ſpoken to you; but ſeeing ye put it from you, and [*by your Actions*] [t] judge your ſelves unworthy of ever-
[u] laſting Life, [u] lo we turn [*from you*] to the Gentiles.

47. For ſo hath the Lord commanded, ſaying, I have ſet thee, [*O Chriſt*] to be a Light to the Gentiles, that thou ſhouldeſt be for Salvation to the Ends of the Earth.

48. And when the Gentiles heard this, they were glad, and glorified the Word of the Lord, [*giving glory to him for it*,] and [w] as many [*of them*] as were ordained to [Gr. *diſpoſed for*] eternal Life, believed.

49. And the Word of the Lord was publiſhed throughout all the Region:

50. But the Jews ſtirred up the devout, and honourable Women, and chief Men of the City, and raiſed Perſecution againſt Paul and Barnabas, and [x] expelled them out of their Coaſts.

51. But they ſhook off the Duſt of their Feet againſt them, and came to Iconium.

52. And the Diſciples were filled with Joy, and with the Holy Ghoſt.

Annotations on Chap. XIII.

a Verſe 1. Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, *There were ſome Prophets and Teachers in Antioch, belonging to that Church.*] So *Grotius*. And indeed *Barnabas* and *Paul* might well be reckoned ſuch; *Barnabas* being ſent thither by the Church of *Jeruſalem*, chap. xi. 22. and he and *Paul* preaching there a whole Year, *ver.* 26. and being ſent by that Church to *Jeruſalem*, firſt, with their Alms, *ver.* 30. and about the Queſtion determined by the Council, *Acts* xv. and the reſt being, very probable, ſome of the *one hundred and eight* who being ſcattered abroad by the Perſecution, mentioned *Acts* viii. 1. came down to *Antioch*, chap. xi. 19. for *Niger* is by (a) *Epiphanius* declared to have been *one of the Seventy two*, and *Lucius* was *of Cyrene*, ſaith the Text; and ſo one of them that came down to *Antioch*, chap. xi. 20. But to ſay, that either *Paul* or *Barnabas* were *Biſhops* of *Syria*, as Dr. *Hammond* doth, is that which never was before; nor can with any Reaſon be aſſerted of the *Apoſtle* of the *Gentiles*, or of *Barnabas* appointed to go with him to the *Gentiles*, ver. 2. Nor could he have had any Temptation to have made the other three, there named, *Biſhops*, but that he finds them laying on of Hands, *ver.* 2. imagining that was for Ordination, whereas it was by way of Benediction on their Enterprize only, or to *recommend them to the Grace of God*, chap. xiv. 26. for who ever heard before of an *Apoſtle* ordained *Biſhop by laying on of the Hands of Prophets or Teachers?* Or of one *Prophet*, *Teacher*, or *Biſhop* laying his Hands upon another *Prophet*, *Biſhop*, or *Teacher*, to ordain him *Biſhop?* And indeed, if there were ſo many *Biſhops* as he hath given us in *Judea*, Acts xv. in *Syria*, and *Cilicia*, here, and ſo many ordained in all other Churches, as he ſaith, chap. xiv. 23. is it not wonderful that St. *Paul*, in all his Travels, ſhould never meet with, reſort to, or be entertained by, any one of them, but only by the Brethren at large? Or that he ſhould write to the Churches of the *Romans*, *Corinthians*, *Galatians*, *Coloſſians*, and *Theſſalonians*, before he went bound to *Rome*, and never ſalute any *Biſhops* there, or give any Inſtructions to them, or ſo much as ever mention that he had ordained any *Elders*, that is, ſaith he, *Biſhops* there? It is alſo to be obſerved, that this only was a temporary Miſſion to preach to the *Gentiles*, that being the Work to which St. *Paul* was called, *ver.* 2. and of which they give an Account to the Church of *Antioch*, *declaring how God had opened a Door of Faith to the Gentiles*, which Miſſion they preſently compleated, and then returned to *Antioch*, declaring to the Church there what they had done in Proſecution of it, *chap.* xiv. 26, 27.

Ver. 2. Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ, *And as they miniſtered to the Lord.*] b Vain here is the Inference of the *Papiſts* from this Word, that *they ſacrificed the Maſs*; for λειτουργεῖν in *Phavorinus* and *Heſychius* is δουλεύειν, διακονεῖν, ὑπηρετεῖν, *to ſerve* and *miniſter*. In the *Old Teſtament* it often ſignifies the Miniſtry of the *Levites*, who were not to offer Sacrifice, as *Numb.* iv. 23, 24, 26, 27, 28, 30, 35, 37, 39, 43. chap. viii. 22. xvi. 9. xviii. 6, 21, 23. By (b) *Chryſoſtom*, and *Oecumenius* it is rendered *Preaching*, and in prophane Authors it is applied to any other Work. Thus in (c) *Ariſtotle*'s *Politicks*, Men are ſaid λειτουργεῖν περὶ τὰς ἀρχὰς, πρὸς τεκνοποιΐαν, τὰ καλὰ τὸν βίον, *to miniſter about Government, in getting Children, and about the Things of this Life.*

Ver. 4. *And thence they ſailed to Cyprus;*] c where the *Jews* ſo abounded, that (d) *Dio Caſſius*

(a) Hær. 30. Sect. 4. p. 50.
(b) Λειτουργούντων τουτέστι κηρυττόντων, Chryſoſt. Oecumen. in locum. (c) L. 5. l. 7.
(d) Ἀπώλοντο καὶ ἐκεῖ μυριάδες τέσσαρες καὶ εἴκοσι, διὰ τοῦτο ἐδεινὶ Ἰουδαίῳ ἐπιβῆναι αὐτῆς ἔξεστιν. In vita Trajani Epit. 255.

Caſſius tells us, that in the Time of *Trajan*, *they ſlew two hundred and forty thouſand Men there*; and (e) *Jerom*, That the *Jews* overthrew *Salamis in Cyprus*, *killing all the Gentiles there.*

d Ver. 5. Καὶ εἶχον Ἰωάννην ὑπηρέτην, *They had John to miniſter to them.*] As the wiſe Men and *Prophets* among the *Jews* had one to miniſter unto them, ſo the *Apoſtles* had alſo thoſe who were their Companions and Fellow-Labourers, who miniſtred to them. So *Timothy* and *Eraſtus* are mentioned among thoſe who *miniſtred to St.* Paul, *Acts* xix. 22.

e Ver. 6. *A Sorcerer, a falſe Prophet, a Jew whoſe Name was Bar-Jeſus.*] God having raiſed up *Prophets* in the *Chriſtian* Church, and given the *Apoſtles* and other Teachers of the Word, a Power to confirm it with mighty Signs, and Miracles; the *Jews* who oppoſed *Chriſtianity*, and laboured to turn Men from the Faith, pretended to be *Prophets* alſo, and endeavoured by *Magick*, and *Enchantments* to work Miracles, to cure Diſeaſes, and to caſt out Devils; of their *Magick* and *Enchantments*, ſee Dr. *Lightfoot*, Harm. of the *New Teſtament*, p. 95. and of their Attempts to cure Diſeaſes, and to caſt out Devils. Note on *chap.* xix. 13.

f Ver. 7. Ὃς ἦν ζὺν τῷ ἀνθυπάτῳ, *Which was with the Deputy of the Country*, (*Gr.* the Proconſul) *Sergius Paulus.*] The Difficulty which ſome find in giving the Name of *Proconſul* to the *Prætor* or Preſident of *Cyprus*, is ſolved by theſe Words of *Valla*, that not he only is ſtiled a *Proconſul* who is ſent to adminiſter a Province with Conſular Power, but alſo a *Prætor* or *Preſident*. Elegant. l. 4.

g Ver. 9. *Saul who is alſo called Paul.*] *Origen*, in his Preface to the Epiſtle to the *Romans*, ſaith, that whilſt he preached to the *Jews* he was called *Saul*, according to the Name he had among them at his Circumciſion, Paulum autem appellatum eſſe cum Græcis & Gentibus leges & Præcepta conſcribit, and *that he was called by his Roman Name Paul, when he preached to the Gentiles.*

h Ver. 15. Οἱ ἀρχισυνάγωγοι, *The Rulers of the Synagogue ſent to them.*] In what Senſe the Rulers of the Synagogue were many, and in what Senſe but one, ſee the Note on *Mark* v. 22.

i Ver 18. *And about the Time of forty Years he ſuffered their Manners*, Gr. ἐτροποφόρησεν αὐτὰς, *in the Wilderneſs.*] Here Dr. *Hammond* thinks it is without doubt that the true Reading is ἐτροποφόρησεν, *he bore them as a Parent doth his Child*, becauſe ſo the Word is uſed, *Deut.* i. 31. where it is ſaid, *the Lord* ἐτροποφόρησε σε, *bore thee in this Wilderneſs as a Man* τροποφορήσαι, *would bear his Son*; and the Woman in the *Maccabees* intreats her youngeſt Son to pity her τροποφορήσασαν, *bearing him*, 2 Maccab. vii. 27. And according to this Senſe the Word ſignifies τὴν τροφὴν φέρειν, to *bring them Nouriſhment*, as God did Manna every Day, or *bear them, as a Nurſe or Mother to give him ſuck*, or bring. *Euſtathius* is τροποφορεῖν, Oa though this makes a very very appoſite, it ſeems not t (f) *Origen* there reads as and expounds it ἁρμόζεσθαι *to accommodate himſelf to the Children*, and ſo the Word i *cero ad Atticum*, when he ſ τὸν τῦφον τροποφόρητον, *bear patiently my Pride, or Elation of Mind.* And again, (*) *Origen* citing *Deut.* i. 31. thrice reads ἐτροποφόρησεν, he *bore their Manners*, ſaying it ſignifies ἁρμόζεσθαι σὲ πρὸς τὸ ἀδυνὲς, *to accommodate himſelf to the Infirmities of his Children: Procopius* on the Words of *Moſes* ſaith that τὸ τροποφορεῖν, properly ſignifies τὸν παῖδα δυσκελαίνουλα τρέπειν μεταφέρειν διὰ συμψελλισμῶν καὶ συγκαλαβάσεων *to carry about, and appeaſe a froward Child, by prattling with, and accommodating ourſelves to, him*, and in the Scholiaſt on *Ariſtophanes* τροποφορεῖν is τοῖς τρόποις ὑπηρετεῖν, to bear with the Manners of another, and ſo the Word is uſed by *Cicero*, &c. See *Examen Millii in locum.*

Ver. 20. *God gave them Judges about the Space of four hundred and fifty Years.*] *Grotius* and Biſhop *Uſher* note here, that other Copies read thus καὶ ἐκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν ὡς ἔτεσι τετρακοσίοις καὶ πενηκοντα καὶ μετὰ ταῦτα ἔδωκεν κριτὰς, *he divided to them their Land about four hundred and fifty Years, and after that he gave them Judges*; and they beg the Time of this Computation from the Birt of *Iſaac*, of whom it is ſaid, *in Iſaac ſhall the Seed be called*, Gen. xxi. 12. from his Birth to the Children of *Iſrael*'s going out of *Egypt* was 405 Years, their Stay in the Wilderneſs was forty Years, ſeven Years after their Land was divided to them, theſe Years put together made 452, and ſo the *Apoſtle* ſaith, the Space from God's Election of them to the dividing the Land to them, was about 450 Years. But,

1*ſt*, This Reading is not owned by *Chryſoſtom*, or *Oecumenius*, or by the *Syriack*, or *Arabick*, who all read as we do.

2*dly*, The Words ſeem not to bear this Senſe, for the *Apoſtle* goes on orderly thus; (1.) God choſe our Fathers; (2.) He brought them out of *Egypt*; (3.) He led them in the Wilderneſs forty Years; (4.) He divided the Land to them; and therefore it is reaſonable to conceive he ſhould go on to tell what was done after the Diviſion of the Land. Moreover, the *Apoſtle* doth not ſay, *and all theſe Things were done in the Space of* 450 *Years*, but he divided their Land to them about the Space of 450 Years, which according to this Reading ſignifies, he was ſo long in dividing their Land; I therefore prefer the other Computation which refers this to the *Judges*, becauſe if you compute the Years of the Judges till

(e) Salaminam Cypri, interfectis in eâ Gentilibus, ſubvertêre Judæi. *Cron. ad an.* 19. *Trajani.*
(f) Cont. Celſ. l. 4. p. 210. & Com. in Matth. Ed. Huet. p. 459, 475. (g) L. 13. Ep. 29.
(*) Tom. 1. in Matth. p. 459, 475. in Celſum l. 4. p. 210.

ll find them 339, and the
nts 111, which put toge-

his Computation then ob-
Jews, for (h) *Joſephus* ſaith,
build the Temple μετὰ ἔτη
κοσία καὶ δύο, *after* 592 *Years*
of Iſrael's going out of Egypt.
ake the Time of the *Judges*
tation is exactly 591 Years;
therefore , as in the following Verſe,
accords with the Computation of his Nation
at that Time, and ſo they might not except
againſt his Words:

Wilderneſs,	40
Joſhua,	17
Judges,	450
Sam. and *Saul*,	40
David,	40
Solomon,	4
	591

And yet he ſaith, ὡς to ſhew that Computation was not exact. Some here tell us that the true Reading here is 350 Years; but ſeeing I find not one Copy, Verſion, or *Father* to countenance that Reading, I think it dangerous to admit of that Solution of this Difficulty; eſpecially if we conſider that St. *Luke*, continually, both in his *Goſpel* and in the *Acts*, follows exactly the Computation of the *Septuagint*, and of the *Jews*, as we learn from his inſerting *Cainan*, Luke iii. 36, his making *Saul* to reign 40 Years, *ver.* 21. of this Chapter, and from this Verſe where he accords exactly with *Joſephus*.

l Ver. 21. *By the Space of forty Years.*] So *Joſephus* ſaith he reigned whilſt *Samuel* lived ἔτη ὀκτὼ πρὸς τοῖς δέκα *eighteen Years*, and after his Death δύο καὶ εἴκοσι, *twenty two Years*; but though this Reckoning ſeems to have obtained in the Time of *Joſephus*, it is far from being true, that *Saul* reigned *twenty two Years after the Death of Samuel*; it is rather true, as the *Jews* conceive, that they both died in the ſame Year; ſo that the Words *forty Years*, are to be connected thus, until *Samuel* the *Prophet*, who having judged them about 30 Years, afterward they deſired a King; and God, by *Samuel*, gave them *Saul*, whoſe Reign, with that of *Samuel*'s, was about the Space of forty Years. So ſaith (i) *Sulpitius Severus*, Ego arbitror à Paulo etiam Samuelis annos ſub Regis iſtius ætate numeratos, *I ſuppoſe that the Years of Samuel alſo are added to the Reign of that King by Paul*; as doubtleſs they were, they making together juſt 40 Years.

m Ver. 26. *And whoſoever among you feareth God.*] So *ver.* 16. that is, the *Proſelytes* among you; ſo *Bemidbar Rabba* on thoſe Words of the Pſalmiſt, *Bleſſed is every one that feareth the Lord*, ſaith אלונרים, οἱ Φοβούμενοι τὸν Θεὸν, are the *Proſelytes*.

Ver. 31. *Who was ſeen many Days of thoſe,* n
who came up with him from Galilee to Jeruſalem, who are his Witneſſes.] Theſe ſeem to be the 108 mentioned *Acts* i. 15. for theſe were *Galileans*, ver. 11. and Συνελθόντες, *Men coming with him*, and Men that go into the *Apoſtles*, ver. 13.

Ver. 33. *God hath fulfilled the Promiſe made* o
to your Fathers in raiſing up Jeſus:] *i. e.* from the Dead, *ver.* 30. ſo as not to return to Corruption. For the Promiſe being this, that God would *raiſe up one to ſit upon the Throne of his Father David*, Acts ii. 30. and to *reign over the Houſe of Jacob*, Luke i. 33. Chriſt upon his Reſurrection having *all Power in Heaven and Earth committed to him*, Matth. xxviii. 18. and being *exalted to the right Hand of God*, Acts ii. 33. this Promiſe, by his Reſurrection to that Kingdom, was fulfilled.

Ibid. *As it is written in the ſecond Pſalm,* p
Thou art my Son, this Day have I begotten thee.] That this Pſalm belongs to the *Meſſiah*, and ſpeaks of his Dominion and Kingdom, appears from the preceding Words, *I have ſet thee, my King, upon the holy Hill of Sion, Jehovah hath ſaid to me, thou art my Son, this Day have I begotten thee.* This alſo is apparent from the following Words, *I will give thee the Heathen for thine Inheritance*; and from the Exhortation to all *Kings* to ſubmit to him. See the Note on *Heb.* v. 5. and by his Reſurrection, and Exaltation, he is ſaid to be begotten, as being made the Firſt-born from the Dead, *Col.* i. 18. *Rev.* i. 5. conſtituted *the Son of God with Power*, Rom i. 4. and having received a new Birth: Hence thoſe two Things are joined, *Luke* i. 32. *He ſhall be called the Son of the Higheſt, and God ſhall give him the Throne of his Father David.* See alſo *Examen Millii in locum.*

Ver. 34. *In that he raiſed him up, now no* q
more to ſee Corruption, he ſaid, Iſai. lv. 3. *I will give thee* τὰ ὅσια Δαβὶδ τὰ πιστὰ, *the ſure Mercies of David.*] That is of *Chriſt* the Son of *David*; for that *David*, both in the Language of Scripture, and of the *Jews*, frequently ſignifies Chriſt, ſee Note on *Matth.* ii. and that here it bears this Senſe both *Kimchi* and *Aben-Ezra* confeſs, and the following Verſe aſſures us; for, of this very *David* it is ſaid, *ver.* 4. *Behold I have given him for a Witneſs, a Leader, and Commander to the People*; and he being thus raiſed up to be a *King for ever*, ſo as to ſee no more Corruption, the Bleſſings he confers upon his Subjects muſt be ſure and laſting.

Ver. 38. *Through him is preached to them* r
Forgiveneſs of Sins;] *i. e.* Thoſe Sins, from the Guilt of which the Law of *Moſes* could not cleanſe the Conſcience, and from which we could not be juſtified, *i. e.* from the Guilt and Condemnation due to us, from which we could not be exempted by the Law of *Moſes*. See the Note on *chap.* xv. 1.

Ver. 42. Εἰς τὸ μεταξὺ Σάββατον.] This s
Phraſe doth not ſignify *the intermediate Week*, as

(h) Antiq. l. 8. c. 2. (i) L. 1. c. 61.

as ſome conceive, or on the ſecond and fifth Day of the Week, but on the *following Sabbath*; for we learn from the 44th Verſe, that they came not together till the following *Sabbath*. So (k) *Joſephus* ſpeaks of *David* and *Solomon*, ἔτι δὲ τῶν μεταξὺ τούτων Βασιλέων, *and of the following Kings of Judea*; for there came none between them.

t Ver. 46. Καὶ οὐκ ἀξίους ἑαυτοὺς κρίνετε, *And judge yourſelves unworthy of eternal Life.*] Or rather diſcover, or by your Actions ſhew yourſelves unworthy of it: For when our *Saviour* ſent his *Apoſtles*, he bid them, *into what Village, or Houſe ſoever they entered, to enquire,* τὶς ἄξιος, *who was worthy in it*, and to *ſhake off the Duſt of their Feet* againſt the unworthy, *Matth.* x. 11—15. *i. e.* againſt thoſe who would not receive their Doctrine of Salvation, or Eternal Life. This Unworthineſs, ſaith the *Apoſtle* κρίνετε you diſcover, by thus contradicting and blaſpheming it. This is the Senſe of the Word κρίνεσθαι, *viz.* to *diſcern, diſcover, or make known*, when the *Apoſtle* ſaith, *He that cometh into the Aſſemblies of the Prophets,* κρίνεται is *diſcovered* of them all, 1 *Cor.* xiv. 24. and the Spiritual Man *diſcovers all Things*, chap. ii. 15.

u Ibid. *Lo, we turn to the Gentiles.*] Not from the *Jews* every where; for we find St. *Paul* ſtill preaching to them in every *Synagogue* where he came, *Acts* xvii. 2. But from thoſe of *Antioch* in *Piſidia*, to the *Gentiles* there, it being not reaſonable that the *Jews* of other Places ſhould be deprived of the Goſpel, for the Perverſeneſs of thoſe here.

w Ver. 48. *And* ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον, *as many as were ordained to eternal Life believed.*] Theſe Words cannot ſignify *a fixed Number of Perſons abſolutely by God ordained to eternal Life*, ſo that they, and they only ſhall obtain it, and all others be excluded from it, as upon this Suppoſition they muſt be; for if God by his Ordination or Decree hath fixed the Number of thoſe whom he will bring unto Salvation, all they who are not of that Number will not partake of that Salvation. And this is evident from theſe Conſiderations:

1*ſt*, That if the Reaſon why theſe Men believed be only this, That they were Men *ordained to eternal Life*; the Reaſon why the reſt believed not can be this only, That they were *not ordained* by God *to eternal Life*. And if ſo, what Neceſſity could there be, that *the Word of God ſhould be firſt preached to them?* as we read, *ver.* 46. Was it only that their Damnation might be the greater? This ſeems to charge that Lover of Souls, whoſe *tender Mercies are over all his Works*, with the greateſt Cruelty, ſeeing it makes him determine from all Eternity, not only that ſo many Souls, as capable of Salvation as any other, ſhall periſh everlaſtingly; but alſo to determine, that the Diſpenſations of his Providence ſhall be ſuch towards them as neceſſarily tends to the Aggravation of their Co... could even their moſt ma... raged Enemy do more? V... Devil aims at by all his ... this very End, *viz.* the A... future Puniſhment? And ... that God had determined th... be ſpoken to theſe *Jews* for ... to make God as inſtrumen... as the very *Devil*, and ſeem... concileable with his Decla... *would have all Men to be ... not that any Man ſhould perij...*

2*dly*, The *Apoſtle* gives th... he turned from the *Jews* to th... becauſe the *Jews had thruſt a... God from them, and judged themſelve... of eternal Life*, ver. 46. Whereas, acc... to this Suppoſition, this could be no ſuffi... Reaſon of his turning from them to the G... *tiles*; for it was only they, among the *Jews*, whom God had not ordained to eternal Life, who thus refuſed to believe and to obey the Word of God; and as many among the *Gentiles* as were not thus ordained to eterna... Life, muſt neceſſarily do the ſame; and ſo there could be no ſufficient Cauſe why he ſhould turn from the *Jews* to the *Gentiles* on that Account. And,

3*dly*, Were this the Reaſon why the *Jews* believed not, that they were not by God ordained to eternal Life, why doth St. *Paul* by God's Commiſſion ſpeak here to them thus; *Be it known to you, Brethren, that by this Jeſus, is declared to you Remiſſion of Sins?* Why doth he add, *And by him every one that believeth is juſtified*, &c. Why doth he vehemently exhort them to *beware, leſt that Saying of the Prophet Habakkuk ſhould be verified of them, I will work a Work in your Days, which you will not believe, though one declare it to you?* ver. 38—41. For could God have determined, that theſe very Perſons ſhould not believe to Life eternal, and yet commiſſionate his *Apoſtles* to tell them, that *Remiſſion of Sins*, and *Juſtification to Life eternal*, was propoſed to them? Could it be revealed to St. *Paul* that they could not believe to Life eternal, as being not by God ordained to it; and yet would he ſo paſſionately exhort them to that Faith in *Jeſus*, which he well knew by virtue of this Revelation belonged not to them, nor could they poſſibly exert? Theſe Things ſeem clearly to evince, that this cannot be the proper Import of the Words; but they will very well admit of theſe two Senſes, *viz.* (1.) As many as were diſpoſed for eternal Life believed: Or, (2.) As many as were diſpoſed to do it, believed to eternal Life. And,

1*ſt*, It is highly probable, the genuine Import of theſe Words is this, Ὅσοι ἦσαν τεταγμένοι, *As many as were diſpoſed for eternal Life believed*; for this Word τεταγμένος by this very *Author* is uſed in this Sense to ſignify

(k) De Bell. Jud. l. 6. c. 13. p. 913.

ardly ordained, but
or one determined, not
wn Inclinations to do ſuch
it is ſaid *Acts* xx. 13. *St.*
to Aſſos, ὕτω γὰρ ἦν διατε-
e was diſpoſed to do: So the
ith, ἡ εμονία ζυνεῖς τεταγμένη
or Government of the wiſe
ll ordered or diſpoſed, chap.
hilo ſaith to *Cain*, *Thou needeſt*
led by them who are ἐκ ζῆ τε-
ranked on thy Side, *i. e.* of
ſitions and Affections with
ſaith of thoſe Children who
icious Parents, have themſelves
, that they are (m) ἀμείνῳ
τάξει, *placed in a better Rank:* And
ing of *Eſau* and *Jacob*, he repreſents
as fierce, ſubject to Anger and other
ons, and governed by his brutiſh Part,
but *Jacob* as a Lover of Virtue and Truth;
and ſo (n) ἐν τῇ Βελτίονι τεταγμένου τάξει *placed*
in a better Rank of Men, or one of a better
Temper and Diſpoſition; and adds, that
(o) *Samuel* was τεταγμένος θεῷ, *one well diſ-*
poſed towards God; ſo *Simplicius* interprets
this Word; for when (p) *Epictetus* had ſaid,
τῶν δὲ βελτίωνι ζοὶ φαινομένων ὅτως ἔχῃ ὡς ἀπὸ
Θεοῦ τεταγμένος εἰς ταύτην τὴν τάξιν, *if thou haſt*
a Deſire to be a Philoſopher, ſo retain thoſe
Things, which ſeem beſt to thee, as being by God
placed in that Rank; that is, ſaith he, (q) ὡς
ὑπὸ Θεοῦ προτρεπόμενος ἐπὶ ταῦτα, τὸ γὰρ μέγιστον
τῶν ἐκ Θεοῦ δωρηθέντων ἀνθρώποις φιλοσοφία ἐστι,
as being incited by God to it; for Philoſophy,
(ſaith he, *eternal Salvation* ſaith the Scripture)
is the greateſt Gift that God hath given to Man-
kind. And to this Senſe the very Context
leads; the Perſons oppoſite to thoſe diſpoſed
for eternal Life, being thoſe who for their In-
diſpoſition to embrace the Offer of it, *were*
unworthy of Eternal Life.

The ſecond Import, of which theſe Words
are capable, is this, That *as many as were*
well diſpoſed, believed to eternal Life; and
accordingly, we are ſaid to *believe in Chriſt*
to eternal Life, Tim. i. 16. and to the *Saving*
of the Soul, Heb. x. 39. And they who truly
do believe, are ſaid to do it *to eternal Life*,
becauſe they, by believing, do obtain a per-
fect Right to that Life of which they cannot
fail, but by departing from that Faith, or
ſuffering it to become unfruitful in thoſe
Works of Righteouſneſs, which make them
to be Partakers of eternal Life.

CHAP. XIV.

Verſe 1. AND it came to paſs in Iconium, that they [*viz. Paul and Bar-*
nabas.] [a] went both together into the Syna-
gogue of the Jews [*there,*] and ſo ſpake, that
b [b] a great Multitude both of the Jews, and
alſo of the Greeks, [i. e. *the Proſelytes of the*
Jews,] believed.

2. But the [οἱ δὲ, *and that the*] unbelieving Jews ſtirred up the Gentiles, and made their Minds [Gr. *roſe up, and made the Minds of the Gentiles*] evil [*-ly*] affected againſt the Brethren.

3. Long time therefore abode they [ἱκανὸν μὲν οὖν χρόνον διέτριψαν, *for indeed they had tarried a long Time,*] ſpeaking boldly in [*the Name of*] the Lord, who gave Teſtimony unto the Words of his Grace, and granted Signs and Wonders to be done by their Hands:

4. But [*then*] the Multitude of the City was divided, and part held with the [*unbelieving*] Jews, and part with the Apoſtles.

5. And when there was an Aſſault [*or Tumult*] made, both of [i. e *by*] the Gentiles and alſo of [*by*] the Jews, with their Rulers, [*endeavouring*] to uſe them deſpitefully [*or contu-*
c *meliouſly*] and to [c] ſtone them [*as Blaſphemers of the Law.*]

6. They were aware of it, and [*ſo*] fled to Lyſtra, and [*then to*] Derbe, [*ver.* 20.] Cities of Lycaonia, and [*then*] to the Region, which lieth round about [*thoſe Cities.*]

7. And there they preached the Goſpel.

8. And there ſat a Man at [d] Lyſtra im-d
potent in his Feet, being a Cripple from his Mother's Womb, [*and ſo one*] who never had walked.

9. The ſame heard Paul ſpeak [*-ing the Word,*] who ſtedfaſtly beholding him, and [e] perceiving [*by his Gift of diſcerning Spirits,*] e
that he had Faith to be healed;

10. Said [*to him*] with a loud Voice, Stand upright on thy Feet; and [*having ſaid this,*] he [*the impotent Man*] leaped and walked.

11. And when the People ſaw what Paul had done, they lift up their Voices, ſaying, in the Speech of Lycaonia, [f] the Gods are f
come down to us in the Likeneſs of Men.

12. [g] And they called Barnabas, Jupiter, g
and Paul, Mercurius [i. e. *his Interpreter,*] becauſe he was the chief Speaker.

13. Then the Prieſt of Jupiter, who [i. e. *whoſe Image*] was before the City, brought Oxen, and Garlands, [Gr. *Coronets,*] [h] to h
the Gates, [*where Barnabas and Paul were*] and would have done Sacrifice with the People, [i. e. *he, and they would have offered Sacrifice to them as Gods.*]

14. Which when the Apoſtles, Barnabas and Paul, heard of, they rent their Cloaths, [*to ſhew their Deteſtation of the Fact,*] and ran in among the People, crying out,

15. And

(l) L. quod deter. p. 144. (m) De Nobil. p. 702. C. (n) De Præmiis & Pœn. p. 712. B.
(o) De Temul. p. 203. C. (p) Enchirid. c. 29. (q) P. 139.

15. And saying, Sirs, w.y do ye [*attempt*] these Things, [*seeing*] we also are Men of like Passions with you, and preach to you, that ye should turn from these Vanities, [*or dead Idols*] to the [*Worship of the*] Living God, who made Heaven and Earth, and the Sea, and all Things that are therein?

i 16. [i] Who in Times past, [*since the Days of Noah*, 1 Pet. iii. 20.] suffered all Nations to Walk in their own Ways [*giving them no written Law, and sending them no Prophets to instruct them in the true Worship of him, as he did to the Jews.*]

k 17. [k] Nevertheless, he left not himself without witness [*to them of his Providence,*] in that he did good [*to us all,*] and gave [Gr. *giving*] us Rain from Heaven, and fruitful Seasons, filling our Hearts with Food and Gladness:

18. And with these Sayings scarce restrained they the People, that they had not done [i. e. *from doing*] Sacrifice to them.

19. And [*then*] there came thither certain Jews from Antioch and Iconium, who persuaded the People, [*against the Apostles*;] l and [*so they*] having [l] stoned Paul, drew him out of the City, supposing he had been dead.

20. Howbeit, as the Disciples stood round about him, he rose up, and came into the City; and the next Day he departed with Barnabas to Derbe:

21. And when [illegible] Gospel to that City, [Gr. *had made many*] ed again to Lystra, Antioch,

22. Confirming the S and exhorting them to c and [*telling them*], that we through much Tribulatio Kingdom of God.

23. And when they hac Elders in every Church, with Fasting, [Gr. *and they ing, they had ordained*, &c.] them to [*the Protection of*] t on whom they believed.

24. And after they had fidia, they came to Pamph

25. And when they ha Word in Perga, they went talia;

26. And thence sailed to Antic whence they had been recommende Grace of God [*by Prayer for his Acts* xiii. 3.] for the Work which the *now*] fulfilled.

27. And when they were come, and gathered the Church together, they rehe all that God had done with [i. e. *by*] and how he had opened the Door of F the Gentiles.

28. And there they abode [*a*] long with the Disciples.

Annotations on Chap. XIV.

a Verse 1. THAT *they went* καλὰ τὸ αὐτὸ, *both together.*] So 1 *Sam.* xi. 11. there were not two of them left יחד καλὰ τὸ αὐτὸ, together; 2 *Sam.* ii. 16. *They fell down* καλὰ τὸ αὐτὸ, *together*; 1 Kings iii. 18. ἡμεῖς καλὰ τὸ αὐτὸ, *We were together.*

b Ibid. *A great Multitude,* Ἰουδαίων καὶ ἑλλήνων, *of the Jews and Greeks believed*;] *i. e.* Σεβομένων ἑλλήνων, *a great Multitude of Greek Proselytes*; for they made a Part of the *Jewish Synagogue*, and in it are converted to the Faith. So *chap.* xvii. 4. And *chap.* xviii. 4. *Paul spake in the Synagogue* at *Corinth*, and persuaded *Jews* and *Greeks*; see also *chap.* xiii. 42. *chap.* xix. 8, 10. Note also that the second Verse is to be put in a Parenthesis.

c Ver. 5. *And to stone them,*] as Blasphemers against the Law, *Deut.* xiii. 6. So they stoned *Stephen* as speaking *blasphemous Words against the Law and the Temple*, Acts vi. 13. So St. *Paul* here, *ver.* 19. and so they attempted to stone Christ for supposed Blasphemy, *John* x. 33. And in like manner, (a) *Josephus* saith, That *Ananias* the *High Priest delivered up* James, *and other* Christians, *to be stoned, as being accused of Impiety against the Law.*

Ver. 8. Ἀδύνατος τοῖς ποσὶν, *Impotent in his Feet.*] This Word ἀδύνατος is frequently used in the *Septuagint*, for a Man feeble and helpless; as when *Job* saith, he was πατὴρ ἀδυνάτων, *the Father of the Helpless*, chap. xxix. 16. xxxi. 20. and *Joel* iii. 10, ὁ ἀδύνατος λεγέτω, *let the Weak say I am Strong.*

Ver. 9. *Seeing he had Faith to be healed.*] e Faith being an Act of the Understanding, could not be discerned by the Eye of Sense; this therefore is an Instance of that Power of discerning the inward Working of Men's Spirits, mentioned 1 *Cor.* xii. 10.

Ver. 11. *Saying, The Gods are come down to* f *us in the Likeness of Men.*] This was not only the Imagination of the *Poets*, *Homer*, and others here cited by *Grotius*, but even of their *Philosophers*; for *Cicero* hence proves, the Gods must be of human Shape, because they never appeared in any other Form. See the Note on *chap.* xvii. 29.

Ver. 12. *And they called Barnabas, Jupiter,* g *and Paul, Mercury, because he was* ἡγούμενος τοῦ λόγου, *the chief Speaker.*] He is accounted, saith (b) *Justin M.* λόγος ἑρμηνευτικὸς καὶ παίδων διδάσκαλος, *the Word that is the Interpreter and Teacher of all Men*; and he is called *Hermes*, saith

(a) Λευσθησομένους παρέδωκε. Antiq. Jud. l. 20. c. 8. p. 698. B.
(b) Ap. 2. p. 67.

…ας Προφήτην τῶν Θείων, …and Prophet of Divine … Porphyry, παρασαλικὸς, …eſenter of Reaſon and Elo… …ed Mercury, ſaith Seneca, …um eſt. De Benef. l. 4.

…ὸς πυλῶνας, To the Gates;] …mple of Jupiter, which was …y, but the Gates of the …l and Barnabas lodged; for …re done within the City, …er the Prieſt of Jupiter … for Sacrifice, and στέμματα …rlands, either to put upon the … and Barnabas, according to …om of Crowning their Gods, …remy's Epiſtle to the Jews …r. 9. and eſpecially of offering …ns to Jupiter, as (d) Briſſonius did; or to put on the Ox or … be offered: Hence have we men… (e) Virgil of the Vittæ Juvencum, …as of the Heifers, where, ſaith Servius …um auro vittiſque Juvencum, is corona… … auro vittiſque, i. e. an Heifer crowned …h them. (f) Athenæus from Ariſtotle ſaith, … was done, becauſe nothing but what is …, was to be offered to the Gods; τὸ δὲ πλήρωσίν τινα σημαίνει, now to Crown ſig… …Perfection; whence operi coronam im… …e is to perfect a Work.

…l. Ἤθελε θύειν, he would have ſacrificed.] …ſee, ſaith Chryſoſtom, the Devil's Ma…ce, he would have brought in ἀνθρωπολατρείαν Divine Worſhip of Men by thoſe very Per…ſons who were ſent to convert Men from it, perſuading them again to eſteem Men as Gods, as formerly they had done: And how fully he hath done this in the Roman Church, where innumerable Men are worſhipped with Invocation, and even mental Prayers, which ſuppoſe them to know the Hearts of the Supplicants, and ſo to have the Property aſcribed to God alone in the Scripture: I have fully ſhewed in a Treatiſe on that Subject.

i Ver. 16. *Who in Times paſt, ſuffered all Nations to walk in their own Ways;*] not ſo as to allow of their Manners, or to leave them without any Means ſufficient to convince them of the Errour of their Ways, and their idolatrous Worſhip; for this he had done ſo effectually, as to *leave them without Excuſe*, in that they *did not worſhip him as God, neither were thankful for his Benefits*, Rom. i. 20, 21. But he ſo far permitted this, as that he ſent them no *Prophet* to inſtruct them better; and gave them no poſitive Revelation of his Will, no written Inſtructions of that Way in which he would be worſhipped, as he had done to the *Jews*.

k Ver. 17. *Nevertheleſs, he left not himſelf without a Witneſs, in that he did them good, … gave them Rain from Heaven.*] From theſe Words it appears, (1.) That the giving of Rain in it's Seaſon, and of fruitful Seaſons of the Year, is even to the *Heathens* a Teſtimony of the Divine Providence; for, this Rain coming from the Clouds of Heaven, and theſe fruitful Seaſons depending ſo neceſſarily upon the Sun, Moon, and other Luminaries of Heaven; and being ſo conſtantly produced by them, muſt demonſtrate, that they muſt derive them from, and owe them to, him, who made the Heavens and the Earth, *ver.* 15. and therefore, that they ought to worſhip, and be thankful to him for them. (2.) Theſe being good Things, and ſuch as *filled their Hearts with Food and Gladneſs*; and being conferred freely and conſtantly on them, who daily provoked him by their Idolatries and Ingratitude, were alſo a clear Teſtimony of his Goodneſs to them, and therefore an Aſſurance to them, That if they, knowing him by this Means to be God, would turn from their dumb Idols, and worſhip him as God, they might find Grace and Favour in his Eyes, who was ſo good unto them, even whilſt they did continue to provoke him: Now the Knowledge of the God that made Heaven and Earth, as the only true God, who is to be worſhipped, and whoſe Providence affords us all the Bleſſings we enjoy, and the Belief that he is well enclined to ſhew Mercy to all that thus turn to him, and are thus thankful to him, ſeems to be all that God expected from the *Gentiles*, as may be gathered from *Rom.* i. 20, 21.

Ver 19. *And ſtoned Paul.*] God permit-l ting this, ſaith *Woltzogenius*, for the Puniſhment of his Sin, in being active and aſſiſtant at the Stoning *Stephen*, Acts vii. 58. viii. 1.

Ver. 23. Χειροτονήσαντες δὲ αὐτοῖς Πρεσβυτέ-m ρους κατ' ἐκκλησίαν, *And ordaining them Elders in every Church.*] That Χειροτονεῖν Πρεσβυτέρους, is not to chuſe Elders by common Suffrage, or by lifting up the Hands of the *Apoſtles*, is fully proved by Dr. *Hammond* and Mr. *Selden*; but then that this conſtituting Elders in theſe Churches, was making them fixed *Biſhops* of thoſe Churches, is not proved.

To clear up this, let it be conſidered, That in thoſe Times Men received the *Gift of Tongues and Prophecy*, or thoſe Spiritual Gifts which fitted them to miniſter in the Church, either immediately from Heaven, as the *Apoſtles* themſelves did, and ſo by God himſelf, were fitted and appointed for that Work; ſo was it with the *hundred and twenty*, who received the Holy Ghoſt on the Day of *Pentecoſt*; ſee Note on *Acts* ii. 1. or when they prayed with *Peter* and *John*, Acts iv. 31. and with St. *Paul* who was baptized and *filled with the Holy Ghoſt*, chap. ix. 17. So was it with *Cornelius* and his Kinſmen, *Acts* x. 44. for *they ſpake with Tongues and magnified*

(c) Apud Euſeb. Præp. Evang. l. 3. c. 11. (d) De formulis, l. 2. p. 249. (e) Æn. 5. v. 366. (f) L. 15. p. 674.

nified God, even as the *Apoſtles* did when they had received the Holy Ghoſt; for as they ſpake with Tongues μεγαλεῖα τῦ θεῦ, *the great Things of God*, Acts ii. 11. ſo did theſe Men ſpeak with Tongues, μεγαλῦντες τὸν θεὸν, *magnifying God*, and therefore St. *Peter* ſaith, they had *received the Holy Ghoſt even as we*, Acts x. 47. xi. 17. or elſe theſe Gifts were given by Impoſition of the *Apoſtles* Hands; ſo when the *Samaritans* believed, and were baptized, that they might have Perſons fitted to officiate in ſacred Things, the Church of *Jeruſalem* ſends to them *Peter* and *John*, who lay their Hands on ſome of them, *and they received the Holy Ghoſt*, Acts viii. 17. This being done, the *Apoſtles* returned to *Jeruſalem*, ver. 25. preaching the Word to other Villages of *Samaria*, but leaving the Conduct of the Church to thoſe gifted Men; and theſe ſeem to be the Men who firſt officiated in all converted *Churches*; and where-ever we meet with them, we find no other Perſons conſtituted as *Biſhops*, or fixed *Overſeers* of thoſe *Churches*, as in the Churches of *Corinth* and therefore have Rea were no other *Elders* con being no more neceſſary of *Lyſtra* and *Iconium*, *Corinth* and *Galatia*. M here only Mention of *Elde* theſe Churches, not of one under them, which ſhews, the not *Biſhops*; ſince by the Rule a Biſhop cannot be without a a word, Theſe *prophetical* Me were Officers placed in the C the *Apoſtles*, 1 *Cor.* xii. 26. ye not fixed Miniſters; but from ever they come, and where-e they take upon them to offi *Barnabas* at *Antioch*, chap. the other Prophets there, and ſo doth *Silas*, ſent from *Jer Antioch*, continue there, *Acts* xv. from thence goes through *Syria* an *confirming the Churches*, ver. 41.

CHAP. XV.

Verſe 1. AND certain Men which came down from Judea [*to Antioch*,] taught the Brethren [*of the Gentiles, ſaying*,] [a] except ye be circumciſed after the manner of Moſes, [i. e. *ſo as by that Rite to ſubmit to, and obſerve, his Law*,] ye cannot be ſaved.

2. When therefore Paul and Barnabas had no ſmall Diſſention and Diſputation with them, Gr. *and a Diſſention being made among the Brethren, and no ſmall Debate or Reaſoning of Paul and Barnabas againſt them, who* [b] *taught this Doctrine*,] [b] they [*of Antioch*] determined that Paul and Barnabas, and certain others of them, ſhould go up to Jeruſalem [c] to the Apoſtles, and Elders [*there*,] about this Queſtion.

3. And being brought on their Way by the Church, they [Gr. οἱ μὲν ὖν προπεμφθέντες, *they therefore being ſent forth by the Church*,] paſſed through Phœnice, and Samaria, declaring [*to them*,] the Converſion of the Gentiles, and [*by this*] they cauſed great Joy unto all the Brethren.

4. And when they were come to Jeruſalem, they were received of the Church, and of the Apoſtles, and Elders, and they declared [*to them*] all Things which God had done with them, [i. e. *by them*, ver. 12.]

5. But there aroſe up certain of the Sect of the Phariſees which believed, ſaying, That it was needful to circumciſe them, [*who believed among the Gentiles*,] and to command them to keep the Law of Moſes.

6. And [*then*] the Apoſtles and Elders came together to conſider of this Matter;

7. And when there had been much diſputing, Peter roſe up, and ſaid to them, Men and Brethren, ye know how that [d] a while ago, [Gr. *of Days of old*,] Go choice among us, [Gr. ὁ Θεὸς ἐν ὑμῖν ἐξελέξατο *God choſe (me) out among you*,] that the Gen tiles by my Mouth ſhould hear the Word the Goſpel, and believe, [*commanding Cornelius to ſend for me*, Acts x. 5. *and me to go to him with the Meſſengers ſent for me, not making any Difference betwixt him, and othe* ver. 20.]

8. And God, who knoweth the Hearts [*of all Men*,] bare them witneſs, [*of his Acceptance of them, though uncircumciſed, by*] giving them the Holy Ghoſt, even as he did to us [*believing Jews.*]

9. And [*he*] [e] put no Difference betwixt us, and them, [*on the account of their Uncircumciſion, but ſupplied that by*] purifying their Hearts by Faith, [*and ſo making them a pure People, as Circumciſion formerly did us.*]

10. Now therefore why tempt ye God, [i. e. *why diſtruſt ye the Truth of what he hath thus declared, by attempting*] [f] to put a Yoke [*of Obedience to the Law of Moſes*,] upon the Necks of the Diſciples, which neither our Fathers, nor we, were able to bear, [i. e. *to perform ſo as to be juſtified by it?*]

11. But we believe that through the Grace of our Lord Jeſus Chriſt, [*or through God's Favour to us in him*] we ſhall be ſaved, [g] even as they [*are to be ſaved by it.*]

12. Then all the Multitude kept Silence, and gave Audience to Barnabas and Saul, declaring [*in confirmation of this Point*,] what Miracles, and Wonders, God had wrought among the [*uncircumciſed*] Gentiles by them.

13. And

held their Peace,
e Queſtion,] ſaying,
arken to me;
declared how God at the
ſit the Gentiles, to take
ple for [*the Glory*] of his

his agree the Words of the
as it is written, [*chap.* ix.

is I will return, and build
bernacle of David, which is
d I will build again the Ruins
will ſet it up, [*by raiſing up*
his Throne, Acts ii. 30. *and*
Throne of his Father David,

Reſidue of Men might ſeek
l all the Gentiles upon whom
s called, ſaith the Lord, who doth
hings.
his be foretold by his Preſcience, for]
unto God are all his Works, from
nning of the World.

19. [k] Wherefore my Sentence is, that we
uble not them, who from among the Gen-
s are turned to God, [*with the Obſervation*
ur Law, and Ceremonies;]

But [*count it ſufficient*] that we write
, that they [l] abſtain from Pollutions
, and from Fornication, and from
ng ſtrangled, and from Blood.

21. [*Nor will this Liberty be prejudicial to*
e Jews adhering to the Law of Moſes,] for
[m] Moſes of [*from*] old Time hath in every
City them that preach him, being read in the
Synagogues every Sabbath-day.

22. Then pleaſed it the Apoſtles, and El-
ders, with the whole Church, to ſend choſen
Men of their own Company to Antioch, with
Paul and Barnabas, namely Judas, ſirnamed
Barſabas, and Silas, chief Men among the
Brethren.

23. And [*they*] wrote Letters by them,
after this manner, The Apoſtles, and Elders,
and Brethren, ſend greeting to the Brethren
which are of the Gentiles in Antioch, and
Syria, and Cilicia:

24. Foraſmuch as we have heard that cer-
tain [*Men*] which went out from us, [1 *John*
ii. 19.] have troubled you with Words,
ſubverting your Souls, [*by*] ſaying, [*ye*
ought to] be circumciſed, and keep the
Law, to whom we gave no ſuch Command-
ment;

25. It ſeemed good to us, being aſſem-
bled with one accord, to ſend choſen Men to
you, with our beloved Barnabas and Paul,

26. [*Who are*] Men that have hazarded
their Lives for the Name of our Lord Jeſus
Chriſt:

27. We have ſent therefore Judas and Si-
las, who ſhall alſo tell you the ſame Things
by [*word of*] Mouth;

28. [n] For it ſeemed good to the Holy
Ghoſt, [*falling upon the uncircumciſed Gentiles*]
and to us, to lay upon you no greater Bur-
then than theſe neceſſary Things; [i. e. *theſe*
Things neceſſary at preſent to avoid the Scandal
of the Jews, viz.]

29. That ye abſtain from Meats offered to
Idols, [*in the Idol Temples,*] and from Blood,
and from Things ſtrangled, and from Forni-
cation; from which if you keep yourſelves,
ye ſhall do well. Fare ye well.

30. So when they were diſmiſſed, they
came to Antioch; and when they had gather-
ed the Multitude together, they delivered the
Epiſtle;

31. And when they had read [*it,*] they
rejoiced for the Conſolation [*it afforded*
them.]

32. And Judas and Silas, being [o] Prophets
alſo themſelves, exhorted the Brethren with
many Words, and confirmed them.

33. And after they had tarried there a
Space, they were let go in Peace from the
Brethren to the Apoſtles.

34. Notwithſtanding, it pleaſed Silas to
abide there ſtill.

35. Paul alſo, and Barnabas, continued
in Antioch, teaching and preaching the
Word of the Lord, with many others alſo
[*that were Prophets and Teachers there*, chap.
xiii. 1.]

36. And ſome Days after, Paul ſaid to
Barnabas, Let us go again [*See* Acts xiii. 3,
4.] and viſit our Brethren in every City,
where we have preached the Word of the
Lord, and ſee how they do.

37. And Barnabas determined [*or counſel-*
led] to take with them John, whoſe Sirname
was Mark.

38. But Paul thought not good to take
him with them, who [*when they went out be-*
fore,] departed from them from Pamphylia
[*to go to Jeruſalem*, chap. xiii. 13.] and went
not [*on*] with them to the Work [*he had*
begun, chap. xiii. 5.]

39. And the Contention was ſo ſharp be-
tween them, that they departed aſunder one
from the other; and ſo Barnabas took Mark,
and ſailed into Cyprus:

40. And Paul choſe Silas, and departed
[*with him,*] being recommended by the Bre-
thren to the Grace [*and Favour*] of God.

41. And he went through Syria, and Cili-
cia, confirming the Churches.

Annotations on Chap. XV.

a Verſe 1. ἘΑΝ μὴ περιτέμνησθε, *Except ye be circumciſed after the Manner (commanded by the Law) of Moſes, ye cannot be ſaved.*] Here note, 1ſt, That theſe Perſons were of the Sect of the *Phariſees*, ver. 5. and perhaps they were only the *Zealots* of that Sect, for we find the *Jews* of different Opinions in this Matter, even